

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



BY SOME strange turn of fate a tiny atoll in the far Pacific has become for the time being the center of the world. All eyes are turning toward Bikini where the great atomic experiment is to take place. Everyone is more concerned with what happens there than with all other current events combined. There is a general feeling that the bursting of the Bikini bomb may prove an epochal occurrence of the first magnitude.

There has been much argument as to whether or not the experiment should take place. Some have advocated that it is a needless waste of valuable material, and presents an unnecessary and provocative threat to nations which as yet do not have access to the bomb. On the other hand, naval and military leaders have contended that it is highly desirable to determine the possible effectiveness of the bomb in peacetime in order that the nation may not be caught unprepared if an atomic war should come.

Strong efforts have been made to persuade Congress to postpone or cancel the experiment, but even if this should

happen, sooner or later it will be carried out. Whether in peace or war, man will find a way to test this mighty engine of destruction he has devised. It will either be at Bikini or at New York, London, or Moscow. Indeed, unless there is some fundamental change in human nature we doubt if any regulations will be sufficient to prevent the ambitious and unscrupulous from seeking some opportunity to advance their own ends by this means, even at the risk of world dissolution.

One good that will result from the explosion of the Bikini bomb will be to remind us all anew of the awfulness of this power man now possesses and the fate that awaits him if he fails to heed the warnings he has received. As Philip Morrison, professor of physics at Cor-

During the later stages of the Pacific war, tanks were equipped with "life belts" of steel pontoons, filled with rubber sponge to stop machine gun bullets. This device enabled thirty-ton tanks to be launched at sea and travel to shore at five miles an hour.

nell University, has said: "If the bomb gets out of hand, if we do not learn to live together so that science will be our help and not our hurt, there is only one sure future. The cities of men on earth will perish."

"A world war in which atomic weapons are used," writes Dr. Harold C. Urey of Chicago University, "might very well weaken all of our countries and peoples to such an extent that they would not be able to survive in the future. . . . It all adds up to the most dangerous situation that humanity has ever faced in all history."

Sensing the awful peril in which the world now stands, many scientists have become evangelists. They have banded themselves together to warn their fellow men of what will happen if this new power gets "out of hand." They are advocating that a new and world-wide emphasis be laid upon education. Man, they say, must be instructed concerning the powers now in his possession and



With a cargo compartment 93 per cent as large as a railroad boxcar, this Fairchild plane carries a payload of nine tons. It cruises at two hundred miles an hour and can take off, fully loaded, after a run of only eight hundred feet.

INTERNATIONAL



the new civic and international responsibilities this knowledge entails.

Yet, as Dr. Morrison, editor of *The Christian Century*, says, "The trouble with the world is not primarily lack of knowledge. . . . The world lies in cultural chaos because it lacks devotion to the true and living God who alone can create world community. I can see no solution to the predicament of man in the atomic age except a solution which is founded at the deep level of religious faith. . . . The problem at the heart and root of the world's troubles is a religious problem."

How true! There would be no fear of the aftereffects of the Bikini experiment if all men were truly converted and were united in "devotion to the true and living God." Without a tremor of anxiety the nations could permit scientists everywhere freely to pursue their studies of atomic energy, if the Christian spirit permeated the populace of every country.

Here indeed is the world's supreme need, and the atomic explosion at Bikini will merely re-emphasize it a thousand-fold. It is the need of religion, the religion of Jesus. Man needs to get back to God. As the sound of that atomic blast reverberates around the globe, it will announce anew that earnest entreaty of infinite love: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die? . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:31, 32.

It will remind mankind of God's last warning message due for today: "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." Revelation 14:7.

And it will thunder forth the urgent appeal of the prophet Amos: "Prepare to meet thy God"! Amos 4:12.



HOW serious is the food situation in Europe? Are people really starving there?

Speaking at an international emergency conference on current grain supplies, Herbert Hoover said: "Hunger sits at the table thrice daily in hundreds of millions of homes." He called the present crisis "the most critical food period in all history," and added: "From the Russian frontier to the Channel, there are today twenty millions of children . . . badly undernourished . . .

OUR COVER

Natives on Bikini Atoll pay their last visit to the cemetery before being moved by the U. S. Navy to Rongerik Atoll in preparation for the atomic bomb experiments. The inhabitants are Christians, having received the gospel from Congregational missionaries.

steadily developing tuberculosis, rickets, anemia, and other diseases of subnormal feeding. Unless they are better fed many will die and others . . . will furnish more malevolents. . . . The responsibility rests heavily upon the world."

"Famine," he said, "would have already struck great groups and classes were it not for past overseas supplies and . . . it is inevitable, unless we land for the next months every ton of overseas food that we can summon."

Referring to certain reports that have appeared in the press to the effect that the situation is exaggerated, he said: "Nothing is more preposterous than the opinions of travelers on the Continent who live on black-market food at prices out of reach of 99 per cent of the people."

On March 7 Stephen King-Hall announced in his *National Newsletter*: "The most optimistic over-all picture for Europe during the next six months is as follows: 100,000,000 (one hundred million) people will have to live on an average diet of *not more* than 1,500 calories. 40,000,000 may get between 1,500 and 2,000."

The cut in the German ration to 1,000 calories, he pointed out, means a daily menu of "two slices of bread with a

smear of margarine (if you are lucky), a spoonful of porridge, and two medium-sized potatoes."

Anyone who will try this diet for a day or two will soon discover how hungry the people over there must be.

True it is, as some now recall, that in 1942—only four years ago—Goering said: "If anyone feels hungry, it will not be the German people. It makes no difference to me if the peoples you administer starve . . . this everlasting concern about foreign peoples must cease now, once and for all." It was a callous attitude and prompts in many breasts the feeling, "Serves them right!" But what was it the apostle Paul said? "If thine enemy hunger, feed him; if he thirst, give him drink." Romans 12:20.

That is what Jesus said, too, Matthew 5:44. During His earthly ministry His sympathy went out to the needy, irrespective of class or race. Friends or enemies, He treated them all alike. Nationality made no difference to Him. He was as willing to help Samaritans or Syrophoenicians as He was to minister to Jews. And when a lawyer asked Him, "Who is my neighbor?" He made it abundantly plain that anyone in need of help is deserving of succor. Luke 10:25-37.

Looking forward to the final judgment, He reminded His listeners that in that great day of final awards emphasis will be laid not upon pedigree or financial success or worldly honors, but on sympathy, generosity, and self-sacrifice. Identifying Himself with all the needy of the world, He will then say: "I was an hungered, and ye gave Me meat: I was

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Drawing of the giant dam designed to hold back the waters of the Yangtze River and provide electric power for China's millions. The mammoth project, estimated to cost a billion dollars, is being drafted by the U. S. Bureau of Reclamation for the Chinese government.

WITH the opening of the fourth chapter of the book of the Revelation, John is given a vision of future events. He writes:

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Revelation 4:1, 2.

The opening statement of this chapter indicates that what follows is a new and separate vision from that of the seven churches which has preceded it in chapters 2 and 3. While the revelations are successive, the truths revealed are not. The statement, "After this I looked," shows clearly that the prophet is speaking of the order of the visions rather than the order of events. The curtain is being lifted on a new scene constituting another series of events reaching from the first to the second advent of Christ.

Some of the modern commentators are making a serious mistake in attempting to make the events portrayed in the various apocalyptic visions successive instead of parallel and contemporaneous. Such a position necessitates the crowding of the remainder of the book of the Revelation from chapter 4 on to the close into a three-and-a-half-year period following the Laodicean era. The Cambridge Bible says: "Commentators from Victorinus to Alford have held that the different series of visions were successive only in appearance, and that the events signified were not successive but parallel." This is the only reasonable view. The same is true of the book of Daniel. While the visions of the more ancient prophet were successive, the events portrayed in them were contemporaneous, or at least overlapped each other.

That the vision now under consideration had its starting point with the ascension of Christ to the right hand of the Father on the eternal throne is evident. This is also the place where the previous vision began. This is the conclusion of the majority and the ablest of the students of this book. Victorinus, bishop of Pettau, who wrote near the close of the third century, said: "We must not regard the order of what is said, because frequently the Holy Spirit, when He has traversed even to the end of the last times, returns again to the



The Vision of the THRONE

A Study of the Revelation, Chapters 4 and 5

by TAYLOR G. BUNCH

same times, and fills up what He had (before) failed to say. Nor must we look for order in the Apocalypse; but we must follow the meaning of those things which are prophesied."—Quoted in Clark's *Auten. Libr. Tertullian*, vol. 3, p. 414. These arguments are safe and sound and in harmony with the recognized rules of prophetic interpretation.

The open door of this vision was not the same as the opening of the heavens as witnessed by Stephen at his martyrdom, or through which the dovelike Spirit descended on Christ at His baptism, or through which the Son of God will descend at His second advent. Acts 7:56; Matthew 3:16; Revelation 6:14. It was not a door into heaven, but a door "in heaven" that was standing open. The apostle did not see the door opened; it was already open. "I looked and saw a door in heaven standing open," is the Weymouth translation.

John did not witness the scenes of this

episode from the earth as he did in the former vision, but was taken "in the spirit" to heaven. In vision he was taken through the open door and witnessed what occurred in the heavenly temple. In physical being he remained on the Isle of Patmos, but the journey and scenes of the vision were so real that, like Paul, he doubtless could scarcely tell whether he was "in the body, or out of the body." See 2 Corinthians 12:1-4.

The door here mentioned is doubtless the one referred to in Revelation 3:8 which Christ alone can open and shut. It is the door into the heavenly sanctuary and its services. It is the door into the place of Christ's priestly ministration which was opened by Him on the Day of Pentecost as the result of His Calvary victory, and will be closed by Him when His mediatorial work is finished and probation closes.

The scene within the open door includes the ministry of Christ and His

assistants in both apartments, or both phases of His mediatorial work in the heavenly sanctuary. This is evident from the scenes described and also from the fact that the earthly events portrayed in the seven seals embrace the entire Christian Era, including the anti-typical Day of Atonement reaching to the close of probation and the coming of Christ.

"The first voice" has the meaning of former voice, referring to the voice of Jesus who spoke to John in the former vision. "The voice that I had previously heard, which resembled the blast of a trumpet, again spake to me and said," is the Weymouth translation. Compare Revelation 1:10, 11. The purpose of this vision is the same as of the entire book—to reveal future events. The prophet was to be shown "things which are to happen in the future" (Weymouth).

These future events are revealed mostly in symbols. We must not forget that the last book of the Bible is God's picture book in which the whole message of the Scriptures is summarized and dramatized. The figures and symbols of the Apocalypse are drawn largely from the Old Testament. Of the 404 verses in the Revelation, 265 contain expressions drawn from the Old Testament, and there are more than 500 references from the same source.

No correct view of earthly things is possible except from the viewpoint of the heavenly sanctuary and the mediatorial ministry of Christ. The prophet is bidden to come up to the throne room of God and see the future from the vista of heaven. The first requisite of a correct understanding of human history is to behold the Creator and Governor of all things; to know that He rules in the kingdom of men; that His throne is the center of the universe; and that all events are by His order or permission.

Human historians are all biased and prejudiced because they are restricted in their vision. No two persons can see the same event in the same light, and this is especially true if they are divided by race, or by national or geographical boundaries. Therefore the only accurate and dependable history is that which has been written under inspiration of God. The cross and its sacrificial Lamb constitute the center from which all light and truth radiate both ways into the two eternities. Nothing in sacred or profane history can be rightly understood and appreciated except in the light that streams from the cross of Calvary. And from this viewpoint only can we grasp the meaning of the heavenly and earthly events portrayed in the Apocalypse. It is for this reason that the breaking of the seven seals is preceded by the introductory vision of the throne of the Eternal. (Continued next week)

The JEWS and Their MESSIAH

Will a New Jewish Nation in Palestine Accept Him?

by ROBERT S. FRIES

FOR centuries the Jewish people longed and looked for the coming of their Messiah. Prophecies in the Old Testament foretold in minute detail the place and manner of His coming. He would be born in Bethlehem. Micah 5:2. He would have a virgin birth. Isaiah 7:14. His name would be called "Immanuel," meaning "God with us." Matthew 1:23. He would be despised and rejected, and like a lamb be led to the slaughter. Isaiah 53:3, 7. His death would be by crucifixion. Psalm 22:16.

The patriarch Jacob on his deathbed foretold that the Messiah should come from the tribe of Judah and that "the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49:10. Isaiah predicted that He would reign "upon the throne of David, . . . even forever." Isaiah 9:7. Yet, with all these wonderful prophecies, the Jewish nation did not welcome Jesus, their Messiah, when He came. The apostle John

records the tragic story: "He came unto His own, and His own received Him not." John 1:11.

Palestine as a home for the Jews is a current issue in international politics. We hear little about the form of government to be set up, whether it will be a democracy or a kingdom. Many Christians are looking for the Jews to return en masse to Palestine, where they will accept Jesus as their King. But the Jews rejected Him once. What assurance have we that as a nation they would accept Him now? Those who hold to this interpretation of Bible prophecy overlook the fact that when Israel rejected Jesus as their Messiah, God rejected them as a chosen nation. There are no prophecies saying that Israel will be restored as a nation.

Daniel stated that the Messiah would "be cut off, but not for Himself." Daniel 9:26. The margin reads: "And they [the Jews] shall be no more His people." Jesus declared that because Israel had rejected Him as their Messiah, "the

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When Israel rejected Jesus as their King, God rejected them as His chosen nation.

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Keys of the KINGDOM

by ARTHUR W. SPALDING

VI

Christ or the Pharisees?

The Choice That All Must Make

"Have any . . . of the Pharisees believed?" John 7:48.

THE officers came back empty-handed. "Why have you not brought Him?" demanded the chief priests and the Pharisees.

"Never man spoke like this Man," replied the police. "We went up there to lay hands on Him, as you bade us. But we stopped a minute to listen; for He was talking to a crowd of people. No harm in catching His words, to use against Him. But He said nothing that sounded like insurrection. 'If any man thirst,' He cried, 'let him come to Me, and drink.' You should have heard Him; His words were like silver bells. We were thirsty, and we drank. We could not take Him. The people cried: 'This is the Prophet! This is the Christ!' We should not have lasted a minute if we had laid hands on Him; the people would have torn us in pieces. Besides, His words were true."

The priests were furious. "Are you also deceived?" they shouted to the officers. "Have any of the rulers or of the Pharisees believed on Him? But this people who know not the law are cursed." John 7:32-49.

"Why, this Man Jesus must be an impostor. His words must be nothing! His teachings must be foolishness! Else would the rulers and the Pharisees accept Him and them. They know the Scriptures; they are acquainted with the prophecies; they are the teachers of Israel; they are the proper authority to announce the coming of the Messiah. What do the mob know? Curses on this rabble that know nothing of the law! Have any of the Pharisees—"

"Does our law," spoke up one of them, Nicodemus, "judge any man before it hears him?"

"Treason! Treason! Here is one of ourselves, a Pharisee, presuming to defend this Galilean, this Nazarene." They

turned upon him with passionate scorn:

"Are you also from Galilee? Is this Man your countryman, that you take up the cudgels for Him? Christ! Out of Galilee! Know you nothing of the Messianic prophecies? that the Christ is from Bethlehem? Search and look! Out of Galilee comes no prophet."

Maybe Nicodemus was silenced. Perhaps he did not know that Jesus was born in Bethlehem; he knew only that He came from Nazareth. He had not particularly thought upon His origin. It was Jesus' words, Jesus' deeds, that drew Nicodemus; they sounded so Messiahlike. Jesus was a magnet that drew

upon the inner soul of Nicodemus. The man was not, perhaps, of heroic mold. He had gone, three years before, by night to talk with Jesus, and he did not at once come out openly for the Nazarene. But the Truth that was the Master wrought in Nicodemus more and more, and he grew in resolution. Here at least his words put an end to the discussion, "and every man went unto his own house." It was Nicodemus and another Sanhedrin member, Joseph of Arimathea, both secret disciples "for fear of the Jews," who came forward after the crucifixion to claim and give honorable burial to the body of Jesus. There were some other Pharisees who, now or later, believed in Jesus, and one outstanding, Saul of Tarsus, who belonged to the strictest sect of the Pharisees. Acts 15:5; 26:5. Yet, on the whole, it was true that none of the Pharisees believed Jesus' message.

We of today do not think highly of the Pharisees. The New Testament reveals their most reprehensible traits: proud, hypocritical, crafty, malicious, devoted to tradition. As a body they stood up against Jesus, and condemned His teaching. But, on the other hand, the Pharisees were most nearly correct in their doctrine. They believed in the judgment and the resurrection; they spoke against sensuousness and taught temperance; they prescribed prayers, fastings, almsgiving. And though in these they were commonly hypocrites, making great pretense but secretly sinning, at least they had the ear



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The officers sent to arrest Jesus were so impressed as they heard Him speak the truths of the kingdom of God that they returned to the chief priests and Pharisees, exclaiming, "Never man spake like this Man."

of the people, who generally thought them holy men. Their opponents, the Sadducees, who were more liberal in doctrine and lax in discipline, were not less the opponents of Jesus; and it was two Sadducees, Annas and Caiaphas, who condemned Him to death.

But as leaders of the people the Pharisees were chiefly responsible for the rejection of their Messiah. "What says the Sanhedrin?" "How do the Pharisees stand?" "What does Hillel or Shammai or Gamaliel think of this?" These were the questions that the unthinking Jews asked when it came to charting their course.

It is a common attitude. Most men are followers; few have the courage to stand out for truth, whatever the leaders think. And leaders, complacent and unchallenged, are likely to be content with shallow thinking and to follow in the easiest way. It was not only true in Jesus' time; the test comes to every generation and every person.

Here is the vital, basic teaching of Jesus, that there shall be no competition among His followers for position, power, prestige; that the law of the kingdom is loving service; that they who are great are they who minister, not with any hope or design of preferment, but because they love. It leaves no place for competitive strife for prizes, honors, vainglory. It puts love in the place of rivalry, unselfish service in the place of self-aggrandizement.

And that law is given not alone to the heads of the church; it is given to every individual member. There is no middleman between the disciple and Christ; the connection is direct. "To his own Master he standeth or falleth." Romans 14:4. When the judgment day comes, and the disciple appears before the bar, the Lord will not ask, "What said your leader? How did he interpret My word? Where did he stand?" but, "What did you do? Did you obey? Did you keep My commandment?"

Yet how many times now the professed follower of Christ excuses himself from believing and acting upon this word of Christ: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." Mark 10:43, 44. Because, forsooth, "The leaders don't act upon it."

"Pastor Upencomin told us to go out and see who could go over the top first." "Secretary Schwelmbig fixed up a device that made the classes race against one another." "Professor Hitemhard organized the sports program and invented several contests we had never heard of before." "Teacher Winorune sets us goals to reach before every other fellow or class gets there."

Now, I do not know who your leaders

are. I do not know to what church you belong. But either you are a leader or a follower. If you are a leader, make sure that you are not a Pharisee. It is well to have the correct doctrines of the Pharisees, their theories of abstemiousness, their devotion to the law; but it is not good to have their self-satisfaction and their blindness to the good news. If you are a Nicodemus or a Joseph of Arimathea, do not wait to lay your Lord in the tomb before acknowledging Him and His teachings. If you are a Saul of Tarsus, come out and be a Paul.

What excuse can be made for leaders who have never apprehended the doctrine of Christ, or absorbed the spirit in which He worked and taught His disciples to work? That, it is true, was the condition of the apostles of Jesus before their conversion, when they sought every one to prove himself the greatest. But whoever goes on in that spirit, who never learns, will be as Judas. And in

the meantime, how many souls will be lost because of the misinterpretation of the spirit and teaching of Christ. I am not speaking of the world, of the societies and the schools and the sports organizations of the world. I am speaking of the church, of the Sabbath schools, of the church day schools, of the secondary and collegiate institutions of the church. And if there be, in any of these, leaders who thus misrepresent Christ, I am speaking of them. For, make no mistake, there are thousands today who are saying: "Have any of the rulers or of the Pharisees believed?"

But if you are a follower, I ask: Whom are you following? There is no excuse for the follower to go astray if he follows the right Leader. Let him heed Paul's injunction: "Be ye followers of me, even as I also am of Christ." 1 Corinthians 11:1. So far and no farther. God grant that our spiritual lead-

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In the NEWS

by FRANCIS A. SOPER



Wars Stop; Costs Continue

That much of the tremendous cost of waging war comes after the fighting is over, is indicated by the following figures from the Veterans Bureau: By the end of last November (latest available figures) the Government had paid out seventy million dollars to the soldiers of the Revolution and their kin; forty-six million to the pensioners of the War of 1812, the last of whom died in March of this year; sixty-one million to the pensioners of the Mexican War, of whom fifty survivors are still being paid; ninety-six million for the Indian Wars, from which 3,787 pensioners survive; eight billion to pensioners of the Civil War (22,880 survive, drawing \$900,000 a month); two billion to pensioners of the Spanish-American War, twelve million every month; five and a half billion to World War I veterans—so far; and \$538,177,299 for World War II pensions in the first three postwar months.

Catholic Papers in the United States

There are now 367 Roman Catholic newspapers and periodicals published in the United States, with a total circulation of 10,654,918, reports the 1945 Catholic Press Directory. There are four Catholic daily foreign-language newspapers, two in Polish, one in Lithuanian, and one in Czechoslovakian.

Lisbon Earthquake Facts

Waldemar Kaempffert, writing in the New York Times concerning the "tsunami," or seismic sea wave, caused by the recent undersea earthquake in the Pacific, describes a similar wave following the famous Lisbon earthquake of 1775, which "wiped out from 30,000 to 70,000 of a population that numbered 235,000 and which was probably felt over an area of

a million and a half square miles." "At Lisbon," he continues, "the sea at first flowed away. Then a great wave, which may have been fifty feet high, swept in to fill the void, and washed away bridges and walls and tore vessels from their moorings. At Cadiz there were half a dozen such waves, which ripped away the city walls and carried loads of ten tons for fifty yards. Even in Kinsale, Ireland, the wave that rushed in raised the water level five and a half feet. At Antigua, in the West Indies, 3,450 miles away, there were several waves about twelve feet high. They traveled across the Atlantic at a speed of over sixty miles an hour."

Religion in Occupied Germany

There are more than seventeen million Lutherans in territories now occupied or controlled by Russia, according to *The Lutheran*. There are about one million Lutherans in the Soviet Union itself. More than 50 per cent of the Germans in the United States zone are Roman Catholics.

New Standard of Measurement

Another by-product of the Atomic Age has been announced in the form of a light ray capable of making measurements accurate to within a billionth of a centimeter. The fine green ray, now offered as the world's primary standard for the measurement of length, is produced by the transformation of gold into a special type of mercury, and is described as being ten times more accurate than the cadmium ray which has been used by scientists for more than forty years in lens grinding and a variety of other work calling for precise measurements. Experiments for this new development have been carried on with the University of California cyclotron.



Wonders of th

FOR many years it has been the custom in our home for the family to gather together at the close of the Sabbath day, as the sun is setting, and sing Mary A. Lathbury's evening hymn:

Day is dying in the west;
Heaven is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

Lord of life, beneath the dome
Of the universe, Thy home,
Gather us who seek Thy face
To the fold of Thy embrace,
For Thou art nigh.

It is of those "evening lamps," the beautiful stars, witnesses to the glory of their divine Creator, that we are thinking now. As it is written in the nineteenth psalm, verses 1-3:

"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard."

Across the starry expanse of the midnight sky is written in fadeless glory the one word, G-O-D!

The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

—Joseph Addison.

The heavens are telling the one supreme fact: God is! The sun, moon, and stars bear witness that God exists and that He is glorious, wise, and mighty beyond our comprehension. Yes, it is true that the heavens do "declare the glory of God." They talk, they speak, they testify, even though we may not hear an audible voice from the dome of night.

Astronomers tell us that the stars are not diamonds in the sky, but mighty blazing suns, some of which are many times larger than our own sun. When we go out of doors on a clear night and look up at the stars, it is well to remember that every one of them that is visible to the naked eye—with the exception of the five planets, Mercury, Venus, Mars, Jupiter, and Saturn—is actually a sun.

The number of these star suns is beyond all human comprehension. In Psalm 147:4 we read that God "tellethe the number of the stars; He calleth them all by their names."

Notice this statement carefully. From

the fact that God is able to number the stars—these billions of blazing suns—and call them all by name, individually, it is argued that His understanding must be infinite. What conclusion do we draw from this? It is the inevitable deduction that, as far as the human mind is concerned, the number of these star suns also must be infinite—beyond our comprehension, our ability to count or understand. And, according to Dr. Forest Ray Moulton of Chicago University, so far as the astronomic observations go, the stars may indeed be infinite in number and occupy infinite space.

The prophet Jeremiah said: "The host of heaven cannot be numbered." Jeremiah 33:22. And Job, realizing that some parts of the universe are hidden from view, said:

"Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:14.

Modern astronomers agree with Jeremiah and Job, because every time they

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increase the power of their telescopes they bring more stars into view; and their photographic plates now reveal many billions.

When we look at the heavens as God calls upon us to do, we see the miraculous precision of planetary movements, the overwhelming magnitude of space, the inconceivable numbers and distances of the stars. And, as we gaze at the endless and prodigious panoply of the heavens, we are filled with awe and find ourselves repeating with David:

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalm 8:3, 4.

Our Milky Way which we see arching the sky every moonless night as a band of glimmering brightness, consists of millions of millions of stars whose light combines to produce the illusion of a continuous cloud of light.

The Milky Way is really part of our own home town star system and is shaped like a disk or an automobile wheel. We see more along the arch of the Milky Way because we are looking out toward the rim of the starry wheel. Astronomers tell us that our sun, itself a bright star with its nine attendant planets and their twenty-six moons, is about one third the way out from the center of the wheel. That's where we live in God's many-mansioned universe.

The center of our star city is about 30,000 light-years away—so remote from us that we cannot even see its brightest stars with our unaided eyes, which at best can see stars whose light, traveling at the rate of about 186,300 miles a second, takes three thousand years to reach us. But even if it is so far to the center of our Milky Way star city, we are still comparatively close in.

And this great wheel of stars is rotating about its hub so fast that it whirls our sun—and the earth and us with it—through space at the rate of about two hundred miles a second; yet the wheel is so vast that the sun must travel at this speed for nearly 250,000,000 years before



The MESSAGE of the STARS

by FLORENCE ELDREDGE

The summer sky is clear tonight,
A million stars shine through—
A million worlds to cast their light
Upon the endless blue,
A million messages are sent,
As silently they shine,
That God above this world is bent
To guide your life and mine.

They've been up there since time began,
They'll shine eternally,
To testify that God's great plan
Shall sometimes surely be
Fulfilled in every small detail.
As God's word has foretold:
Nor let you think, nor shall you
As earth's events unfold.

Let tempest blow, let earthquake come,
The ever-rolling sea
Let war clouds gather, airplanes boom,
They cannot touch the stars!
God keeps them there to let us know
In all life's changing days
That He is leading. He says, "Lo,
I'll be with you always."

Universe

The "Many Mansions" of the
Father's House

Are Other Worlds Inhabited?

it makes one complete circle around the hub. So, you see, the sun is moving fast—racing along with billions of other suns at a speed much greater than that of the fastest bullet. Does the Bible say anything about this? Listen to Psalm 19:4-6:

"In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Notice that this Scripture passage declares a great scientific fact—the sun not only moves, but moves *fast*; it races through the heavens, not in a straight path, but in a *circuit*. What a wonderful book is the Bible! Remember, all this was written long before men had telescopes and spectroscopes and instruments for celestial photography. God revealed these facts to David, the shepherd boy.

The number of stars, the other suns in this Milky Way star wheel of ours, is at least one hundred thousand million, according to one astronomer. Another says fifty billion, and still another one hundred billion. Whichever it is makes little difference to us, for all these numbers are beyond human comprehension.

And we must not forget that this star system of ours is but one among hundreds, thousands, hundreds of thousands, millions—at least ten million, some say—of other star systems, other Milky Way island universes, galactic systems, spiral nebulae, gigantic star cities, and flaming constellations of God's infinite glorious creation. Who can number the stars? Not man.

"O Lord, how great are Thy works! and Thy thoughts are very deep." Psalm 92:5.

Sir James Jeans says that it is no use trying to count the stars, that all the nebulae now known must contain as many stars as there are grains of sand on all the seashores of the world. Then, if you can tell how many grains of sand

there are, you can know the number of the stars. But the prophet Jeremiah says: "The host of heaven cannot be numbered, neither the sand of the sea measured." Jeremiah 33:22. Only the omniscience of God can know that mysterious number.

But are all these billions and billions of suns—for each star is a sun—alone in the heavens? Is our sun the only one to convoy a retinue of planets through the voids of space? And, if there are other planets, may not some of them be inhabited by intelligent beings?

This question, Are there other planets, other worlds, revolving around these other suns? has at last been answered. In 1944 Dr. K. Aa. Strand of Sproul Observatory, Swarthmore College, actually discovered two planetary systems outside our solar system. He named the first planet 61 Cygnus C because it circles around the twin star Cygnus. It therefore has a double sun in its sky—that is, really two suns and no moon. Hence it is always day there with no night. This new planet is right in our astronomical front yard, in the constellation of the Swan, only eleven light-years away. While our earth weighs six thousand million million million tons and is no midget, this newly photographed planet neighbor, 61 Cygnus C, has a mass five thousand times greater than the earth. Dr. Strand's second planet is in the constellation of the Serpent, and others are suspected in another part of the sky.

And what about life on these planets? If we knew more about the undiscovered worlds on worlds and suns and systems circling the throne of Deity, we might point toward the heavens in any direction and say: "There is life there." According to Holy Scripture—

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

May He not also have created millions of other worlds to be inhabited by happy, holy, sinless, undying beings? Why not? In Isaiah 40:15 we read that all the nations of earth "are as a drop of a bucket." Not a drop in an otherwise empty bucket, but a drop *of* a bucket—one drop among thousands of other drops that fill the bucket. And in verse 22 we read:

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Isn't that a beautiful thought? The heavens a tent to dwell in, with the shimmering stars the far lights of our Father's other worlds. In Revelation 12:12 we find these words:

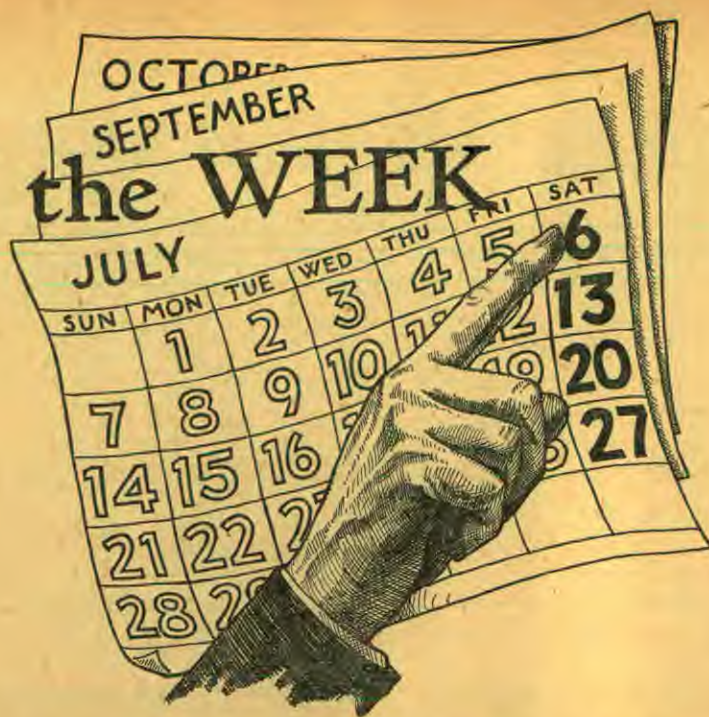
"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

(Continued on page 15)

THE STORY of the WEEK

*The Perpetuity of the
Seven-day Cycle
(Concluded)*

by FRANK H. YOST



WHEN Christianity began to be propagated with vigor, a new kind of week appeared in the Mediterranean world. The superstitions of astrology were widely accepted by the masses. People's minds were turned to contemplation of the heavenly bodies, in the belief that these influenced men's affairs. The sun, the moon, and the five known planets were believed to represent gods, and these were regarded as decreeing fatalistically humanity's fortune for good or evil.

The Astrological Week

The custom grew up of dedicating each hour of each day in succession to these heavenly bodies, respectively, and things done during a given hour were supposed to be favored by the god-planet to whom that hour belonged. The next step was to apply to each successive day the name of the heavenly body to whom the first hour of that day was dedicated.

"The English names, Sunday, Monday, etc., belong to an astrological week which, quite independently of the Jewish-Christian week, arose from the practice of assigning the successive hours to the seven planets [including the sun and the moon] in the order of their [supposed] distance, and then naming each whole day (of 24 hours) from the planet supposed to rule its first hour. The planetary names, *Dies Solis*, *Dies Lunae*, *Dies Martis*, etc., came into common use in the Roman Empire, and were adopted in translated form by the English (before they came to Britain) and other Teutonic peoples; the names of Mars, Mercurius, etc., being apprehended as names of Roman gods, were rendered by the names of the Teutonic deities supposed to correspond to these."

—*Oxford English Dictionary*, vol. 12, p. 254, art. "Week."

The names of the days as they came to be commonly applied were the day of the sun, the day of the moon, the day of Mars, the day of Mercury, the day of Jupiter, the day of Venus, and the day of Saturn. The Anglo-Saxon names for the days of the week were the day of the sun, the day of the moon, the day of Tiw, the day of Woden, the day of Thor, the day of Frigg, and the day of Seterne. See *Encyclopedia Britannica*, 11th ed., vol. 4, p. 988c, art. "Calendar."

In view of Josephus's record of widespread Sabbathkeeping and attendant recognition of the seven-day week of the Bible, it is difficult to believe that the week maintained by the Jews had no influence on the astrological week. The fact that when the latter began to be popularly observed it ended in exact coincidence with the Jewish week would seem to be indicative of the controlling influence which the widespread ancient seven-day week had upon the newer heathen week.

Whatever borrowing there may have been, it must be remarked that the planetary naming of the days in a septenary week came into popular use much more readily than it came into official use. As late as the beginning of the second century after Christ there is official Roman correspondence which does not use the popular names for the days of the week. For instance, Pliny the Younger was governor of a province in Asia Minor when he wrote about A. D. 110 to Trajan, the emperor of the Romans, inquiring how he should deal in his province with the rapidly growing but illegal sect of Christians. In letter 96 of book 10 of his extant correspondence Pliny writes to the emperor Trajan:

"They [the Christians] affirmed, however, the whole of their guilt, or their

error, was that they were in the habit of meeting on a *certain fixed day* [italics ours] before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food—but food of an ordinary and innocent kind."—*The Loeb Classical Library*, Pliny, vol. 2, pp. 402-405.

In this letter Pliny tells the emperor that the Christians were meeting on a stated day, but he has no official terminology for designating the day. We believe, of course, that these Christians were then meeting on the Sabbath, but Pliny says simply that they were meeting on a day of their own appointment, and does not attempt to name the day officially.

Pagan Names Appear

However, by A. D. 154 the popular pagan names of the days appear in Christian literature. In this year Justin Martyr wrote an apology addressed to the Roman emperor Marcus Aurelius, in which he sought to explain and defend the teachings and practices of Christians. It was a time of persecution; in fact, Justin died a martyr only a little time after he wrote his apology. In his *First Apology*, chapter 67, translated in the *Ante-Nicene Fathers* (volume 1, page 186), he says:

"On the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased,

the president verbally instructs, and exhorts to the imitation of these good things."

Here is the earliest authentic reference to the observance by Christians of a day different from the seventh-day Sabbath of the Bible, and this new worship day is called the day of the sun, the name given in the astrological week to the first day. Although Christians in Justin Martyr's day were also keeping the seventh-day Sabbath, Justin does not mention this fact to the emperor, doubtless because at this time the Jews were undergoing imperial prosecution. It is probable that he wished to avoid any

seeming similarity to the Jews by even so much as a reference to the Sabbath. But here is evidence that at this time the popular practice of naming the days of the week after the planets was being adopted by Christians. That this pagan sequence of days coincided with the week maintained by the Jews has already been stressed.

Effort to Number Days of Week

In less than two centuries after Justin Martyr's time the Western Church thought it necessary to attempt officially to counteract this use of the names of pagan gods for the days of the week.

The bishop of Rome, Pope Sylvester (A. D. 314-335), ordered that the days of the week not be named after the Roman gods, but instead be numbered, as had been the custom of the Hebrews, beginning with the first day of the week. The scholarly Anglo-Saxon writer Venerable Bede tells us, in his *Book Concerning Times*, chapter 4:

"The week consists of seven days, and the eighth day is the same as the first; to which it returns and in which the week begins again. The Gentiles applied to these, names from the planets, believing that they had from the sun a soul, from the moon a body, from Mars blood, from Mercury mentality and speech, from Jove moderation, from Venus lust, from Saturn slowness. But the holy Sylvester ordered them called festivals [*feriae*], calling the first the Lord's day, in imitation of the Hebrews, who called them [the days] the first of the Sabbath, the second of the Sabbath, and thus the others by number."—*Migne, Patrologia Latina*, vol. 90, col. 281.

Again, in chapter 5 of his work *Concerning the Ratio of Computation*, Bede says:

"The first day, because light was made in the beginning and the resurrection of Christ was celebrated, he [Pope Sylvester] called the Lord's day; . . . then the second festival [day], the third and the fourth and the fifth and the sixth he counted from it. The Sabbath he retained from the ancient Scriptures."—*Ibid.*, page 584.

The pope's plan of numbering instead of naming the days of the week was given scarcely more than lip service in Christendom, but it shows that there was certainly no doubt in the mind of Sylvester, or of the eighth-century commentator above quoted, as to the order of the days in the week, or as to when the Sabbath and Sunday came.

Laws on Sabbath and Sunday Observance

That the week has not been lost sight of during the succeeding centuries of the Christian Era it seems hardly necessary to prove. The canons of church councils, which again and again regulate worship on the Sabbath and on Sunday, and numerous civil laws which plainly distinguish the days of the week, would seem a sufficient testimony in this direction without particularizing. However, a few specific references might be useful.

Sometime between A. D. 343 and 381 a provincial church council was held in the city of Laodicea in Asia Minor. Significant among the canons which this council passed are several relating to the observance of the Sabbath and of Sun-

(Continued on page 13)



"BIBLICAL WHEAT"

How One Cubic Inch Covered 2,500 Acres in Six Years

INSPIRED by a sermon in his local Quaker church in 1940, Perry Hayden, a Quaker miller of Tecumseh, Michigan, set out to illustrate some of the Bible lessons on tithing.

He started with a cubic inch of wheat, which he planted in a patch of four feet by eight feet. When he harvested the patch he deducted 10 per cent of the crop as a tithe to the church, and planted the remainder the following year.

The second, third, and fourth years he again deducted the tithe and replanted the remainder of each crop.

Last year's crop, which was the fifth, had grown from the original cubic inch to cover 230 acres and netted 5,555 bushels.

The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years it would require all of the land in West Virginia, and in ten years it would cover the whole United States. It is estimated that the thirteenth year would cover the whole globe—all starting with a cubic inch of wheat, a little faith, and God's promises.

Land for the first five years was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it, so the seed was parceled out to about two hundred fifty farmers throughout the country, who have planted this "Biblical wheat" and will give the tithe to more than one hundred fifty different churches.

A representative field has been planted inside the race track at the Adrian, Michigan, fair grounds, where the final huge official celebration will be held during the harvest this summer. The wheat will be cut, threshed, ground into flour, baked into biscuits, and fed to the multitudes in the grandstands, right before their eyes.



Perry Hayden, Tecumseh, Michigan, Quaker miller, standing in front of the first little plot of wheat grown from the cubic inch of grain shown in the insert, with the huge increase in the background. A 10 per cent tithe for the church was deducted each year, and the entire balance replanted. The average annual increase of the "tithed wheat" far exceeded the state average of Michigan.

BIBLE LESSONS

by DALLAS YOUNGS



22

The Meaning of Baptism

Baptism is a public testimony of the sinner's change of heart and the transference of his allegiance from Satan to Christ. It indicates the death and burial of "the old man" of sin, and the rising from the watery grave of "a new creature" in Christ Jesus.

Is baptism necessary?

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Jesus told Nicodemus, the Jewish ruler, that he could not enter into the kingdom of God unless he was "born of water and of the Spirit." John 3:5. It is not that there is any saving power in the ordinance of baptism itself. If salvation were by the ordinance, laws could be passed compelling salvation, and none would be lost. Baptism is the evidence that one has passed out of the kingdom of darkness into the kingdom of light.

In whose name were the disciples commanded to baptize?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

How many baptisms are there, according to the Bible?

"One Lord, one faith, one baptism." Ephesians 4:5.

As there is but one Lord and one faith, so is there but one baptism. Therefore all the modes of baptism in vogue today cannot be right.

What is the proper mode of baptism?

The example of Jesus' baptism provides the answer to that question.

"It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, 'Thou art My beloved Son, in whom I am well pleased.'" Mark 1:9-11.

When the Scriptures tell us that Jesus came "up out of the water," that must settle for the candid mind the mode of baptism. To come up out of the water must have necessitated His first going down into the water.

John Calvin, founder of the Presbyterian Church, in discussing the proper Scriptural mode of baptism, says: "The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—*Institutes of the Christian Religion*, vol. 2, b. 4, ch. 15, sec. 19.

For what reason did John baptize at Aenon near to Salim?

"John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:23.

Why would Inspiration record this apparently unimportant point about "much water"? Obviously to teach the proper mode of administering the ordinance. Had John sprinkled his candidates, he could have sprinkled a thousand with a gallon of water; he would not have needed "much water."

What method did Philip use in baptizing the Ethiopian treasurer?

"They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8:38, 39.

How are we commanded to be baptized?

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12.

When the farmer plants his seed, he buries it in the ground. When a person has a few drops of water sprinkled on the head, or even a cup of water poured on his head, he cannot be said to have been buried in baptism with Christ.

What are the four prerequisites of baptism?

1. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

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

2. "Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37.

3. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

4. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

These scriptures show us plainly that before baptism the candidate should be instructed. He should believe, repent, and be converted. This, of course, excludes infants, because they are incapable of complying with the conditions of baptism.

Is there anything in the Bible to warrant rebaptism?

"It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Acts 19:1-5.

What does it mean to be baptized into Christ?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Romans 6:3.

After having been baptized, what should the Christian do?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1.

When the candidate rises from the watery grave, he is to walk in newness of life. He is not to live as he did before. A grave lies between him and his old life. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6.

The Christian is to cultivate new habits of life to take the place of the old, corrupt habits that he has laid off. He cannot now frequent the places of amusement that he did previously. He must now attend church, rather than the theater. He must go to prayer meeting, not to the poolroom

and the dance hall. The Bible must take the place of novels and unseemly literature. He must replace impurity with purity, dishonesty with honesty, immodesty with modesty, lying with truth, selfishness with generosity, cursing with blessing. All this can be accomplished with the help and power of the Lord, who gives to us freely of the best gifts.

The Jews' Messiah

(Continued from page 5)

kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43. He foretold the destruction of Jerusalem and the Temple, saying: "There shall be great distress in the land, and wrath upon this people. . . . And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:23, 24. For more than eighteen centuries Jerusalem has been under Gentile rule.

For many centuries the Jews have been a scattered people among all the nations of earth. The Old Testament foretold that this would be so because they obeyed not the commandments of the Lord. Moses wrote this sad prediction in Deuteronomy 28:63-67: "It shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land [Palestine] whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: . . . and thy life shall hang in doubt before thee; and thou shalt fear day and night."

Because of the idolatry of the ten tribes of Israel the Lord permitted the Assyrians to carry them into captivity. Later the two tribes of Judah and Benjamin were sent into Babylonian captivity for seventy years. The prophet Ezekiel prophesied the future history of Israel as a nation. Referring to Zedekiah, the last king of Judah before Nebuchadnezzar captured Jerusalem, he said: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same. . . . I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:25-27.

The only One "whose right it is" is Jesus Christ, for the angel Gabriel promised Mary: "Thou shalt . . . bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God

shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33. Thus the Jews need not look for another, for all the prophecies concerning the Messiah have been fulfilled in Christ. "The scepter" has departed from Judah. No king has sat on the throne of David since the last overturning of Israel by Rome when Titus captured Jerusalem A. D. 70 and millions of Jews were carried into slavery.

The word Israel means "overcomer." Since the days of Jesus, the true Israel consists of those who accept Jesus as the Messiah and overcome sin. God is now gathering out from Jews and Gentiles the true Israel, and over these Messiah will reign in the new earth forever.

The Flight of Time

(Continued from page 3)

thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:35-40.

In the light of the Master's teaching, what else can Christians do in the present emergency but share what they have, as best they can, with those less fortunate than themselves?

As announced two weeks ago, the *Signs of the Times* has opened a Famine Relief Fund for those who may not find it convenient to help through other channels. All gifts sent in will be used exclusively to provide food for the hungry in Europe and elsewhere. Donations may be addressed to *Signs Famine Relief Fund, Signs of the Times*, Mountain View, California.



COMING NEXT WEEK

in addition to the regular features:

SHOULD CONSCIENCE BE OUR GUIDE?	Leslie Hardinge
"THOU GOD SEEST ME"	M. Leslie Rice
WHAT IS THE CHURCH OF CHRIST?	Arthur W. Spalding
OWNERSHIP, STEWARDSHIP, PARTNERSHIP	Roy F. Cottrell
THE CHOICE BEFORE US	Frank H. Yost
WHITHER EUROPE?	W. L. Emerson
THE RAINBOW ROUND THE THRONE	Taylor G. Bunch
THE TRUE CHURCH	Dallas Youngs
WORDS THAT WILL LAST FOREVER	Ernest Lloyd

Story of the Week

(Continued from page 11)

day. In canon 16 the council provided that "on Saturday [the Sabbath], the Gospels and other portions of the Scriptures shall be read aloud." Obviously this indicates that in the end of the fourth century worship was being conducted publicly in the churches on the seventh-day Sabbath.

Further, canon 29 provided that Christians should not keep the Sabbath as the Jews did, but should work on that day [evidently after the conclusion of the church service]; while on Sunday no common labor should be performed. See Charles J. Hefele, *History of the Councils of the Church*, vol. 2, pp. 310, 316. A generation after the death of Pope Sylvester there was no doubt in the minds of the bishops as to which days were the Sabbath and the Sunday, and obviously no question as to the identification of the week.

During succeeding centuries civil laws mentioned specifically both the Sabbath and Sunday, until by the time of Charlemagne numerous Sunday laws had been passed. This king of the Franks, who became in A. D. 800 Roman emperor in the restored imperial line in the West, himself issued nearly a score of decrees concerning Sunday. Through all the confusion of the infiltration of Germanic tribes into the Western Roman Empire, and the attendant disturbances of settlement, the week, with its significant days, had not been lost sight of.

An interesting incident, recorded in the eleventh century in the *Annals of Lambert*, a monk in the monastery of Hersfeld in Germany, shows plainly how clearly the week was recognized during the medieval period of European history. Under the date of 1065 Lambert tells the story of a large body

of some thousands of Christian nobles and priests and monks who, while on pilgrimage to Jerusalem, were set upon by a force of Arabs as they made their way through Palestine. The Arabs besieged the Christians in a town, and Lambert tells us that this siege lasted "all the preparation day, the whole of the sacred Sabbath, until about the third hour of the paschal day," that is, Easter Sunday. Lambert of Hersfeld furnishes us with one of the most important and accurate chronicles of the Middle Ages, and there was no doubt in his mind, nor in the minds of those many besieged Christians, as to when the Sabbath and Sunday came, nor as to the sequence of the week.

The Roman Catholic bishops, seated in the epochal Council of Trent between the years 1545 and 1563, were also in no doubt as to the week and the day comprising it. The records show that regularly throughout the council they used the ordinary Roman names for designating the days upon which they held their sessions. Scanning at random the story of the council as contained, for instance, in J. LePlat's excellent *Complete Collection of the Records for the History of the Council of Trent*, published in Latin in Louvain in 1786, we find all the days of the week referred to: the Lord's day (vol. 7, pt. 2, pp. 33, 75, 110); the day of the moon (p. 4); the day of Mars (vol. 6, p. 52); the day of Mercury (vol. 7, pt. 2, p. 75); the day of Jove (vol. 7, pt. 1, p. 103); the day of Venus (vol. 6, p. 102); the day of the Sabbath (vol. 7, pt. 2, pp. 17, 83, 110).

Change of the Calendar

It is interesting to note that this Council of Trent was held but a few years before Pope Gregory XIII promulgated in the spring of 1582 a changed calendar. The so-called Julian calendar, in use throughout the Middle Ages, did not exactly measure in days the true length of the solar year. By 1582 the calendar year had overreached the solar year by ten days. Men skilled in astronomical lore had for some centuries been pointing out this growing discrepancy, and at last in the year mentioned the pope agreed to issue a bull rectifying the calendar.

It was decreed that the first Friday in October, 1582, should be dated, not the fifth, but the fifteenth, of October. This was put into effect in virtually all of Western Europe except England, but there was, of course, no interruption in the sequence of days. Thursday, the fourth of October, was followed in that year by Friday, October 15, and the days went on the same. Although the English did not adopt the Gregorian calendar officially until 1752, they were maintaining the same week, without

any confusion, as were the people on the continent of Europe. Jewish and Christian Sabbathkeepers knew exactly in that year when Saturday the seventh-day Sabbath, October 16, came, as the millions of Sunday observers knew when Sunday, October 17, arrived. The Gregorian calendar reform had nothing to do with the sequence of the days of the week.

No Confusion Over Days of Week

Let it be asserted, too, that the abundant records of church and of state throughout this era demonstrate plainly that there was no confusion as to the sequence of days after the promulgation of the modified calendar. Here are a few instances taken at random:

Examining ecclesiastical records, we find that a provincial church council was held in the city of Bourges, France, in the year 1584. In title 2, chapter 7 of the canons of this council we read:

"Let every Christian learn zealously by heart the rudiments of the primitive faith, the Lord's Prayer, and the Decalogue, so that he may constantly adhere to Christ and to the church, and distinguish the deadly virus of heresy from the sound doctrine: for this purpose let catechisms be made up by the bishops, which may be explained to the people, and especially to the boys of the parish, each Lord's day in the church."—*Hardouin, Acts of the Councils and the Decretal Epistles and Constitutions of the Chief Popes*, vol. 10, col. 1462.

The bishops in this council were under no necessity, two years after the Gregorian calendar reform, of explaining which day was the Lord's day. For thirteen centuries "Lord's day" had been the name appropriated generally to the first day of the week, and there had been no disturbance in the sequence of the days, nor of the week.

Let us turn to America. In a church council held in the city of Mexico in the year 1585 a large number of canons were adopted. In book 1, title 1, subtitle 3, chapter 3, we read:

"Because indeed doctrine is retained faultily in the memory, . . . in keeping with the authority of the Trentine council, command all curates in the virtue of holy obedience that on each Lord's day they of themselves or, if prevented by a legitimate obstacle, through proper men approved by the ordinary, shall hand down and expound Christian doctrine."—*Ibid.*, vol. 10, col. 1597.

Week Never Lost

Thus in Mexico, in North America, in the sixteenth century, there was no need after the Gregorian reform of the calendar to explain anything about the location of the Lord's day in the week.

The week has never been lost. It has

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EDITOR ARTHUR S. MAXWELL

ASSOCIATE EDITOR . . MERLIN L. NEFF

CIRCULATION MGR. . H. K. CHRISTMAN

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been a perpetual institution. An unfortunate victim of sleeping sickness upon awakening learns immediately from his relatives which day of the week it may be. Imagination might present a somnolent community losing track of days, but it does not present them as unable to learn the correct reckoning from neighboring communities. An Alexander Selkirk, prototype of the fictitious Robinson Crusoe, cast alone on a desert island, might lose track of the days; but when rescued he quickly readjusts his daily count. There is no possible way whereby a community, a nation, a race, could actually lose the reckoning of the days. It is quite out of the question. The order of the days has never been lost.

The perpetual institution of the week is a contribution which the requirements of religious worship have made to human history and experience. It is primarily religion, specifically the religion of the God of the Bible, which has kept unaltered the record of the order of the days, and has preserved the week. The week is essentially a product of religion. Therefore a disturbance of the week infringes upon the duty of worship, and a contemplated change in the order of the days must be appraised in terms of religious values.

Keys of the Kingdom

(Continued from page 7)

ers follow Christ all the way; then may we follow them. But ever before our eyes is to be the Guide, the Master, Christ. What He says let us do; where He goes let us follow; what He commands let us obey; what He teaches let us absorb and live.

It takes more than an Amen thus to become the representatives of Christ. There is, it may be, many a man who gives ready mental assent to the principle of loving service rather than ri-

valry, but who, when it comes to the test, arrays his fierce spirit to enter the contest. And there are those who, unconscious of the law, yet find the love of Jesus so inviting, so compelling, that they follow Him instinctively and win through love. It takes a subjection of the will, a renewing of the spirit, a regeneration of the man, to become a Christian.

But it is well, it is indeed vital, that the Christian know his divine law. Else how shall he be armed against the infiltration of the enemy that introduces strife? Lord, give us not only Thy spirit, but Thine understanding, that in mind and soul we may obey Thee.

This is the sixth in a series of ten articles on "Keys of the Kingdom."

The Universe

(Continued from page 8)

So there are dwellers not only in heaven, but in the heavens, as well as upon the earth. "We are made a spectacle ["theater," margin] unto the world, and to angels, and to men." 1 Corinthians 4:9. And they rejoice in the victories of the cross. Someday the drama of sin will be finished. This earth, the lesson book of the universe, will have told its story—the story of sin, suffering, and death; the story of the cross and redemption through Christ; the story of eternal life and immortality; the story that will "be the science and the song of the redeemed throughout ceaseless ages of eternity." Then God will again have a clean universe.

Then the redeemed of earth will "follow the Lamb whithersoever He goeth." Revelation 14:4. Through the unobstructed universe they will visit their Father's house where the many mansions are. Beyond the circuits of a billion blazing suns they will enter star cities where sin has never come and tears have never fallen.

"Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—sun and stars and systems, all in their appointed order circling the throne of Deity."

Friend, we must be there. Will you not give your heart to Christ today, that you may be with Him where He is?

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Sometime We Shall Understand

by
FRANCIS McLELLAN
WILCOX



SHRIBER

LIFE presents many mysterious problems. We look out into the great universe of God, and how many things there are that we cannot fathom or understand! The heavens above and the depths beneath are beyond our comprehension. The Scriptures of truth contain mysteries. The lives of others are as closed books to our study, and even our own experiences have dark and unexplained chapters. We cannot understand why certain things have befallen us, why we have been called upon to pass through certain trials, why certain influences have shaped and molded our experiences. We have been bereft of friends; we have suffered sickness; property has been swept away; those we loved and trusted have apparently turned against us; our fellows have counted our best efforts for nought and have misjudged our motives; and it has seemed at times, as it did to Jacob of old, that our experiences were against us.

To the trusting child of God there is comfort in the thought that the darkness will sometime give place to the light, that the crooked places will be made straight and the dark places plain. Sometime, if not in this world then in the world to come, we shall have the privilege of viewing questions from the standpoint of heaven's exalted plane. We shall see, insofar as finite can see through infinite eyes, as God sees. We

shall measure with the great measuring rule of divine wisdom.

The apostle Paul refers to this time and to this experience in the thirteenth chapter of 1 Corinthians when he says:

"We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

This more perfect knowledge is to be a part of the glorious heritage of the children of God in the ages to come. How blessed it will be to see with undimmed eyes! How sweet to carry about with us the consciousness that our associates are in sympathy with our purposes and understand our motives! We shall not see through a veil, dimly, but face to face. We shall know even as we are known. Some of the hard, trying experiences through which we have been called upon to pass will then be explained by our own blessed Master.

"Christ will lead His redeemed ones beside the river of life, and will explain to them all that perplexed them in this world. The mysteries of grace will unfold before them. Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony."

In view of this experience which awaits us, let us be patient. We are now

in God's great training school. By the trials and difficulties that we meet, He is endeavoring to fit us for a place in His coming kingdom. The trials are His workmen. By them our rough characters are chiseled and fashioned and molded after the divine similitude. The rough, sharp corners are taken off, and we are fitted to become beautiful stones in the temple of our God.

By faith we may know, as did the apostle Paul, that "all things work together for good to them that love God." Again and again human reasoning will deny the truth of this statement as applied to our personal experience; but it is for us through God's grace to permit faith to cast down reasoning, and to build our hopes, not upon the unstable foundation of our own philosophy, but upon the sure word and promises of God. We may not understand how Divine Omnipotence can shape the experiences of life so that they will work out our eternal good, but our great Father of wisdom and love has pledged His word that this shall be done for us, as far as we will patiently submit our cases into His hands.

Then let us not repine and mourn and complain. Let us be patient through the purifying process, trusting that in the glorious future we shall understand all of life's mysteries, and know why God has led us over the road we have traveled.