

SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



LAMBERT

Vol. 76, No. 11

The Debt We Owe to God—See page 3

March 15, 1949

SIGNS OF THE TIMES

Editor Arthur S. Maxwell
Associate Editor Merlin L. Neff
Assistant Editor Francis A. Soper

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OUR COVER

At this season of the year most people have one thought uppermost in their minds: the debt they owe the Government. Around March 15, which has become to many as ominous as the Ides of March of old, millions of checks are made out—reluctantly, sorrowfully, and more or less accurately—to the Collector of Internal Revenue. But how many at this time, or any other time, give thought to the debt they owe to God? See editorial on page 3.

CIRCULATION MANAGER H. K. CHRISTMAN

Printed and published weekly (50 issues a year) by the Pacific Press Publishing Association at Mountain View, California, U. S. A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES IN U. S. A.: Single copy, one year \$2.00
Clubs of five or more to one address, each 1.75
To Canada and other countries taking extra postage:
Single copy, one year (U. S. funds) \$2.50
Clubs of five or more to one address, each, (U. S. funds) 2.00

Please make all checks and money orders payable to *Signs of the Times*, Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions, so persons receiving the *Signs of the Times* without having subscribed may feel free to accept it.

Your Bible Questions Answered

Second Chance for Sinners?

Will men have a second chance? B. L. S.

The popular theory that during the thousand-year period mentioned in Revelation 20, mankind will have another chance to be saved is not Scriptural. Satan and his angels will be the sole inhabitants of the earth then, and the whole globe, according to the prophet Jeremiah, will be "without form, and void." Jeremiah 4:23.

When Jesus comes the second time, the righteous living will be translated and the righteous dead be raised. Together they will be "caught up" to meet the Lord in the air. 1 Thessalonians 4:16, 17. They will then be taken to heaven to live with Christ a "thousand years." Revelation 20:5. This marks the beginning of the millennium.

On the other hand, the wicked who are living on the earth when Jesus comes will be destroyed by "the brightness of His coming." 2 Thessalonians 1:7, 8; 2:8. According to the revelator, they "lived not again until the thousand years are finished." Revelation 20:5. "Lived not again" is the Biblical negation of the theory that during the millennium men will have another opportunity to accept salvation.

At the present time God is putting forth every effort possible for the salvation of men. Isaiah 1:18. He invites all to come: "Whosoever will." Revelation 22:17. The Lord "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

When the present period of probation ends, the decree will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. After this there will be no more opportunity for those who have rejected salvation. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. F. A. S.

Cutting Off Sin

How do you reconcile Matthew 18:8, 9 with the teaching that everyone will be perfect physically in God's kingdom? L. F.

Matthew 18:8, 9 reads as follows: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire."

In this Scripture passage, also in Matthew 5:29, 30, Jesus used an illustration to impress the fact that all sins must be put away if we are to be saved. People often part with some member of the body at the discretion of a surgeon, that they may preserve physical health a little longer. Yet these same individuals will not deprive themselves of some worldly, carnal pleasure which may endanger their life in the world beyond. We must shut our senses against all sin, and deprive ourselves of everything that may cause us to sin against God. It may be hard to do, and painful,—as when an eye or a hand has to be removed,—but it is necessary for our eternal welfare. F. A. S.

EDITORIAL

The Debt We Owe to God

AT this season of the year most people become acutely conscious of their debt to the Government. March 15 looms up as the dread day of reckoning with the Treasury Department. Days and nights are spent calculating profit and loss, trying to recall forgotten expenses, thinking up plausible deductions, comparing this year with last year, and finally, in mingled desperation and satisfaction, writing out a check to the Collector of Internal Revenue.

Spreading socialism has now brought to every wage earner the privilege and duty of contributing to the welfare of his country. Everyone earning more than \$600 a year must make his contribution, or offer a satisfactory explanation why he does not. This debt to the Government has become practically a universal obligation. None can escape it without jeopardizing his freedom and his good name.

And so we pay our debt to man—our fellow man. Willingly or unwillingly we pay—or else. Our check, large or small, is our recognition of blessings received and services rendered. It is our contribution to the costs of protection, education, sound currency, and good government.

Nevertheless this is not our only obligation. While it is right and proper that we should render unto Caesar "the



On the forty-fifth anniversary of the first airplane flight, a display of air power was held over the Wright Brothers memorial. Here a Navy blimp and two helicopters hover over the place where the air age began less than half a century ago.

things which are Caesar's," we must not overlook our responsibility to return to God "the things that are God's." Matthew 22:21.

All who recognize the existence of a Supreme Being are usually willing to admit that they are indebted to Him for life, health, and the means of livelihood. But to those who accept the Biblical revelation that God is a loving Father who "so loved the world" that He gave His only Son for man's redemption, who tenderly watches over their interests, who listens sympathetically to their prayers, who is preparing a home where they may live with Him forever—how great is their sense of obligation!

Here is something different. Here is love. Divine love. Everlasting love. All-prevailing love. All-encompassing love. Such love as the apostle Paul had in mind when he wrote: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. Or when he prayed that we might be able to comprehend "what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:18, 19.

This is the love of which Charles Wesley wrote when he composed that glorious hymn:

O love divine, what hast Thou done!
The incarnate God hath died for Me!
The Father's well-beloved Son
Bore all my sins upon the tree!
The Son of God for me hath died—
My Lord, my Love, is crucified.

For such blessings received, and promised, such services rendered—and planned for all eternity—what can we say, what can we do? How can we return one infinitesimal fraction of our obligation? We can but exclaim in the words of Isaac Watts:

Love so amazing, so divine,
Demands my life, my soul, my all.

Nothing but a complete dedication of heart, life, and possessions is sufficient to pay the debt we owe to God. Nevertheless God recognizes that we live in a world where we must work and eat, have families and bring up children, with all the multitudinous duties this involves. He understands our problems. He is not unreasonable. Therefore, lest there should be any misunderstanding as to how our obligation to Him should be expressed, He has clearly outlined the course He desires us to follow.

First, He asks for one seventh of our time. "Remember the Sabbath day," He says. That is Mine. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:8-10.

In observing the seventh-day Sabbath, which He has so clearly specified, in keeping it with true spiritual insight, as is His obvious purpose, we pay, to this extent at least, the debt we owe to Him.

But God is equally specific regarding our money. "Bring ye all the tithes into the storehouse," He says, Malachi 3:10. Very definitely He asks not only for one seventh of our time, but also for



Part of the devastation left by the tornado which swept through Warren, Arkansas, early in January. More than fifty persons were killed and 120 homes completely demolished.

one tenth of our "increase." By dedicating this portion of our income to the Lord, we reveal the genuineness of our consecration and how sincerely we recognize our vast, unpayable debt to Him for all His goodness to us.

Yet this is not all. To observe the Sabbath, to pay an honest tithe, are truly matters of vital importance. Yet to the Pharisees, who outwardly were doing these very things, Jesus said: "Ye pay tithe," but "have omitted the weightier matters of the law, judgment, mercy, and faith." Matthew 23: 23. In His parable of the good Samaritan He made plain that part of our debt to God is paid by kindness to our neighbors and self-sacrifice on behalf of the needy. "Inasmuch" as we render service unto one of the least of His brethren, we render it to Him.

So as we pay our income tax to the Government this year, let us give thought also to our higher obligations, our debt of love to the God of love, and render to Him with willing, eager hearts that full measure of devotion He desires.

A. S. M.

Spiritual Amnesia

VICTIMS of amnesia are in a strange and terrifying condition. Because of an injury, shock, or fever, the brain refuses to function properly, and the person affected is unable to identify himself or recognize friends or loved ones. Many cases of this strange disease were reported among the soldiers in World War II, and successful treatment

has been given to many to bring them back, step by step, to their normal selves.

There are millions, however, who are suffering from a more tragic condition—spiritual amnesia. They are tormented by the questions: "Who am I?" "Does life mean anything?" They jump from one experience to another like a squirrel, skipping from branch to branch. Life has no unity, no goal, and very little purpose for them. Why? Because they have broken away from God and refuse to return to His way of life and salvation.

It is said that Arthur Schopenhauer, the pessimistic German philosopher, would sit for hours in a park bench in his home town pondering the meaning of life. A park attendant stopped by the bench one day and asked: "Who are you?"

"Who am I?" echoed the philosopher bitterly. "I wish to God I knew!"

"Who am I?" "Why am I here?" are questions haunting our generation. For more than a thousand years our Western civilization was based on the Christian teaching that man was created in the image of God. There was purpose in this life and an eternal home beyond. Then came the Age of Enlightenment when the Bible was doubted and faith in God ebbed. Humanism replaced Christian truth. Further degeneration took place as evolution pronounced man to be nothing more than a glorified animal. The doctrine of the survival of the fittest has been put to its ultimate test by dic-

tators who practiced every type of inhumanity to man and cast aside divine law and moral standards. "No wonder that from this seed that harvest sprang up which our generation reaped with blood and tears," says Emil Brunner. Today, man longs for identity. Restless, dissatisfied, and fearful, he cries out, "I wish I knew who I am!"

The prodigal son rebelled against his father and sought his own way. He sank to the level of the swine that he fed; he was lost but he did not realize it. Finally, "when he came to himself," he first of all established his family relationship. He said, "I will arise and go to my father."

In like manner our twentieth-century, prodigal-son culture must begin by identifying itself; it must find its relation to God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

Believing that God is our Father, we then realize that we are "sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Life has meaning when we find God. He has a purpose for every individual. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work."

There is plan and purpose in the universe. Natural laws bespeak a God who can be counted on to fulfill His word; there is no disorder or chaos where divine law is supreme. In like manner our heavenly Father has purpose and order for every human life, if the individual will come to God and identify himself as a member of the family of heaven.

Our world is real; we are real. And we have a loving, personal heavenly Father, who is intensely interested in our needs, our hopes, our desires. That God sees us and looks upon us with love is the central theme of the Bible. When we are spiritually reborn we find ourselves for the first time and know we belong in God's eternal plan. With radiant faith we can say: "I am a child of God. He has a place for me where I can serve Him and my brother man." As this faith becomes a reality God comes preciously near, and we can pray as did the psalmist: "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted

(Continued on page 15)



All traffic between the east and west zones of Berlin is now strictly controlled. Even a humble pushcart must needs be thoroughly searched, and its owner's papers examined, by the Russian-controlled police.

The Sabbath in History and Prophecy



Jesus, on the Mount of Olives, bade His disciples to pray that their flight from the doomed city of Jerusalem might not occur on the Sabbath day.



Which Day Should We Keep?

by ROY F. COTTRELL

THE Christian world recognizes that the seventh day of the week was the Sabbath observed throughout all Bible times. It was established as the birthday of the world, and is the rest day ordained by the fourth commandment of the law of God. It was to be a day of spiritual joy and worship, and had it been observed continually as a memorial to the Creator, there never would have been an infidel, an atheist, or an idolater.

Near the close of the Old Testament era, traditions, forms, and ceremonies multiplied; and the Sabbath of the Lord was gradually hedged about with such rigid rules and ritual that it became a burden instead of a delight. Christ came to the rescue. It was His mission to "magnify the law; and make it honorable." Isaiah 42:21. He taught that loving service is the essence of Christian living, and that the alleviation of phys-

ical suffering is in full harmony with the the spirit of genuine Sabbathkeeping. As evidence of this, many of His miracles were performed upon the seventh day. See Mark 1:21-27; 3:1-5; John 5:1-9; etc.

The Master taught true Sabbath observance and, by precept and example, honored the day instituted at creation. The Gospel writer says: "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. Church attendance on the Sabbath was "His custom;" and looking nearly forty years into the future to the time when Jerusalem would be destroyed, He bade His disciples pray that their flight from the doomed city might not occur upon the Sabbath day, and thus lead them to desecrate its holy hours. Matthew 24:20.

As we recall Christ's exalted position,

His attitude toward the Sabbath is supremely significant. The Scriptures reveal that He was associated with the Father as the Designer and Creator of the worlds; that He is the Upholder of all things; and that it was He who proclaimed the law from Mount Sinai. John 1:1-3; Hebrews 1:1-3; Acts 7:37, 38.

Accordingly, we find new meaning and beauty in the Saviour's words, "The Son of man is Lord also of the Sabbath." See Mark 2:27, 28. Since He was the Lawgiver and Founder of the rest day, He is its sovereign Lord, and it was pre-eminently His right to declare how it should be observed and honored.

At the time of Christ's crucifixion the sixth day of the week was called "the preparation" day, while the seventh day was designated as "the Sabbath day according to the commandment." Luke 23:54-56. Following His ascension the New Testament records but one meeting upon the first day of the week; and that was an evening farewell gathering for the apostle Paul; while during the same period it mentions eighty-four religious services held upon the seventh-day Sabbath. Acts 13:14, 42-44; 16:12, 13; 17:1, 2; 18:1-4, 11.

In spite of the plain teaching of Christ and the apostles, many have supposed that the New Testament somewhere sanctions a change in the Sabbath. This concept is wholly false. Said the eminent Dr. Lyman Abbott: "The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament."

Likewise the vast majority of Biblical scholars agree that the word of God offers no evidence in support of Sunday as a day of rest. Says Dr. Richard Watson: "There is not on record any divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the

first day of the week."—*Theological Institutes* (Methodist), vol. 2, p. 511.

In consideration of all these facts it appears inconceivable that Sunday should become the rest day for millions of professed Christians; yet, here it is. And, we ask, how did it attain such popularity?

History reveals that throughout the nations of the ancient world, sun worship became well-nigh universal. Sunday, as its name indicates, was dedicated to the worship of the sun-god, and became "the wild solar holiday of all pagan times."

In the early centuries of our era, when Christianity went forth to conquer the world for Christ, it met violent opposition from paganism. But gradually the two religions assumed a more tolerant attitude; each borrowed rites and ceremonies from the other; and after the lapse of hundreds of years, the two streams united in Roman Catholic Christianity.

In certain cities and districts the seventh and first days of the week were both observed; but eventually Sunday

became more popular. Many considered it inconvenient for a part of the community to keep one day while another section observed a different day. A majority of the Christians were willing to compromise, saying: Let the pagans and the converts from paganism continue to keep Sunday in honor of the sun; but since Christ arose on the first day of the week, let us observe the same as our "Son-day" in homage to the Son of God. To distinguish it from the Sabbath of the Bible it was therefore acclaimed as the "Christian Sabbath."

For this change the New Testament gives no warrant or sanction. Said Cardinal Gibbons:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers*, 1893 ed., page 111.

In tracing the lineage of Sunday observance, let us examine testimony from four groups of accredited witnesses: Bible prophecy, authentic history, Prot-

estant scholars, and Roman Catholic spokesmen.

Earnest Bible students of many churches and denominations agree that the following language in the prophecy of Daniel designates the papacy: "He shall speak words against the Most High; . . . and he shall think to change the times and the law." Daniel 7:25, R.V.

Human times and laws have ever been subject to change and amendment; but here it is predicted that a power would deliberately tamper with the times and law of the Most High.

The apostle Paul, writing by divine inspiration, predicted the same anti-Christian movement, and warned:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work." 2 Thessalonians 2:3-7.

In fulfillment of these startling forecasts consider the apostasy that developed in the church from the second to the sixth centuries of our era. Idolatry and image worship were introduced; the doctrine of purgatory was invented to terrify the credulous; infant baptism and sprinkling took the place of Christian baptism; a man seated upon his ecclesiastical throne by the Tiber exalted himself to the place of God; while the first day of the week was borrowed from paganism and enthroned as the counterfeit successor to the Sabbath of the Lord.

Prophecy had spoken; now listen to the confirming voice of history:

SIR WILLIAM DOMVILLE.—"Centuries of the Christian Era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."—*The Sabbath: or an Examination of the Six Texts*, page 291.

Eminent Protestant authorities are also in complete agreement that the Bible gives no support for Sunday observance:

BISHOP SEYMOUR (Episcopal).—"We have made the change, from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy catholic and apostolic church of Christ."—*Why We Keep Sunday*.

EDWARD T. HISCOX, D.D.—"Of course, (Continued on page 13)



DP Camp Conditions

Five hundred sixty thousand displaced persons are living in 660 camps in Germany, Austria, Italy, and other countries. The staff correspondent of *The Christian Science Monitor* for Germany describes them as ranging from requisitioned private dwellings to huge German military barracks, with populations ranging from fewer than 100 to more than 10,000. "All camps are crowded," he says. "Seldom does one family have more than one room. Sometimes two, three, or four families share a room—with blankets for makeshift partitions."

To Regain Industries Control

West Germany's key coal, steel, and iron industries will be handed back to the Germans "to work for Germany," British and American military authorities have announced.

Forty Units a Minute

The United States automotive industry is at present turning out about thirty new cars and ten new trucks and busses every minute of every working day.

British Drive Against Crime

Britain is launching a drive to combat the rise in crime. Lord Chancellor Jowitt, speaking to the House of Lords at the commencement of the campaign, blamed parents who were not giving proper attention to their children, as one of the main causes of juvenile delinquency. In addition, a general lowering of morals and the "enormous increase" in regulations and

laws are cited as two fundamental reasons for the present lessening of respect for the law.

Population Higher Yet

The population of the United States reached 147,280,000 on October 1, the Census Bureau estimates. Population growth in the first nine months of 1948 amounted to about 1,800,000 persons, an average increase of 200,000 a month. This increase was somewhat lower than the 233,000 a month during the corresponding period of 1947.

Divided Homes

The parents of about 3.5 per cent of all children in the United States are divorced.

Studying the Word

Radio Bible schools, operating in connection with Seventh-day Adventist religious broadcasts in many countries during periods of a few months to two or three years, show the following sample enrollments: in Japan, after three months, 3,225 enrolled; in the Philippines, 100 requests to enroll coming in every day; in Mexico, 43,000 enrolled; in South Africa, 125,000; in India, after nine months, 15,000; in China, 14,000.

100 Schools for the Congo

"It is heartbreaking to have to turn down the many calls that come for schools," says Seventh-day Adventist Mission Superintendent A. L. Davy of the eastern Belgian Congo. "If funds and men were available," he says, "one hundred new schools could be opened there now."

S. L. M.

Medicine for the Mind

by S. O. MARTIN

Chaplain, Glendale Sanitarium and Hospital

IN the December 6, 1948 issue of *Time* under the caption "Medicine" is this statement from the famed physiologist Andrew Conway Ivy: "Medicine is the handmaiden of science and religion. Religious and spiritual realms overlap more with the healing arts and sciences than in anything else man does. Try as we might to separate them, we can't do it, because that is the way we are built."

Speaking for ministers, E. Stanley Jones says: "A doctor must train . . . spiritually as well as physically. . . . Fifty per cent of sick persons need prayer more than pills, aspiration more than aspirin, meditation more than medication."

My experience as a chaplain in a sanitarium bears this out. A few months ago a cultured lady, a professor in a university, came to the Glendale Sanitarium. She had just lost a favorite uncle by death. This had given her a tremendous shock. She was tired physically and mentally from overwork, and this bereavement upset her so that she had to be hospitalized.

Seeing that her trouble was more mental than physical, the Christian physician asked me to visit the lady.

When I entered the room, the special nurse introduced me to the patient, who was in a nervous tension. Between moans, she managed to tell me of the death of her uncle. She said: "I refuse to believe it. It can't be true!"

To this I replied: "Now draw a deep breath and let me talk for a while. Do you believe in God?"

Her answer was: "Yes, I believe after a fashion, but I don't seem to have anything to hold me in a crisis like this."

"Well," I said, "let us do some analyzing. It seems to me that you have refused to admit a fact, and in thus doing you have allowed your mind to get into a state of confusion. What would you think of a person who had a thoroughbred spaniel that liked to swim by the side of his rowboat, and every time the dog came alongside the boat the owner would shove the dog's head under the water? Do you think the dog could endure that long?"

"Not long, I fear," was her admission.



GENOUREAU
The simple habit of prayer is the best medicine possible for sick and distressed humanity.

"You are in the same situation," I said, "and if you keep pushing this fact of your uncle's death away from your mind as an impossibility you will damage your mind."

The lady at once sat up in bed and began to think soberly, saying: "Well, how can I bear this?"

With this evidence of rational thinking, I said: "Now, I think I can help you to receive aid from God. In order to get her mind off her own problems I began to tell of my missionary work in India, and gradually, remembering that 'a merry heart doeth good like a medicine' (Proverbs 17:22), I deliberately started telling some amusing stories. Finally, when the patient had temporarily forgotten her grief, I switched the subject to religion. After quoting some scriptures, such as, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength' (Isaiah 26:3, 4), I prayed earnestly that God would send His Spirit to keep and sustain her."

When I prepared to leave, the patient was cordial in her invitation to me to come again, remarking: "You have rolled away a great burden from my mind, and I feel that I can now get some sleep."

A few days later, as I was again visiting this patient, her doctor came in. The patient said to him: "Oh, I don't need your medicines any more; this wonderful remedy which the chaplain

(Continued on page 15)

BECAUSE OF UNBELIEF

"He could there do no mighty work." Mark 6:5.

There was a town in Galilee, when Jesus walked on earth,
Wherein His coming brought no joy, His going left no mirth;
No leper hailed Him from afar; no crippled child was brought;
No blind man groped a way to Him; no sick His healing sought.

He could not free them from their sin, or give their pain relief,
He could not work His miracles, because of unbelief.
The hand that fashioned all the worlds and spread the heavens above,
The mighty hand of power divine, the tender hand of love,
Was impotent to help or save, or cast the demons out,
The arm of strength grew weak and small before men's scornful doubt.
Today, as then, Christ's mighty works the world will not receive;
Omnipotence is powerless when men will not believe.

—Annie Johnson Flint.

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ABRAMHAM sired two sons: Ishmael, son of Hagar, and Isaac, son of Sarah. Through the centuries which have elapsed since then, their descendants have had many wars. Today they are striving for possession of a land in which their great progenitor lived as a pilgrim and stranger, but never owned; which he was promised, but never received.

The Arabs are descendants of Abraham through Ishmael, as are the Jews through Isaac. They both claim the right to, and possession of, Palestine. Each denies the claim of the other. Length of tenure enters into both claims. For long centuries it was a Jewish land. More recently for long centuries it has been an Arab land.

It is this claim which has been accepted is another factor not in the Arab claim. It is that the Jews are a divinely chosen people, divinely led into Palestine, divinely established there, divinely protected in their possession, divinely promised the land "for an everlasting possession," and, therefore, their title deeds to possession of Palestine are validated by Jehovah.

It is this claim which has been accepted widely among the followers of the greatest Jew of the centuries, Jesus of Nazareth. This acceptance has resulted in much Christian support and sympathy for the Jewish claim.

Many earnest Christians have been persuaded that for Palestine to become a homeland for the widely scattered and grievously oppressed Jews of the earth would be a fulfillment of the divinely inspired predictions of the ancient Jewish prophets, and the carrying out of a divine purpose for this long-oppressed people.

Consequently the issue has become a bone of contention among the great religions of the world, Jews and Christians generally on one side, the world of Islam on the other.

It has also become the football of world politics. In it are potentialities of world disaster. It might easily be that World War III is in the making now in connection with the issues involved in the conflict raging in Palestine. It could be that Armageddon itself, the war that will end civilization, may develop out of the struggle for Palestine.

By the beginning of the twentieth century only a few thousand Jews had found their way to Palestine. At that time it had few attractions. It had been an Arab possession for more than a thousand years. Its ancient glories and fertility were gone.

By 1914, at the beginning of World War I, there were 100,000 Jews in Palestine.



Capital of the new Jewish state of Israel, the city of Tel Aviv is the focus of world attention as the Jews strive to establish a permanent state in Palestine. Photo shows Tel Aviv from across the harbor of Jaffa.

PALESTINE

*First of a New Series of Articles
on Recent Developments in the
Holy Land and Their Relation to
Bible Prophecies*

by CARLYLE B. HAYNES

time. They had established agricultural colonies which had 110,000 acres under cultivation. They had developed an all-Jewish city, Tel Aviv, and it was growing rapidly. Jewish immigration was gaining momentum.

And then the whole issue became a political one.

In 1917 Turkey made a startling attack on the Suez Canal. To British statesmen it became clear that the artery of communication with India, the famous "life line of the empire," must have a protective bastion to buttress it. The possession of the Palestine coast, as well as the Judean hills commanding it, became an absolute necessity. This, then, became an auspicious time to revive the old Palestine.

If the Jews could be encouraged to establish a national state in Palestine, and build a country of their own, Britain could achieve many cherished results. French pretensions to control over this vital area would be brought to an end, and an ideal fortress protecting the imperial life line would come into existence.

As early as 1915 the Manchester *Guardian*, of November 22, set forth with great positiveness that Palestine must be made into a Jewish nation to act as a buffer state for Egypt, and ended its leading article by declaring that "on the realization of that condition depends the whole future of the British Empire as a sea empire."

That "the only possible colonists of

Palestine are the Jews," became the purely political and military viewpoint of British leaders. Only the Jews could build up at the ancient crossroads of the world a new nation which would be associated with Britain from the beginning. This would fulfill great purposes. It would be at once a protection against the alien East as well as a mediator between it and England.

Other factors of large importance were involved, all of them political or military. Prime Minister Lloyd George greatly desired and greatly needed to bring America in on the Allied side of the war. Then, too, there was a possibility that Germany might announce its support of Zionism to rally Jewish opinion and sympathy to her side. News reached England that Baron Rosen, German ambassador to the Netherlands, had been in conference with the Dutch Jews.

NEXT WEEK:

The Title Deeds to Palestine

To Whom Did Abraham
Bequeath Them?

There were 600,000 Jews serving in Russian armies. They were not serving willingly. Russian success meant for them only continued degradation. The Central Powers were exploiting this fact constantly, and explaining that German victory would mean liberty for the Jews. A German declaration for a Jewish homeland must be forestalled by a British declaration.

Zionist leaders were consulted on the subject. Zionism is itself a political movement, not a religious one. The time was propitious. The necessity was great. And the famous Balfour Declaration was of-

ficially formulated on November 2, 1917. It took the form of a letter by Lord Balfour to Lord Rothschild, a pro-Zionist. Its wording is:

"I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with the Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

"I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation."

The effect on world opinion of the Balfour Declaration was like that of an electric shock. It solidified Jewish influence back of the Allied cause. Enthusiastic aid was given the Allenby invasion of Palestine. When Palestine was finally liberated, the claims of the Allies to be the champions of subject races were greatly strengthened.

A great and important section of Christian opinion at once asserted that Biblical prophecy was being fulfilled, and fulfilled precisely and to the minute. This served, in many minds, to place Jehovah completely on the side of the Western Powers.

Without reservation other great powers endorsed and approved the Balfour Declaration. The French government on June 4, 1917, formally committed itself to "the renaissance of the Jewish nationality in that land from which the people of Israel were exiled so many centuries ago."

China assured the Zionists: "The Nationalist Government is in full sympathy with the Jewish people in their desire to establish a country for themselves."

In the United States President Wilson wrote: "The Allied Nations, with the fullest concurrence of our own Government and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth." Members of Congress expressed almost unanimous approval of "the British declaration in favor of a Jewish state in the Holy Land."

Cabinet ministers in the British commonwealth were emphatic in their accord and support. General Smuts, of South Africa, asserted: "In generations to come you will see a great Jewish state

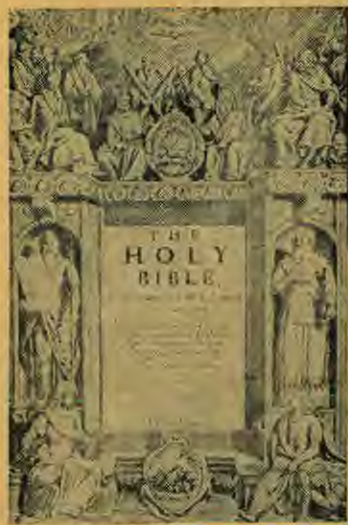
(Continued on page 14)

AND ISRAEL



A modern-day scene on the road leading to Jericho recalls the Master's parable of the good Samaritan.

KEYSTONE



James I of England not only preached the prophecies of the Apocalypse, but also sponsored the King James Version of the Bible, which first appeared in 1611 (above).

Prophecy and Protestantism—6

How King James I of England, Who Sponsored the Authorized Version of the Bible, Expounded the Prophecies of Daniel and the Revelation to His Fellow Sovereigns on the Thrones of Europe



ROBERTS

A Royal Preacher of Prophecy

by LE ROY E. FROOM

Author of "The Prophetic Faith of Our Fathers"

DURING the seventeenth and eighteenth centuries hundreds of Protestant expositions on prophecy appeared in Great Britain and on the Continent. In these there was to be found remarkable unity upon the essentials of Bible prophecy. Perhaps no more outstanding instance is recorded than that of James I of Great Britain, who cited the prophecies to his fellow monarchs in Europe.

Queen Elizabeth had been in constant perplexity over the conflict between her Catholic and Protestant subjects. The latter looked upon the hierarchy and the liturgy of the Roman Church as remnants of antichrist, from which the country needed to be purged. It was in this atmosphere that the young King James (first James VI of Scotland, and later James I of England) was reared. He was

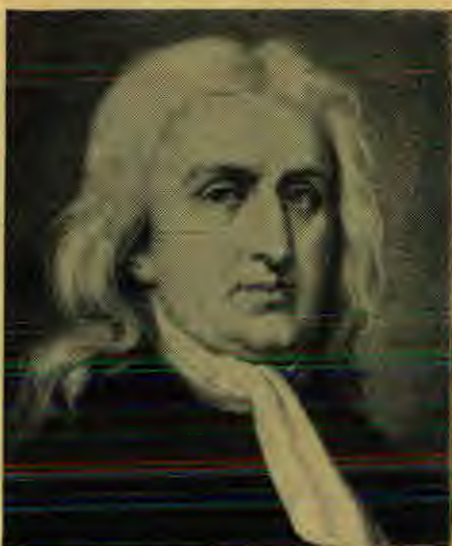
the only child of Mary, Queen of Scots. Upon the abdication of Mary, in 1567, he was proclaimed king, under regents, of course, until he became of age.

In 1588, King James when only twenty-two years old wrote a remarkable *Paraphrase Upon the Revelation of the Apostle S. John*. In his exposition of the symbolic beast of Revelation 13, coming up out of the sea of nations, Kings James explains this to be, "the pope's arising: His description; His rising caused by the ruin of the fourth monarchy, the Roman Empire. The Rising of the False and Papistical Church; her description; her conformity with her Monarch, the pope."—*Works*, page 16.

Some criticized the king for rashly venturing into the field of prophetic interpretation, but James, Bishop of Winton, defended him and maintained that he had a rightful interest in prophecy, inasmuch as the fulfillment of a part of the book of Revelation is definitely committed into the hands of kings—namely, the destruction of the antichrist.

James was explicit in his exposition of the portions of the Apocalypse pertaining to the papacy. Little wonder that this treatise was placed upon the *Roman Index* by the Catholic Church.

Soon after James became king of Great Britain, the notorious Gunpowder Plot, of 1605, designed to blow up Parliament and the king, was instigated by the Jesuits. Although frustrated at the last moment, this episode implanted a deep antipathy toward Rome in the hearts of the English. Parliament enacted drastic measures against the Catholics, including the new oath of allegiance. In 1609 James sent out a remarkable appeal to all the rulers of Christendom, called the *Premonition*, in which he identified the papacy as the "Mysterie of Iniquitie." In



Sir Isaac Newton, the outstanding genius of his time in the realm of scientific research, was a profound student of prophecy.

EDITOR'S NOTE

This article, the result of the author's prolonged research into the history of prophetic interpretation, throws light on that otherwise obscure passage in the preface to the King James Version of the Bible which reads as follows: "The zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defense of the Truth, (which hath given such a blow unto that man of sin, as will not be healed)."

Readers who would pursue this subject further are urged to obtain "The Prophetic Faith of Our Fathers," by L. E. Froom. Particulars as to price and bindings may be obtained from Book Department, Pacific Press Publishing Association, Mountain View, California.

this he urged the kings to action against the encroachments of the papacy. As might be expected, such a document was burned in Florence, forbidden to be translated or printed in France, and suppressed in Spain.

James insisted that the identity and the time of antichrist's domination were the chief questions of the hour, and that rulers must search the prophetic Scriptures to find the answer. He contended that Rome was the "seat of antichrist," which had become a second Babylon. He based his contentions upon the book of Revelation. He insisted that antichrist arose after the Roman emperors had passed. Antichrist, he asserted, was four times described in the Revelation. The ten horns of the fourth, or Roman, beast of Daniel 7, and the ten horns of the beast of Revelation 17, he held to be the kings of divided Europe, and referred to them as those to whom he had addressed himself. He assured the kings of Europe that the time had come to turn from the worship to the desolation of the symbolized "papal beast." Here are his remarkable words:

"Therefore I take these ten *Kings* [in Daniel 7 and Revelation 17] to signifie, all the Christian *Kings*, and free *Princes* and *States* in generall, even you whom to I consecrate these my Labours, and that of us all he prophesieth, that although our first becomming absolute and free *Princes*, should be in one houre with the Beast; . . . and at the very time of the beginning of the planting of the Antichrist there; and that we should for a long time continue to worship the Beast, having *one . . . minde* in obeying her . . . and kissing her feete, drinking with her in her cup of Idolatrie, and *fighting with the Lamb*, in the persecution of his Saints, at her command that governeth so many Nations and people: yet notwithstanding all this, wee shall in the time appointed by GOD, . . . converted by His Word; . . . *hate the Whore, and make her desolate, and make her naked*, by discovering her hypocrisy and false pretence of zeale; and shall *cate her flesh, and burne her with fire*. . . .

"To flee from Babylon, lest they bee partakers of her sinnes, and consequently of her punishment which warning I pray God that yee all, my Beloved Brethren and Cousins, would take heed unto in time, humbly beseeching him to open your eyes for this purpose."—James I, *Premonition in Works*, pages 325-327.

James's appeal was attacked by the Jesuit Suarez and the Cardinal of Perone. But James defended his thesis, and many rallied to his side. Thus the Apocalypse became a most effective weapon, even in the hands of a powerful

king. And James's example proved a tremendous stimulus to other expositors.

Sir Isaac Newton

Another remarkable man, a great mathematician and philosopher, the outstanding genius of his age in the realm of scientific research, was a student of prophecy. This was Sir Isaac Newton, also of England. More than any other man up to his time, he employed the scientific approach in the study of prophecy. Trained at Cambridge University, he discovered differential calculus and formulated the law of gravitation. He delved into the realm of light and became an authority on celestial motion. He wrote several vital scientific works—in

fact, a total of 231 of his books were published. He also represented Cambridge in Parliament.

Then Sir Isaac Newton's interest in prophecy began. His *Observations Upon the Prophecies of Daniel, and the Apocalypse of St. John* (1733) was the result of forty-two years of painstaking study. It is a monumental work in which the author declared that the key to all prophecy is found in the book of Daniel. He stressed Daniel 2 as the basic prophecy to which each succeeding prophecy adds something. He held tenaciously to the interpretation of the four world powers—Babylon, Persia, Greece, and Rome. He also asserted that the ten horns on the Roman beast symbolized the ten king-

(Continued on page 15)



by LEONARD C. LEE

TO the musician, harmony means a pleasing blending of tone. He thinks of thirds and fifths and octaves, of major and minor keys. Harmony to him does not mean slavish monotony, for variations are endless. It is the harmony of diversity that enriches the melody of life.

The artist thinks of harmony as a blending of colors. He thinks of colors that are warm and close, or cold and distant. He chooses colors that will warm like summer sun or chill like winter frost. An artist seldom paints a scene in a single color; he blends and mingles and tones with light and shade to make a thing of beauty.

Our loving God, the Author of harmony, did not cast all His creatures in one mold. A thousand shades of character are born of different inheritance, training, and experience. The undertones and overtones of life, the lights and shadows of joy and sorrow, only make the picture and the song more beautiful.

Christians need not be alike. But like the colors of the spectrum or the notes of music, each must be in perfect harmony with all the others, led by the Master Musician.

In all the beauty of God's creation there is never a clash of color. From the calm green of grass and trees to the glory of the sunset there is a perfection of harmony that baffles the mind. In all the riot of color in flower and bird and rock, in the blue or green of water, in the haze of distant mountains, there is never a discord. Only God could be the Author of such harmony.

Discords are man made. As you listen and look at God's harmony you can belong or be out of place. Let love well up in your heart, and you show forth the character of your Maker. Let hate, or anger, or selfishness fill your soul, and you are against the universe. Where harmony is not, God is not; for God is love, and love is harmony.

Our heavenly Father longs for harmony to come to every human soul. Those who enter the city of love and walk with the Prince of Peace will come from every race and nation. Their experiences will have been as varied as the languages they spoke. Yet as they sing the song of their experience, each will fit into the marvelous whole and become a part of the eternal harmony of heaven.

HERALDS OF THE KING

by DALLAS YOUNGS



Pastor Flynn's Bible Studies

"I HAVE some questions to ask you tonight," said Mr. Ryan, the Catholic, as he shook hands with Pastor Flynn. "You will recall that last Wednesday night we studied about Christ's second coming, and we learned the manner of His coming and the object of it. Can we know anything about the time of His coming? Does the Bible tell us when that is going to be?"

I knew you would naturally be thinking along that line," replied the pastor. "The Bible does not tell us the day and hour of Christ's return. We are told that not even the angels know that, but the Father only. But because we do not know the exact moment of our Lord's return does not mean that we can know nothing about it. God has given us in the Bible numerous signs by which we can know when the time is near. He has portrayed world conditions in the last days of the world's history, and He has told us that when we see these things coming to pass we are to know that Jesus' coming is near, even at the doors.

"These signs are to be seen today in the economic, political, religious, and physical world and in addition we have signs in the celestial realm. Those who are wise, according to the writer of Hebrews, will 'see the day approaching.' Hebrews 10:25. Some people say they don't believe in signs, but God believes in them, and He expects us to know and understand them and their significance. See Matthew 16:1-3."

"May I ask what celestial signs there have been to indicate Christ's return?" asked Mr. Ryan.

"The disciples asked much the same question of Jesus when He was here, Mr. Ryan, as we read in Matthew 24:3: 'As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?'"

"In answer to this question, Jesus gave, among other signs, three that would take place in the astronomical heavens: 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven.' Verse 29.

"We find as we read Genesis 1:14 that one purpose of the sun, moon, and stars is to be for signs: 'God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years!'"

"Are we to understand that the sun and moon have already been darkened, and that the stars have fallen from heaven?" asked Mrs. Goldstein.

"The sun and moon were darkened May 19, 1780, and this is what Webster's Dictionary, 1869 edition, says about it: 'In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known.'

"Gage's History of Rowley, Massachusetts, gives this report of it: 'The darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings. Lights became necessary to the transaction of business within doors. The darkness continued through the day.'

"R. M. Devens gives this graphic account: 'Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, in nature's diversified range of events, during the last century, stands the Dark Day

of May Nineteenth, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England,—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come.'—Our First Century, page 89.

"Fifty-three years after the dark day we have the fulfillment of the prediction of the falling stars. This was to take place under the sixth seal, and the writer of Revelation adds his inspired word on the subject: 'The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Revelation 6:13.

"The American Encyclopedia, 1881 edition, gives this account of it: 'Thousands fell in the tracks of thousands, and at Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man.'

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world."

"An eyewitness recorded the spectacle thus: 'At the cry, "Look out the window," I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. . . . I called to my wife to behold; and while robing she exclaimed, "See how the stars fall!" I replied, "That is the wonder;" and we felt in our hearts that it was a sign of the last days. For truly "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. The

language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. . . . The falling stars . . . fell not as ripe fruit falls—far from it—but they flew, they were cast, like the unripe, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, it flies swiftly, straight of, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree.”—*New York Journal of Commerce*, Nov. 14, 1833.

“What are we told about other signs?” inquired Miss Clement.

“The Bible foretells that famines, earthquakes, and pestilences shall mark the last days of earth’s history: ‘Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.’ Matthew 24:7.

“While famines are no new thing in the annals of the world’s history; yet today the population has multiplied so extensively that any war that upsets a nation’s economy and agricultural production is almost certain to result in famine. Following the first world war, millions died in Russia from starvation. Famine is common to the millions of India and China, where there are multitudes who live and die never knowing what it is to be free from the gnawing pains of hunger.

“The prophecy about pestilences had a striking modern fulfillment in the plague of influenza, following World War I, during which eighteen million people perished.

“In the last forty years we have experienced more destructive earthquakes than in the preceding one thousand years. Some of the most devastating were in Italy (1908), China (1920), Japan (1923), Chile (1939), and Turkey (1939, 1940, 1943), Argentina (1944). Jesus also said in Luke 21:25, 26: ‘Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.’”

“Might I ask what we have in the political world that constitutes a sign of Christ’s second coming?” asked Mr. Saunders, entering the conversation for the first time.

“We read in Revelation 11:18 that the nations will be ‘angry,’ and in Daniel 12:1 that ‘there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be

delivered, everyone that shall be found written in the book.’

“Unparalleled war preparations will be seen: ‘Proclaim ye this among the Gentiles; *Prepare war*, wake up the mighty men, let all the men of war draw near; let them come up: *beat your plowshares into swords, and your pruning hooks into spears*: let the weak say, I am strong.’ Joel 3:9, 10.

“I hardly think it necessary to comment upon the extensive war preparations that preceded World Wars I and II, or those being made at the present time. It has no parallel in all the annals of human history. Yet at the very time this extraordinary war preparation is being made there is a peace movement afoot, and equally extensive plans are being made for peace: ‘In the last days it shall come to pass, that . . . many nations shall come, and say: . . . Nation shall not lift up a sword against nation, neither shall they learn war any more.’ Micah 4:1-3.

“What signs do we have in the religious world that show the second coming of Christ to be near at hand?” asked Mrs. Saunders.

“There are a number, Mrs. Saunders,” replied Pastor Flynn. “Suppose you all open your Bibles to 2 Timothy 3:1-5: ‘This know also, that *in the last days perilous times shall come*. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’

“To the vast majority of professed Christians today religion is but an empty form. Many love pleasure more than they love God. To them religion has no power to effect righteous living. The sins catalogued in these verses are very prevalent today.

“Another sign in the religious world is found in 2 Timothy 4:3: ‘The time will come when *they will not endure*

sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.’ It is to be lamented, but most people would rather walk in the light of their own uncertain theories than bring their lives into conformity with the sound doctrines of God’s word.”

Which Day?

(Continued from page 6)

I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes *branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!*” (Italics ours.)—Paper presented at a New York ministers’ conference, Nov. 13, 1893.

Who, then, changed the Sabbath? Let the Church of Rome reply:

The Catholic Mirror.—“The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath [Sunday] is therefore to this day the acknowledged offspring of the Catholic Church.”—Editorial, Sept. 23, 1893.

A volume of similar evidence could be presented. All authoritative churchmen and historians testify in full accord that under the leadership of Roman bishops and so-called Christian emperors the change from Saturday to Sunday was gradually effected.

We are reminded of the prophetic words of Ezekiel in which he testified that “one built up a wall, and, lo, others daubed it with untempered mortar.” Ezekiel 13:10. Even so, paganism and the Roman Church erected the wall of Sunday sacredness, and many Protestants have “daubed” it with the “untempered mortar” of apologies, excuses, and attempted alibis; but the word continues: “So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground.” Verse 14.

Of another group Inspiration testifies: “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” Isaiah 58:12.

Here is clear evidence that someone will arise to repair and restore “the breach” that has been made in the law of God. Even professed Christians, many of them unwittingly, have tram-

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pled upon the true Sabbath, but the divine appeal now comes to every individual: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Verses 13, 14.

John the revelator, looking down the centuries to near the close of the gospel era, heard the announcement: "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.

This definite message peals forth to awaken men and women from their spiritual slumber and indifference, to call them from their false shrines and philosophies that they may worship the Creator and revere the Creator's memorial—the Sabbath of the Lord our God.

Friend, whatever the cost or sacrifice, let us firmly resolve to stand with the fearless apostles who declared: "We ought to obey God rather than men."

Palestine and Israel

(Continued from page 2)

rising there once more." Lloyd George declared: "Great Britain extended its mighty hand in friendship to the Jewish people to help it regain its ancient national home and to realize its agelong aspirations." Lord Robert Cecil said: "Our wish is that Arabian countries shall be for Arabs, Armenia for the Armenians, and Judea for the Jews." Lord Balfour declared: "The destruction of Judea 1,900 years ago was one of the greatest historical crimes, which the Allies now endeavor to remedy."

Five years later, by approval of the great powers of the earth, Great Britain was given the mandate for Palestine, and the world cheered for "the new Jewish state which is to be formed under the suzerainty of a Christian power."

That is the way it looked at the time. But it only looked that way. It did not work out that way. Jewry was induced to believe that the days of its great liberation had come. Instead, world Jewry entered the worst period of oppression, violence, and bloodshed it had ever had. Christians were led to believe that a striking and significant fulfillment of Bible prophecy was taking place. No such ful-

SIGNS of the TIMES

fillment occurred. Expressions were widely uttered that the "long-foretold return of the Jews is at hand," and "the divinely predicted restoration of Israel is taking place."

But the Jews did not return; Israel was not restored; and Bible prophecy had no reference to the tragic developments which followed.

New times came, new conditions developed, new leaders arose, new ideologies clashed, new alignments took place. Old plans were forgotten, old empires crashed, old leaders were set aside, old ideals were abandoned, old objectives were discarded.

The long-hoped-for Jewish state was not yet a part of the new world.

(To be continued)

Medicine for the Mind

(Continued from page 7)

has prescribed has done miracles. I feel like a new woman." And in a few days the patient left the sanitarium with new vigor of both body and mind.

Dr. Hyslop, speaking before the British Medical Association, once said: "The best medicine which my practice has discovered is prayer. The exercise of prayer in those who habitually practice it must be regarded as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."

"As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

A Royal Preacher

(Continued from page 11)

doms into which Western Rome was divided. The "little horn" he considered to be centered at Rome and arising contemporaneously with the ten divisions of Rome. Here is his lucid portrayal of its unique character:

"But it was a kingdom of a different kind from the other ten kingdoms, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a Seer; and by its mouth speaking great things and changing times and laws, it was a Prophet as well as a King. And such a Seer, a Prophet and a King, is the Church of Rome."

"A Seer . . . is a Bishop in the literal sense of the word; and this Church claims the universal Bishopric."

"With his mouth he gives laws to kings

and nations as an Oracle; and pretends to Infallibility, and that his dictates are binding to the whole world; which is to be a Prophet in the highest degree."—Isaac Newton, *Observations*, page 75.

Newton held that the time for the fuller understanding of prophecy had been reached, and he believed that men should interpret prophecy when it came to pass in fulfillment, rather than prognosticate the exact course of future fulfillments.

Newton was deeply concerned over the day of judgment, or atonement, when the heavenly High Priest would enter the holy of holies in heaven. To him the mighty conflict between the forces of Christ and Satan was a vivid reality. Newton looked and longed for the recovery of long-lost truth and the setting up of Christ's kingdom at the end of the age. He believed that the teaching of the gospel to all mankind would be the great harbinger of the end.

The breadth of Newton's mind led him to take the expansive view of all things. He studied prophecy as a whole, and he sought to find the relation of part to part, tracing closely the evidence of history and chronology. He employed the same exactness in finding his facts, and applied the same strictly logical method of deduction, that he used in the field of mathematics and of physics.

Thus we see that prophecy has exerted a most profound influence upon the minds of leaders of thought and achievement. When we trace the footsteps of these men of God in centuries past, and sense the sanity and logic of their reasoning concerning prophecy and prophetic interpretation, we are made glad to have fellowship with such illustrious names in this worthy quest.

EVERY longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love.—E. G. White.

Spiritual Amnesia

(Continued from page 4)

with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Psalm 139:1-4.

God grant us love and His spirit to lead others step by step from spiritual amnesia into Christian living, for thus do they pass from darkness into eternal light.

M. L. N.

God's Smile

THE Bible is a warm letter of affection from a parent to a child; and yet there are many who see chiefly the severe passages. As there may be fifty or sixty nights of gentle dew in one summer, that will not cause as much remark as one hailstorm of half an hour; so there are those who are more struck by these passages of the Bible that announce the indignation of God than by those that announce His affection.

There may come to an household twenty or fifty letters of affection during the year, and they will not make as much excitement in that home as one sheriff's writ. And so there are people who are more attentive to those passages which announce the wrath of God than to those which announce His mercy and His favor. God is a Lion, John says in the book of Revelation. God is a Breaker, Micah announces in his prophecy. God is a Rock. God is a King. But hear also that God is Love.

A father and his child are walking out in the fields on a summer's day, and there comes up a thunderstorm, and there is a flash of lightning that startles the child, and the father says, "My dear, that is God's eye." There comes a peal of thunder, and the father says, "My dear, that is God's voice." But the clouds go over the sky, and the storm is gone, and light floods the heavens and floods the landscape, and the father forgets to say, "That is God's smile."—Talmage.

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This farmer's methods of selection and feeding developed the finest band of sheep in that section of the state.

The Sheep of His Pasture

by SANFORD T. WHITMAN

THERE are hundreds of farms scattered through the hill country of the upper River, and on many of them sheep raising provides a major source of income. For the most part, these ranches are more than normally successful; but a mile or so above the covered bridge there is one which stands out above all others.

The unusual record built up by this farm is based upon two simple facts—good location and good management. To begin with, within its borders lies one of the choicest tracts of ground to be found anywhere in the region. The buildings and equipment are up to date and up in shape. The fences are in good repair. The fields are well laid out and carefully protected from overgrazing. And, finally, this particular farmer's methods of selection and feeding have developed what is recognized as the finest band of sheep in that section of the state.

Naturally such success is noticed by the other farmers of the locality. "That's an ideal layout for sheep," one rancher remarked not long ago. "Sheep farms just don't come any better."

"And it's stocked with prize animals," a second added. "Why, old S—— can go out in the dark and pick a ribbon winner."

"The place and the sheep are all you boys say they are," a third put in determinedly, "but it takes old S—— to make them pay off the way they do. There ain't a man in this valley that understands sheep better. . . . I'm a telling you, old S——'s sheep get better care than a lot of people."

Good soil. Good climate. Good location. Good markets. Good stock and equipment. Good management. How invariably this combination "pays off" in the material world. Yes, and how abundantly and unfailingly it "pays off" in spiritual matters.

In the great hill country of life there are many farmers and many bands of sheep. But there is one Farmer whose holdings and flocks and methods stand out above all others. His indeed is an "ideal layout," stocked with blooded animals and managed with exceptional skill.

Morning after morning His sheep go forth to feed upon the lush grasses of His wisely husbanded acres. When they have eaten their fill, well-kept fences keep them from going astray. When the noonday heat becomes unbearable, there is shade along the creeks and in the corners of the fields. And when in late fall the wild winds howl through the northern passes and the sleet comes driv-

ing down, there is warmth and food for all within His folds.

"I am the Good Shepherd," declares this Farmer. "The Good Shepherd giveth His life for the sheep." John 10:11.

"Know ye that the Lord He is God; . . . we are His people, and the sheep of His pasture." Psalm 100:3.

There are those who feel that God rules with a heavy and arbitrary hand. His laws, they contend, are too exacting and inflexible. His will is too restrictive for the fullest human enjoyment and achievement. There is better feeding, they say, on the broad range lands beyond the boundaries of His holdings.

Now, of course, it is given to everyone to think as he will. However, those who have known the abundance and safety of the Master's pasture lands know the error and loss of such a position. The sheep of the Good Shepherd's fold know what it is to be led beside still waters and on to hillsides green. They know the joy and contentment which border the paths of righteousness, the assurance and confidence which pervade the quiet places of obedience. Like David of old, they know that the Lord withholdeth no good thing "from them that walk uprightly." Psalm 84:11.

Friend, where are you living your life today? Are you numbered among the chosen of God? Are you feeding daily on His meadows of bountiful supply? Are you drinking from the fountains of living water? Is there shade along the fence rows of your life for the warm mid-day hours? Is there an open gate to the fold when the day is done and darkness is falling?

It is a wonderful privilege to be numbered as one of the Master's flock, to live under the constant watchcare of such an able and loving Husbandman. Contemplating the glad estate of the people of God, Moses was led to exclaim, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Deuteronomy 33:29.

