

# SIGNS *of the* TIMES

WORLD EVENTS  
IN THE LIGHT  
OF PROPHECY

Volume 50, Number 35

Price 1½d.

Warburton, Victoria, September 2, 1935



Wide World Photo

Autogyros, or "windmill" planes, belonging to the Royal Air Force School of Army Co-operation, flying in formation during a test flight over Salisbury Plain, England. The autogyro is able to fly as slowly as fifteen miles per hour, thus enabling messages to be picked up from, and let down by hand to, a soldier on the ground. We are living in an age of wonders.

## CHEMISTS make Forecasts for CENTURY of WONDERS

THE morning's paper announces, "Planet Travel, Ageless World Seen for 2035." Under this intriguing heading is a report of a meeting of the American Chemical Society. Chemists, gathered together from every part of that country, told of the wonders that chemistry has already produced, and the much greater ones that they believe lie just ahead.

They declare that in one hundred years it will be possible to release more power per pound from certain fuels than is required to lift that pound out of earth's gravitational field. In other words, the fantastic dream of visionary minds, of travelling from planet to planet, is soon to come true, according to the chemists.

Within a hundred years, say they, man will be able to control the age cycle, and will have banished disease. Just how long man will then be able to live is not set forth in the press report.

The farmer is assured that the problem of crop reduction will be solved in a scientific way by controlling the amount of ozone and ultra-violet radiation. However, the farmer is warned that as a

F. D. NICHOL

result of more scientific feeding of livestock, hogs will grow to the size of cattle, and bulls will be like mastodons, those elephantlike creatures of long ago.

According to these forecasts, man will have a standard two-hour day for work, and his main problem will be how to amuse himself for the rest of the time.

How many of these forecasts might actually come true if time were to last for a century, we do not profess to know. A person would be foolhardy to attempt a judgment in such matters; for as we view what has happened in the last hundred years, we are thrown into the attitude of mind of believing that almost anything is possible. All of which is a very profitable commentary on the words in the Book of Daniel, that at the time of the end "knowledge shall be increased." Dan. 12: 4.

### WEAK FEATURE OF FORECAST

BUT the thought that kept recurring to our mind as we read through this glamorous new story, was that it said nothing about any plan for relieving our world of that which is the real cause of our trouble,



that terrible thing called sin. If it were not for sin, this would be a rather good world in which to live, even after 6,000 years of thorns and briers and other by-products of Adam's fall. As one looks out upon the beautiful hills and valleys, carpeted with green and dotted with spring flowers and stately trees, he feels like borrowing the words of the hymn, that "every prospect pleases, and only man is vile." The trouble with our world is the kind of people who live on it, the kind of hearts they have, their sinful habits, desires, and low ideals.

What breaks up the peace of a home, which should be the nearest spot to heaven?—That evil thing we call sin, displaying itself in any one of a variety of ways—bad temper, selfishness, envy, suspicion, wilfulness, malice, etc. What breaks the peace of a neighbourhood, and creates feuds?—It is the same thing—sin. And what breaks the peace of the world, and causes millions of men to fight and slay one another with a ferocity unequalled by the creatures of the jungle?—There is just one word that describes the trouble; it is sin.

#### NO DISCOVERY SOLVES SIN PROBLEM

THE marvellous discoveries of chemistry thus far have offered no solution of the problem of sin, any more than the discoveries in any other field of learning. Chemistry aided destruction in the last war, for example, in a way that was undreamed of before. True, chemistry has also brought untold help along humanitarian lines, in the healing of the sick, the stamping out of epi-

demics, the alleviation of pain. But sickness and pain and all the maladies of mankind are but the by-products of our sinful state.

There is no magic formula, no new mysterious combination of atoms or molecules, that can change the essential nature of these hearts of ours. What does it avail that science should aid us to live longer, if we cannot live better, more holy lives? We would but repeat the story of antediluvian times, when increasing years simply brought increased wickedness, so that every imagination of man's heart was only evil continually. Doubtless in those days before the Flood, sickness was scarcely known, but it made wickedness no less prevalent. Rather the contrary, for sickness often serves to bring men to serious thought and a realisation of the need of right living.

We cannot view with any enthusiasm the prospect here set before us of a long life and no more sickness. Neither can we be elated over the assurance given us that man will need to work only two hours a day, with the rest of the time for leisure; and that livestock on the farm will be of such gigantic size that the food problem will be banished. The Good Book declares the sins of Sodom were pride, fullness of bread, and abundance of idleness. Abundance of leisure is a temptation to all except the few who have vision and purpose of life, and who are prepared to mark out their programme and use their leisure time in right ways. We think sometimes of the words of the Lord to Adam, "In the sweat of thy face shalt thou eat bread," as being wholly a curse that descended upon

our first father; but in the perspective of the ages, we can see that it was also a blessing.

#### TRAVELLING TO OTHER PLANETS

AND think of travelling from our earth to other planets. Without discussing here how fantastic such a forecast is, we would comment on just one feature. For man, in his present state, to travel to another planet, would be the same as for the inmates of a pesthouse to travel abroad in healthy communities. The Bible does speak of our travelling from this world to other worlds. The idea is not a new one with the scientists. But there is this distinctive feature about the Bible picture, and that is, the only ones who will be taken to another world are those who are able to abide the devouring fire of the day of the Lord. Fire is the great germ destroyer. All that is sinful will be destroyed in the consuming flames. But there is a company who have been freed from the taint of sin. Only such are taken to another world.

No chemistry that worldly scientists can offer will ever relieve our world of the source of its troubles. We ought ever and anon to realise that our need day by day is not for more money, more modern conveniences, more leisure, or any of the other marvellous things that modern science might offer to us. What we need is a new heart and a right spirit within us, holy thoughts and high ideals. By the mysterious spiritual chemistry of heaven there may be produced within our natures all those changes necessary to fit us for a better world.



A view of New York's skyline. The new United States destroyer "Hull" is in the foreground. The cities display all the wonders of man's creating—chemical and others—but the larger the city, the greater the problems of sin, crime, and poverty.

Wide World Photo





## NOTE and COMMENT

### "IS MAN IMPROVING?"

**A**N interesting article bearing the heading quoted above is contributed to *Scribner's Magazine* by Abbé Ernest Dimnet, a distinguished French writer.

We certainly live in an age of material marvels, and Abbé Dimnet admits that in many respects the material progress of man has been very great. He points out, however, that the progress of science is not absolutely synonymous with the progress of man.

After referring to certain facts in the sphere of education and general culture that are not altogether favourable to the idea of the superiority of our own times, Abbé Dimnet remarks:—

"There is a regress also in religion which in many communities is being reduced to a mere moralism."

He refers, also, to the fact that "politics is at a low ebb," and then, in two succeeding paragraphs, he declares:—

"It is almost cruel to ask the worshippers of modern progress what they think of the financial, economic, or social plight of the world. The distribution of wealth is so evidently not only unjust but productive of danger that people who, only five years ago, were intoxicated by what to them was the acme of progress, do not say a word in protest when they see questioned, one after the other, all the principles on which they believed society to be based. . . .

"We should, in consequence, conclude that modern harping on progress is an inherited and uncritical brag which examination of facts promptly silences. The sober reality is that science—the knowledge of the material universe—is progressing, but spiritual improvement does not follow in its train, and, what is worse, a vast majority of mankind does not care. Three centuries of constant investigation of physical laws and of wonderment at their application have created an obsession similar to the obsession of hygiene or that of comfort, and the vaunted modern intellect is not strong enough to dispel it."

In another paragraph he well says: "Above all, progress is nothing if it does not include character."

The great trouble with our present-day civilisation is that the idea of character and spiritual development occupies a very low place in the

thoughts of the people. "The sober reality is," declares Abbé Dimnet, "that science . . . is progressing, but spiritual improvement does not follow in its train." "And," he most significantly adds, "what is worse, a vast majority of mankind does not care."

This widespread condition of indifference to spiritual things—and in many quarters it is not merely indifference but open hostility—is undoubtedly the cause of much of the general wickedness that today disgraces a world that prides itself on its civilisation, culture, scientific achievement, and progress.

However, if the statements of the Bible are to be trusted, the present state of the world is one that we should expect to find existing in these very days in which we live. According to numerous prophecies of the Scriptures, we are living in the closing days of this world's history—the days just preceding the second coming of Christ. And the inspired predictions concerning the conditions that were to exist in these closing days are remarkably fulfilled by the actual state of affairs in the world today.

The Saviour, speaking of the days that are to witness His second coming, likened them to the days of Noah and the days of Lot. Those were times when men were engrossed in the material things of life. "They did eat, they drank, they married wives, they were given in marriage, . . . they bought, they sold, they planted, they builded." Luke 17: 27, 28. These were the only things for which they cared; and they gave themselves up to all kinds of evil in their pursuit after these things, disregarding entirely the warnings and entreaties of Heaven.

The world is in a similar state today, and a fate like that which came upon those ancient despisers of God's holy requirements is soon to be its lot.

They are wise indeed who heed God's last-day message to separate

from the things of the world and prepare for the glorious return of our blessed Saviour; for to all such is given the sure promise of a home for ever in the sinless land of the Lord's redeemed. F.

### Rising Tide of Divorce

**A** NOTE in a New Zealand newspaper declares that: "A London paper states that the proportion of divorces to marriages in England was 1 in 1145 in 1871, 1 in 503 in 1900, and 1 in 79 in 1933; and that the number of divorces obtained now exceeds 4,000 a year. This makes disquieting reading."

The large number of divorces every year indeed constitutes a tragedy and truly makes disquieting reading.

The rising tidal wave of divorce indicates the breaking down of high ideals and moral standards. In other words, it is indicative of a great moral sag.

In the days of Queen Victoria divorce was looked upon as a social disgrace, and was sufficient to debar the person from respectable society.

Now all this is changed, and the moral issues that are, as a general thing, involved in the dissolving of the sacred marriage tie are given very little consideration.

Marriage is a sacred institution, the oldest that the world knows, and the Creator has a highly beneficent purpose in it. Marriage was intended to be a rich blessing both to the man and to the woman; and a good, high-principled, happy home is an inestimable boon to the children who are born into it.

Divorce means the dissolution of the home, the writing of "Failure" over its darkened portals, and, in the great majority of cases, spells injustice and injury to the children, who have the right to an undivided home and both a father's and a mother's love and guidance.

The great secret of a happy home is the abiding presence of the Lord Jesus in it. When both the partners in the marriage contract love God and His Word and keep in mind their duty to Him and their great responsibility regarding their children, this will have a mighty power in keeping them true to God and His law and hence true to each other, and no desire for a divorce will arise in their hearts.

A happy home is a foretaste of heaven and its joys; and when the religion of the Lord Jesus has its rightful place in it, is developmental mentally, socially, and spiritually, and becomes a happy training-school that plays no small part in fitting both parents and children for the sinless and joyous courts of heaven. K.



## THE ARMAMENT RACE --- Where Will It End?

THE appalling way in which the prospects for a general disarmament convention have steadily grown worse since 1933 is described in a striking article entitled "Rearmament: 1935," which appeared in the July number of the *Contemporary Review*.

After dealing separately with each year since that date, and showing how the nations have been steadily moving away from the idea of disarmament, the writer of the article, Mr. W. Arnold-Forster, makes the following arresting statements in his closing paragraphs:—

"And meanwhile the armament race is on. An armament race, too, of an unprecedented kind, not only wilder in pace than ever before, but much more dangerous in character.

"Expenditure on armaments is increasing now much more steeply than it has ever done in any time of peace before, even in the fateful years between 1908 and 1914. The United States alone, within the limits permitted by existing treaties, is expected to spend, under the appropriations for this year, over £200,000,000. The British Government's expenditure this year, with supplementary estimates for the Air Force, will be much larger than we have ever spent in any year of peace before—probably more than £130,000,000: and this total will be quickly augmented if we begin replacing battleships.

"But the increase of cost is not what matters most: the most menacing fact is

the increase of killing power, and especially the increase of power to strike a sudden blow. New types of tank, incendiary bomb, the bombing-plane—such weapons afford enormously greater means for penetrating defences than the belligerents possessed in 1914 or 1918. Still more important, the new weapons have made shorter than ever the precious interval between a crisis and a crash. The League Covenant tried to gain time in a crisis, during which reason might mobilise its forces: but this gain has been offset by the inventions which have transformed the military time-table and made possible the delivery of a blow at the heart within a few hours of the decision to strike.

"Here indeed is the gravest new fact in the world. We have become so much at each other's mercy that the problem of stopping the armament race and of mastering our new powers of mutual destruction takes on a character unique in history."

Truly the world is in deadly peril. The problem of world peace has indeed taken on a character unique in history. Can man solve this all-important problem? Can the world escape the peril that threatens it? It is obvious that a solution of the problem is imperative if the world is to be saved from the inevitable fate that continued rearmament will bring.

While there are many people who are anxiously wondering what the outcome will be, and while also there are many earnest men and women who are seeking to avert the threat-

ened calamity of almost universal destruction, there are, nevertheless, millions of people in practically every nation who are so controlled by the spirit of intense nationalism that they are blind to the awful peril that threatens civilisation.

What, then, will the outcome be? When we turn to the Book of God for light on this most important matter, we find that it plainly teaches that no solution of the problem is to be expected so far as the efforts of the world's statesmen are concerned. The nations, continuing to disregard the principles of Christ, will be swept by the forces of evil into the whirlpool of destruction.

But those who have yielded their lives to the God of heaven, and made Him their refuge and strength, will be saved from the universal calamity, and will be granted, with the saved of all ages, a place in that heavenly kingdom where hatred and fear and war, and pain and sorrow and death, shall be unknown, and where peace and righteousness and joy and love shall reign for evermore. P.

### Arousing Racial Feeling

THE words of warning uttered by General Smuts, the Minister for Justice for South Africa, with reference to the Italo-Ethiopian conflict, are well worthy of serious thought. We quote in part as follows:—



A British anti-aircraft gun capable of firing shells weighing 14 and 15 pounds at the rate of 25 rounds a minute. The gun has a vertical range of 5½ miles and a maximum horizontal range of nearly 8 miles. Even more powerful anti-aircraft ordnance has since been devised, and the nations are feverishly increasing their air forces and their anti-aircraft defences.

Sport & General Photo



"An Italian invasion of Abyssinia would arouse anxious feelings throughout Africa between white and black, rousing intense racial and colour feeling and jeopardising the prestige of Europeans.

"Every African may sympathise with Abyssinia. The Japanese and Ethiopian points of contact are not yet clear, but they may be subsequently demonstrated. There is no doubt that there are some points of contact between Abyssinia and Japan as yet undisclosed. In some curious way the African question may get linked with the Asiatic question."

A war between Italy and Abyssinia would be sure to arouse a vast amount of intense racial and colour feeling. One cannot possibly estimate what may be the evil consequences of such a war.

Such a war may start off simply as a conflict between Italy and Abyssinia, but it is bound to arouse intense colour feeling in other parts of Africa, and as General Smuts well points out, may involve Asia as well.

It is the kind of war that might well develop later into a world conflict.

In view of the grave and dire possibilities wrapped up in a conflict between Italy and the only remaining independent African kingdom, the sincere prayers of all lovers of peace will be that somehow this threatened conflict may be averted. It is well that Christians everywhere lift up their hearts to God at this time that the winds of strife may be somehow restrained and this terrible threatened war averted. K.

## The Singapore Base

IN an article describing the Singapore base, and stating that it is nearly ready for action, a special correspondent of the Melbourne Herald concludes with the words:—

"Meanwhile, in Portuguese Timor, right at Australia's front door, Japanese agents are reported to be active, and offers have been made to the Portuguese Government for purchase.

"America, a probable ally of Britain in the East, is withdrawing from the Philippines because they would be untenable in a war with Japan. The Japanese mandated islands have lagoons and waterways that would hide enormous numbers of submarines and seaplanes to cut American lines of communication.

"The portentous armaments race in the Pacific, military unrest in the Far East, naval manoeuvres by foreign powers within a few thousand miles of the Australian coast, and the spread of Japanese influence in Siam and the South Seas, lend interest for us to the news that Singapore is now ready."

The Singapore base has been necessitated, and has come into being, because of the marvellous development and growth in power of Japan.

Long ago the Bible foretold that in the last days, preceding the second

coming of Christ, the "kings of the East"—or Eastern powers—would awaken, and play their warlike part. Rev. 16: 13-16.

The marvellous and rapid rise of Japan from a secluded kingdom to a mighty military and naval power of the first rank, is one of the many proofs that the Bible is true!

And the "kings of the East" will yet play the full part that the Bible says they will. K.

## Why Many People Do Not Believe in God

BEING religious is not fashionable in the twentieth century, with its science, its control and use of natural forces, its material comforts, its lifting of the ancient bans in the realms of ethics, morals, and knowledge," says Katharine Shepard Hayden in an article in *Scribner's Magazine* entitled "How Can You Believe?" This writer remarks further:—

"An astonishing number of our educated people are frankly neglectful, sceptical, or antagonistic toward religion itself, and its expression in the Christian church."

After dealing with some of the objections commonly advanced against religion, and giving some reasons why she herself is a believer in the Christian religion, this writer says:—

"There is another point that the religious man has to make when he is the target in a modern discussion. His antagonists cry, 'I cannot believe in any God! I see no real evidence of Him anywhere in this chaotic world. Neither have I any personal intimations of Him.'

"But what have been the conditions necessary for a vision of God since human history began? One of the beatitudes puts it in a nutshell: 'Blessed are the pure in heart, for they shall see God.' But who really cares about being 'pure in heart'—and who would be willing to pay the price even if, vaguely, he would like to be pure in heart for a while, just to see what it felt like? People who are frankly self-indulgent, sensual, material, and temporal-minded, say they cannot see God, and that therefore He does not exist."

As this writer points out, it is no wonder that many people find it difficult to believe in God and spiritual things. Their state of mind and the attitude in which they approach the subject militate against their having any right conception of God or fellowship with Him.

The Bible makes it plain that if we are to find God, we must seek Him earnestly, humbly, and believingly. Says the apostle:—

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6.

Through the prophet Jeremiah the Lord has said:—

"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29: 13.

And through the prophet Isaiah comes this exhortation:—

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 6, 7.

These texts plainly teach that, as we have already stated, sincere earnestness must characterise our search for God. The passage from Isaiah also teaches the important truth that in seeking God we must forsake sin. We must come to Him with the earnest desire to be cleansed from our sins and to obey His holy requirements. We can never know God for ourselves and have intimate, soul-satisfying fellowship with Him so long as we are determined to remain self-indulgent, sensual, or materialistic.

Let us, then, if we do not know God as our Creator, our heavenly Father, and our Redeemer, seek Him earnestly, humbly, and in faith, and we shall find Him. He longs for us to come to Him; He invites us, pleads with us, to do so; and He assures us that all who enter into fellowship with Him may have a peace, a joy, and a satisfaction infinitely transcending anything that the world can give. F.

## Psalm 32

ACCORDING to Rom. 4: 6-8, salvation by grace is set forth in the opening lines of the beautiful thirty-second psalm. Verses 2 and 3 read:—

"Blessed is he whose transgression is forgiven, whose sin is covered.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

The whole psalm is beautiful, comforting, and instructive. Verse 7 has often brought comfort and encouragement to saints passing through trouble or who have been in danger: "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance."

Or as it reads in the metrical version:—

"Thou art my hiding-place, Thou shalt  
From trouble keep me free;  
Thou with songs of deliverance  
About shall compass me."



# SIGNS of the TIMES

WORLD EVENTS  
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Editor: A. L. KING

Associate Editor: A. M. FRASER

Editorial Contributor

A. W. ANDERSON

Please address all communications other than those of a business nature to the Editor by name.

## Has the Biblical "Sabbath Day" Been Lost?

THERE lies before us a clipping from the *Christian Herald* and *Signs of Our Times*, published in England. In the section, "The Editor's Post Bag" there is, under the heading "Should We Observe the First Day or the Seventh?" an answer to a correspondent who asked about the Adventist teaching that Saturday is the Sabbath of the fourth commandment.

We would say it in all kindness, but it is very obvious that the editor of the *Christian Herald* has evidently not studied the question very deeply, for many of his statements are very inaccurate and misleading.

For instance, he insinuates, though falsely, that the week became broken when, "in A.D. 1752, eleven days were dropped out of the calendar to catch up with the sun." "So that," he continues, "it is by no means certain that our seventh day (Saturday) is the seventh spoken of in Genesis and Exodus."

And then he goes on to contradict himself completely, and unconsciously indicates that the Sabbath has never been lost at all! Despite his reference to the change of the calendar in 1752, and other things, he is perfectly sure that the days of the week have never been lost at all, and that the Sunday of today is in direct weekly succession to the day upon which Christ rose.

He says emphatically: "We do know, however, that Christ our Saviour was raised from the dead on the first day of the week (Sunday)."

It is strange that it never occurred to him that if Sunday has never been lost, then the seventh day (Saturday) has likewise never been lost, for it is the day that precedes Sunday.

He has also overlooked the fact that in the New Testament the true Sabbath day, which the fourth commandment requires to be kept holy, is plainly stated to be the day that precedes Sunday.

This plain record is found in Luke 23: 53-56 and 24: 1. We are told in

this passage of Scripture that Christ was crucified on Friday, and that He was buried late on the Friday afternoon. The next day was the seventh day, or the Sabbath. The Bible says concerning the women who followed Jesus so closely, that, after beholding the sepulchre at the burial of Jesus late on the Friday afternoon, "they returned, and prepared spices and ointment; and rested the Sabbath day according to the commandment."

The next day was "the first day of the week," or Sunday. Luke 24: 1.

But notice that the day on which the women rested was "the Sabbath day according to the commandment."

What commandment? Obviously, the fourth commandment, which enjoins man to keep the seventh, or Sabbath day, holy.

It will be noticed that "the Sabbath day according to the commandment" is the day that precedes Sunday. Inasmuch as Sunday has never been lost, as the editor of the *Christian Herald* himself admits, and indeed emphatically asserts, it follows that the "Sabbath day according to the commandment" has likewise never been lost, for it is the day just before Sunday.

We might stop here and consider our point as proved; but we would like to give our readers some additional information on the subject.

### HOW DID THE WEEK ARISE?

THE editor of the *Christian Herald* has completely overlooked the fact that it was the six days' work of creation and the ordination of the Sabbath that gave the world the week. The week is based upon God's six days' work in creation and His resting upon the seventh day. The Sabbath was ordained at creation. God rested upon the seventh day, then He blessed it, and sanctified it, or set it apart for a holy use. See Gen. 2: 2, 3. The fact that the week has been known and kept ever since the beginning of the world is clear proof that the Sabbath has never

been lost. We find the week mentioned several times in the Book of Genesis.

The creation week and the calendar week are one and the same. The week preceded the calendar, but when calendars were introduced they never dispensed with nor abrogated the days of the week, but were made to work hand in glove with them.

In the Gregorian calendar, the Jewish calendar, the Mohammedan calendar, and many others, the week is identical, beginning and ending at the same time. The seventh day of the Gregorian calendar (Saturday) and of the Mohammedan calendar, corresponds with the seventh day, or Sabbath, of the Jewish calendar.

Years ago a chart was prepared by the late Rev. William Jones, of London, who was assisted by able linguists from all over the world. This chart gave the week and its days in 162 languages and dialects. All of these languages recognised the same order in the days of the week, and 102 of them called the seventh day the Sabbath, or by some equivalent term. This shows that the knowledge of the week and the Sabbath has been very widespread and has never been lost.

### THE DEFINITE "SEVENTH DAY"

THE editor of the *Christian Herald* greatly errs in saying that the fourth commandment merely requires the keeping of "one day's rest after six days' work." The fourth commandment does not command the keeping of one day in seven, but rather the keeping of the definite "seventh day." It reads: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-10.

That God did not regard the Sabbath day as being any seventh day, but rather a definite day, is plainly shown by the record of the giving of the manna in Exodus 16. We there read that the manna fell from heaven on the six working days. The manna given on any day went bad by the next day with the exception of that given on the sixth day, or Friday. On that day a double portion was given and gathered, and it was kept fresh by divine power over the seventh or Sabbath day, on which no manna fell.

Now it is clear that in the wilderness God marked out very clearly which day was the Sabbath day, and when some of the children of Israel went out on the Sabbath day to gather the manna the Lord rebuked this action and said: "How long refuse ye to keep My commandments and My laws?" Ex. 16: 28.

It is plain that if, in the wilderness one had tried to keep the first day of the week (Sunday) as the Sabbath, he would have had to fast at



least one day in the week, which doubtless would have soon convinced him that any day would not do as the Sabbath, and that the Sabbath was a very definite day indeed, and was so regarded by Jehovah.

For if he kept Sunday he would not be able to go out and gather manna, although some would fall that day. He might gather a double supply on the Friday, which would last him over the Friday and the true Sabbath of the fourth commandment, but that supply would not keep until Sunday, the first day of the week.

It is very obvious from the record of the falling of the manna, as given us in the Book of Exodus, that the Sabbath of the fourth commandment is not any day of the week, but rather the definite seventh day, which God, through the forty years, marked out very plainly and decidedly by giving a double supply of manna on the Friday and keeping it fresh over the Sabbath, on which day no manna was given.

#### HEBREW WEEK UNBROKEN

THE editor of the *Christian Herald* states that "the Hebrews had fifty-one weeks of seven days, and one of eight in one year."

This is the mere repetition of a gross misstatement, which originated in the present century, but for which false statement there is not a shred of proof, and which is flatly contradicted by the world's greatest Jewish rabbis. For instance, Rabbi Cyrus Adler, of the Dropsie College for Hebrew and Cognate Learning, Philadelphia, states: "I can say to you most emphatically that whatever perturbations there have been concerning the Jewish calendar from the earliest period down, the one central feature was always to maintain the week of seven days without any interruption whatsoever."

Statements by other Jewish rabbis could also be quoted.

The plain fact is that the week has come down to us from time immemorial and has never been lost.

#### IN PATRIARCHAL TIMES

THE long lives of the patriarchs rendered impossible the losing of the Sabbath or the week. To see this it is only necessary to remember that the long lives of the patriarchs wonderfully overlapped. For instance, Adam lived and conversed with Methuselah for 243 years. Methuselah was contemporary with Shem for about 100 years, and with Noah for about 600 years. Shem lived 148 years after Abraham was born. Abraham was contemporary with Isaac for seventy-five years and with Jacob and Esau for fifteen years.

Hence Jacob and Esau talked with

Isaac and with Abraham; Abraham talked with Shem, Shem with Noah, and both Shem and Noah with Methuselah, and Methuselah was contemporary with Adam for 243 years.

#### IN THE TIME OF MOSES

AND even if the week and the Sabbath were lost by the patriarchs, which it was not, as is clear from Exodus 16, it is very plain that the true Sabbath day was recognised and distinguished by God by His giving a double portion of manna on the sixth day, Friday, and His keeping of that supply fresh over the Sabbath day, on which day no manna was given.

There was no possibility of the Jewish nation losing the Sabbath or the week after the wilderness experience and the entering of the promised land. It is, in fact, impossible for any nation to forget the week and its days. For instance, one person may oversleep or become unconscious or ill, and so forget the days of the week, but the rest of the family or the rest of the village or city or nation keep them in mind, and in this way it is impossible for the week and its days to be forgotten.

#### SABBATH KNOWN IN THE SAVIOUR'S DAY

AT all events, we know that in the Saviour's day the Sabbath was still known. We read of Jesus that, "As His custom was, He went into the synagogue on the Sabbath day." Luke 4: 16. Jesus never forgot the "Sabbath day."

And it is recorded in Luke 23: 56 and 24: 1 that the Sabbath day of the commandment is the day that



#### God's Holy Sabbath

Thy holy Sabbath, Lord,  
Thy people hail with joy;  
And while we wait to hear Thy word,  
Let praise our hearts employ.

With sweet delight the day  
That Thou hast called Thine own  
We hail, and all our homage pay  
To Thine exalted throne.

O may Thy saints be blessed!  
Assist us while we pray;  
May we enjoy a holy rest,  
And keep the sacred day.

When Sabbaths here shall end,  
And from these courts we move,  
May we with Thee each Sabbath spend  
In heavenly courts above.

—Anon.

precedes the first day of the week (Sunday).

Hence as the editor of the *Christian Herald* emphatically states that Sunday has never been lost, he cannot escape from the admission that "the Sabbath according to the commandment" has likewise never been lost, for it is the day before Sunday.

This is plainly what he should have told the correspondent who asked whether the first day (Sunday) or the seventh day (Saturday) was the day that the fourth commandment enjoined.

#### THE CHANGES IN THE CALENDAR

THE editor of the *Christian Herald* is obviously inconsistent, if not indeed insincere, when he told his correspondent that no one could tell which was the day the fourth commandment commanded because "in A.D. 1752 eleven days were dropped out of the calendar to catch up with the sun."

If the change in the calendar in 1752 has displaced the Sabbath, it would obviously have likewise displaced Sunday. And yet despite the change of the calendar in 1752, the editor of the *Christian Herald* declares: "We do know, however, that Christ our Saviour was raised from the dead on the first day of the week (Sunday)."

He is very sure (and rightly so) about which day is Sunday despite the change of the calendar in A.D. 1752; but it is very strange indeed that it did not occur to him that if the first day of the week (Sunday) is the day in direct, weekly succession to the day on which Christ rose, then the seventh day (Saturday), or the day that precedes Sunday, must be likewise in direct weekly succession to the day that the Apostle Luke declared to be "the Sabbath day according to the commandment." Luke 23: 56. Hence Saturday is the Sabbath of the fourth commandment, and not Sunday.

The fact is that the change of the calendar in the year 1752 did not in any way affect the week or its days. When it was found that the old Julian calendar had dropped eleven days behind true sun time, and the Gregorian calendar was adopted in England (A.D. 1752) to remedy the matter, what was done was to call the day following Wednesday, September 2, Thursday, September 14.

Ordinarily Thursday would have been September 3; but instead it was Thursday, September 14. In this way the eleven days were made up. But the day of the week was still Thursday, and not displaced at all.

The next day was Friday, September 15, and the next Saturday, September 16.

(Concluded on page 18)



# Faith Necessary

## to SALVATION

FIRST ARTICLE

★ I. H. Evans

**H**OW can I be saved and attain to immortality? is the most important question one ever asked himself. What is the agency, the means, that will bring to man a reasonable hope of eternal life? The only true answer that can be found is in God's Word, the Scriptures. God, the Author of life, alone can teach man the way to obtain the gift of eternal life. It is recorded in Holy Writ: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Sin cut short the life God gave to man in the beginning. That life was dependent upon man's obedience to the command: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.

Death is the penalty for sin. When Adam transgressed the commandment of God, death passed upon Adam and his posterity. So by Adam's disobedience all men die. While all men are under the death penalty because of Adam's trans-

gression, it is our own sins which bring to us the second death—annihilation in the lake of fire. And it is from this second death that we are to seek deliverance.

In order for men to escape the second death, there must take place an atonement for sin and a resurrection from the dead. The promise of salvation is in the One who has conquered sin, even Christ Jesus, of whom it was promised, "He shall save His people from their sins." Again:—

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 9, 14, 15.

The life, death, and resurrection of Christ paid the price of sin, and

provided the only way by which the sinner may escape the penalty of his own sins, and *by faith* become righteous. Christ died for all men. It is the will of God that all men should be saved in Christ. "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2: 3, 4.

### FAITH IN CHRIST

NOTWITHSTANDING the fact that the penalty for sin was met in the death of Christ, there is something that is required of each individual before the virtue in the shed blood of Christ can avail to bring him salvation. What is that thing?—*Faith* in Christ as the divine Son of God. If faith is lacking, the sacrifice of Christ on Calvary is of no avail. Christ Himself made this clear: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

Some may ask, "If Christ met the



Pilate giving the Jews the choice of Jesus or Barabbas. When the Jews rejected Jesus, they rejected their only Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.



penalty for sin, may I not be saved by that very act without faith on my part? The answer is, No. Faith must come into a sinner's heart before the merits of the death of Christ can be received by him. Faith, and faith alone, brings to the sinner reconciliation with God in Christ.

What faith is, and how it works, was well illustrated by Christ when He said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." The illustration has this setting: In the wilderness, when Israel was travelling from Egypt to the promised land, because the people sinned and were rebellious, God sent into their camp fiery serpents which caused death to those who were bitten.

When the people repented and cried for mercy, God commanded Moses to make a serpent of brass and put it on a pole, and promised that all who would look at it should find healing. There was the bitten man; he was dying; he could not heal himself; there was no medicine nor nurse nor physician who could save him from death.

The provision God made for him to escape death was simply to look at the brazen serpent fastened to the pole in full sight of the camp; and everyone who looked was healed.

So it is in God's plan of saving men. All men have been smitten with sin; "all have sinned, and come short of the glory of God." Rom. 3: 23. Sin means death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. After a man has sinned, he cannot work out his own salvation by "being good." He is a weak, fallen creature. The only means for his salvation, after he has transgressed the law of God, is for him to look to Christ for forgiveness. Now that which causes him to look, and to believe in Christ, is faith. And faith brings to him the virtue, the reconciliation, that is in Christ Jesus.

If the individual will not believe in Christ, will not look to Him for forgiveness and cleansing, then he cannot be saved any more than those Israelites could have been healed who had been bitten by the serpent, if they had refused to look to the brazen symbol that Moses had made and placed on a pole for them to see. The bitten man who would not look to the brazen serpent had to die; so the sinner who will not look to Christ for forgiveness, and accept Him as his own Saviour, cannot hope for eternal life; but the wrath of God abides on him.

The blood of Christ pays the price for all sin; but it is *faith in His name* that brings that salvation from sin to the individual. Faith is the medium by which the atonement is appropriated, and each individual must exercise this faith for himself. It is not enough that some friend, like father or mother, has been or is a believer; individually, each soul must believe for himself.

#### FAITH MORE THAN MERE BELIEF

INDIVIDUAL faith in Christ as a Saviour from sin is the sinner's only hope for salvation. This faith is more than simple belief; it is a belief that moves to action. Faith brings to the sinner the whole value of the salvation provided by Christ Jesus, embracing His life, death, and resurrection, and applies it to personal salvation. In the individual this faith begets confidence and hope. It takes Christ for one's very own Saviour, and the sinner believes in Him to the saving of his own soul. All that Christ stands for becomes the sinner's by his accepting it through faith. Then he can sing:—

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine!  
Now hear me while I pray,  
Take all my guilt away,  
Oh, let me from this day  
Be wholly Thine!"

Without faith there is no way that man can please God. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. The Apostle Paul wrote: "Whatsoever is not of faith is sin." Rom. 14: 23. "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6: 40.

(Concluded next week)

### "But He Answered Her Not a Word"

Matt. 15: 23.

Mrs. T. BUCHMAN

A POOR woman said to the writer: "I have prayed, and prayed, and prayed again, but the Lord does not hear. Why is it?"

Then there came to my mind the story of that poor woman of Canaan who, in her distress, cried unto the Lord, saying, "Have mercy on me." And when she poured out her complaint to Him, we read:—

"But He answered her not a word."

Why not? Had He not heard? Was it not a desperately needy case? Did she not have faith? Indeed she did—so great a faith that even Jesus marvelled and commended her for it.

Again she cried in her distress, "Lord, help me." And then, oh that thrust:—

"It is not meet to take the children's bread, and to cast it to dogs."

Why did He thus deal with this stricken soul? He meant to give her the desire of her heart, to heal her daughter.

He was testing her. He knew she would not fail Him, and in that very hour He was conferring a great honour upon her. He was making her an example for all time, that her testimony might ring down through all the ages, even unto us, upon whom the ends of the world are come.

Reader, are you sorely tried? Does it seem that the Lord is deaf to your cry?

"Hope thou in God." You shall yet praise Him. May it not be that He would honour you by making you a spectacle unto angels and men, an ensample of His grace?

Will you not let it be so, remembering that:—

"The soul that on Jesus hath leaned for repose,  
He will not, He will not desert to his foes;  
That soul, though all hell should endeavour to shake,  
He'll never, no never, no never, forsake."

### Christ Touched Humanity

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gives us an example of obedience; as the Son of God, He gives us power to obey.

It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." And to us He says, "I AM the Good Shepherd." "I AM the living bread." "I AM the way, the truth, and the life." "All power is given unto Me in heaven and in earth." "I AM the assurance of every promise." "I AM; be not afraid." "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.—*Ellen G. White.*



# I THINK OF HIM

Eugene Rowell

**W**HEN in early childhood I first read the Gospels, I thought of the Lord Jesus as a person very real and very near.

One of my tasks was to keep the fowls from the unfenced garden. I took the Bible with me, foldly believing that I could read with one eye, and watch with the other. But so absorbed did I become in the reading, so actual were the scenes it brought to my mind, that I forgot all else. So vividly did I picture the Master and the twelve that I seemed to be in their presence, to see the light on their faces, and to hear their words. Not even mother's quick tapping on the window or her reproving voice telling me the hens were in the lettuce could bring me back on the instant from the temple gate or the wayside well or the shore of Galilee.

In later years I have wished that the reading of the Word might take me as completely from my common tasks and cares. And yet, though I do not see as clearly as with the untrammelled eyes of a child, often the things I do and hear and observe revert my thoughts to Him.

## WHAT IS REDEMPTION?

RECENTLY, through a misunderstanding, I failed to pay the taxes on a property for which I was responsible. Soon I learned that it was sold for the delinquent tax. I had to pay not only the original amount, but an additional charge for a certificate of redemption. Yet my vexation was lost in thoughts of Him who was born while His parents were about to be taxed—born to redeem us all, at fearful cost, who were sold under the taxes of sin.

When impelled to be angry and to use the language of wrath, I think of Him. Without one harsh word He bore indignity and injustice and ridicule, and prayed for those who misused Him.

In the cares and worries of daily life I think of Him who could but say of Himself that He had not where to lay His head. Yet His days were untroubled by trivial frets, His nights unbroken by fears for the morrow's needs. Not that He was indifferent, drifting along in the complacent thought that the world owed Him a living; for He gave it life. His early years were filled with common toil, which He left only when His Father's

business called. Wherever He went, He served.

In these things also I wish to be like Him—to accept my work as He accepted His; to do even the common task as one sent of God to do it well; to think more of service and less of pay; to undertake with trusting earnestness the greatest task to which I may be called, and in the lowly or the high to have a faith that God will give strength; to say with Him, "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

When I see men striving for leading place, contending as to which one shall be greatest in worldly renown, I think of Him and the words He spoke: "If any man desire to be first, the same shall be last of all and servant of all." Mark 9:35. Entitled to honours that could pour contempt upon earth's proudest kings, He thus rebuked vainglory and the exaltation of self.

To think of Him in terms of only hard or negative experiences would

## The Grace of Kindness

I do not ask, my God, for mystic power  
To heal the sick and lame, the deaf and blind;  
I ask Thee humbly for the gracious dower  
Just to be kind.

I do not pray to see the shining beauty  
Of highest knowledge most divinely true;  
I pray that, knowing well my simple duty,  
This I may do.

I do not ask that men with flattering  
finger  
Should point me out within the crowded  
mart;  
But only that the thought of me may linger  
In one glad heart.

I would not rise upon the men below me,  
Or, pulling at the robes of men above;  
I would that friends, a few dear friends,  
may know me,  
And knowing, love.

I do not pray for palaces of splendour,  
Or far amid the world's delights to roam;  
I pray that I may know the meaning  
tender  
Of home, sweet home.

I do not ask that heaven's golden treasure  
Upon my little, blundering life be spent;  
But oh! I ask Thee for the perfect pleasure  
Of calm content.

—Amos R. Wells.

do Him wrong. He was the Man of Sorrows, but also of unfailling gladness and the abundance of life. His coming was foretold in words of rejoicing, and at His birth the angels sang for joy.

When I see people feasting together, I think of His words, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. And when I see family reunions, where loved ones come together again from toils and hardships and failure and success, through many dangers by sea and land, I think of that meeting of the redeemed brought from all ages and all kingdoms of the earth, to sit together in His presence at the marriage supper of the Lamb.

When I hear grand music, I think of Him, and of that new song the ransomed will sing in His praise, to the music of many harps.

## NATURE AND GOD

As I stroll through fields and woods or beside the sea, I think of Him. The wild-flowers recall the lessons He drew from the lilies and the thorns. The trees inspire me to strive upward to Him. The rain speaks of the outpouring of His grace, and the snow makes me long for purity even as He is pure. Recesses in the rocks, while tempests rage, tell me of His power to save when the judgment has come; and the broad waters as I look seaward murmur of His infinite love.

When with the foreboding that enthalls all living things I contemplate that strange hour in which I shall cease to be, I think of Him. And as when I read in childhood, I see His face and hear Him speak, "Let not your heart be troubled." "Lo, I am with you alway, even unto the end." Comforted, I know that I shall but lie down to rest, as the returning wanderer sleeps the last night before he reaches home.

Standing by the graves of loved ones I have lost, I think of Him, and of the broken tomb, and the angel's words, "He is not here: for He is risen." My heart yearns for that hour when the cities of the dead shall become the cities of the resurrection unto everlasting life; and I thank God for the peace and power and blessed hope in every thought of Him.



# WILL Fundamentalism FADE OUT?

Alfred S. Jorgensen

THERE are many people who think that fundamentalism has seen its best days and that, like the paling moon, it is on the wane. They assure us that ere long it will pass beyond the western horizon of forgotten creeds and exhausted religions, never to be revived again. And strangely incredible though it may appear, there are even those who anticipate its decease with no concealed delight. "Fundamentalism is hopelessly out of date," these savants declare. "It hampers the onward march of culture and religious thought. Its passing will be very much in the way of a blessing."

The tragic fact is that those who prophesy the doom of fundamentalism, and who long to see it weakened and prostrate, are not so much sceptics and infidels, as those who have been ordained to minister in its defence. The kiss of betrayal is given by the Judas of modernism. The Christ is wounded in the house of His friends.

Equally tragic is the fact that these self-styled "advanced thinkers" of our day, who take such proud delight in casting scorn upon the simple faith of our fathers, forget the rock from whence they were hewn, and the pit from whence they were digged. The pulpits they occupy, the colleges in which they were educated and in which many of them lecture, the religious journals that publish the faith-destroying articles they write—who founded these? Was it not our godly forefathers—noble men and women of humble faith—valiant souls who took God at His word, and who believed that Jesus Christ meant what He said—in other words, fundamentalists? How ignoble, how treacherous, therefore, for these scoffers to use these venerable institutions to disseminate the insidious poison of unbelief! "Take these things hence; make not My Father's house an house of merchandise," is what the Master would say if He were to return today.



*Christ sending out the disciples. The disciples were to preach not their own ideas, nor the science of men, but the Word and kingdom of God.*

## WHAT IS FUNDAMENTALISM?

BUT just what is this fundamentalism that is such a thorn in the side of the critics? Why is there such a cleavage between those who array themselves on its side and those who think that it is simply an excrescence on a faith that has long since ceased to serve its day?

Fundamentalism, as its name implies, stands for adherence to the fundamental facts of the gospel as opposed to the liberalising vagaries of radical modernism. It contends that the Bible, and not science, is the final authority in the things that pertain to God and the soul. It claims that in Jesus Christ alone, and not in social betterment, is salvation to be discovered. And it declares that regeneration, not rejuvenation, is man's greatest need. In short, it ranks itself with Isaiah and Paul, with Moses and John, and not with Darwin and Barnes and Fosdick.

This emphasis by fundamentalists upon the Scriptures as the final authority in the faith and practice of the Christian religion, according to modernism, is wrongly placed. The

Bible, the modernist daringly asserts, is not the *ipsissima verba* of the living God. Rather, it is simply a collection of Hebrew myths and folklore, of strange stories that may or may not be true, and of religious conceptions and practices that are repugnant to the moral sense of highly refined twentieth-century people. It has been out-grown by modern civilisation. Its cosmology harks back to the days of Aristotle, and its science is not worthy of consideration in the light of present-day discovery. Of course, the Bible is often wrong. And of course, no one believes it today.

Instead of the Bible, modernism would have us substitute an "infallible" science. Really, one can but stand amazed at the magnitude of the faith that the critics have in this modern goddess. What mighty wonders has science wrought! To science we must look for salvation from all the moral and social and economic ills that plague our world today. As for God, well, science has relegated Him to the backstage of things. He is simply "the first



Cause," "the designing Mind"; but we really don't know anything about Him. He may exist somewhere—or nowhere. One thing is certain: He never intrudes Himself into human affairs, and to look to Him for succour in the hour of need is futile.

The cleavage between fundamentalism and modernism truly is great. To attempt to reconcile the two is hopeless—at least, not apart from a compromise. And fundamentalism can never—will never—compromise. It cannot do so and remain loyal to Jesus Christ. His gospel knows no lowered standards, no trailing banners. It never stoops to court the favours of the world.

#### FUNDAMENTALISM WILL NOT FADE OUT

BUT what of the future? Will fundamentalism ever fade out? Will it finally be displaced by the gospel of modernism—the gospel of human endeavour?

Certainly our Lord Jesus Christ did not think that it would. Always He envisaged the ultimate triumph of the good tidings He came to proclaim. Constantly He looked forward to the time when the righteous would "shine forth as the sun in the kingdom of their Father." Matt. 13: 43.

Men and women freed from the thralldom of sin, renewed in heart, elevated in purpose, loyal in service, and eventually saved in His kingdom, was the consuming passion of His life, the inspiration of His ministry. Even in the hour of apparent defeat, when suspended upon the rude Roman cross, He assured the penitent thief that he would one day be with Him in Paradise. Luke 23: 42, 43.

Nor did His disciples for one moment entertain the fear that fundamentalism would eventually fade out and pass away. In fact, the very reverse was true. The Apostle Paul, for instance, confidently assured the Philippian church that the time would come when "every tongue" would confess "that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

And to the lonely John on arid Patmos there was given the glorious vision of "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues," standing "before the Lamb, clothed with white robes, and palms in their hands," crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Fundamentalists all! The glorious company of the redeemed who "have washed their robes, and made them white in the blood of the Lamb." See Rev. 7: 9-17.

Modernism's humanised gospel, alas, knows no cleansing of a Sav-

iour's blood. In fact, it scorns the very suggestion that the shed blood of the crucified Nazarene can atone for sin. One modern preacher, whose statement I have previously quoted in these pages, expressed himself in this startling manner: "I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of anyone. Salvation by blood is the gospel of the butcher shop." And a religious paper, the *Christian Advocate*, published in Pittsburg, U.S.A., in speaking of William Cowper's grand hymn, "There Is a Fountain Filled With Blood," remarked: "This is a gory theme. Why do we have such nonsensical, foolish, and altogether banal hymns in our church services?"

Little as the modern critic may realise it, the shed blood is the vitalising element in the old-time gospel he delights so much to scorn. It is the dynamic of the Christian evangel. It meets the need of the human heart.

#### NO PRACTICAL PURPOSE

THE eviscerated gospel of modernism, however, serves no practical purpose. It meets no need. Its *raison d'être* is gone. It may break forth in eloquent orations on the value of lofty ideals, the progress of learning and culture, and the latest discoveries in science, but it cannot—and does not—bind up the broken-hearted, or speak peace to the troubled soul. This is tragically illustrated in the following incident related in the *Sunday School Times* of May 5, 1934:—

"Three thousand five hundred natives gathered one day in Africa to hear a member of the (Northern) Presbyterian Board of Foreign Missions. Messengers had gone through all the forest paths to all the surrounding villages announcing the coming of the American to tell them about the Lord Jesus Christ. Three interpreters were there to transmit the message in the dialects spoken by the great company of people. And

to these almost naked savages, in chains of lust and hate and greed, longing, almost in despair, for a hopeful word of deliverance, this man spoke on 'The Power of Personality'!"

Well might the editor of the *Sunday School Times* remark: "Oh, that someone had arisen and said, 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth'!"

How very different is the message of fundamentalism's simple story of salvation and pardon through faith in the redeeming merits of Jesus Christ! Such a message inspires hope; it begets confidence; and it issues in lives transformed and ennobled to the glory of God. And it is a message, too, that emphasises, not what man can do for himself, but what the Lamb of Calvary's cross has accomplished on his behalf. As the great apostle to the Gentiles very succinctly declares: "Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3: 5.

Can we wonder, then, that throughout the eternal ages, the ransomed shall ascribe glory and praise "unto Him that loved us, and washed us from our sins in His own blood"? Rev. 1: 5.

#### THE GOSPEL SATISFIES

YES, the gospel of Christ meets the need of the human heart. That used is the same today as in the ages now long past. And it shall continue to be until the glorious advent of the Saviour. There never has been a time where men have not required the cleansing of the blood, and there never will be until that triumphant day when the rent heavens shall reveal the coming of the Son of man. And so long as fundamentalism continues to proclaim the evangel of redemption through the atoning sacrifice of the eternal God, it will never fade nor pass away. Its triumph is assured. The God of fundamentalism is "the living God, and steadfast for ever." He knows no defeat. Our heavenly Father has a care for His Word and never will it fail in its appointed mission. No; fundamentalism won't fade out.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." Isa. 55: 10, 11.

#### The Book of God

I LOVE the sacred Book of God,  
No other can its place supply;  
It points me to the saints' abode,  
And bids me from destruction fly.

Within thy sacred lids is found  
A transcript of my Maker's will;  
Treasures of knowledge here abound,  
The deepest, loftiest mind to fill.

Light of the world, thy beams impart  
To lead my feet through life's dark way;  
O shine on this benighted heart,  
Nor let me from thy guidance stray.

—T. Kelly.



# When Time Shall End

BERTHA UNRUH COOLEY

TIME has not always been: time shall not ever be. Some day that which we now know as time shall be no more, for "time is but a hyphen between two eternities."

How came time to be? Interesting indeed is the background for its existence as revealed in that infallible source of all truth, the Bible.

Time has its being because of sin, which interrupted the rhythm of eternity. Sin is not a part of God's eternal plan; therefore when it made its appearance, God set apart a little space of time in which to deal with it. This done, time shall cease, for it will have accomplished its purpose.

When Lucifer rebelled against the government of God, he virtually claimed that he could run the universe better than its rightful Ruler. And God, in justice even to that great arch-rebel, granted him time and a territory to demonstrate what he would do with the universe if it were his to rule. That territory, as we know, is this little world of ours. And this simple fact explains the reason for the condition in which we find it. He who is opposed to all law and order, truth and right, justice and equity, is the present "prince of this world." But, thank God, his rulership is limited to time, and therefore it shall not always continue.

Some day soon this world shall cease to be under the dominion of Satan, and then, automatically, time shall end. The blight of sin removed, the earth will revert to the original purpose for which it was created—the eternal dwelling-place of man.

What lessons this world has learned through the years of time when sin was here! Though all traces of the curse will be gone, its history will serve as an eternal object lesson to all the universe. So thoroughly will the inhabitants have been cured of transgression, and so fully will all the worlds in God's vast domain have been convinced of His love and justice in meeting the great emergency and in His final disposition of sin, that the entire universe will be for ever secure against a repetition of the tragic experiment. "Affliction shall not rise up the second time."

There are those who hope for better things in this world and sincerely believe such things can be brought about; but it is a misconception, for sin will hold sway as long as time shall last; and where sin reigns, conditions must of necessity "wax worse and worse." We are promised something altogether better than a patching up of this old world—"a new earth, wherein dwelleth righteousness."

Happy indeed are those who are definitely preparing for it.

Lord Jesus, speed the blessed day, we pray,  
When sin and sorrow shall be wiped away;  
When time shall end, and fair eternity  
Shall welcome us to dwell for e'er with Thee.



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## Has the Biblical "Sabbath Day" Been Lost?

(Concluded from page 7)

### THE GREGORIAN CALENDAR

It must be remembered that it was Pope Gregory XIII who introduced the Gregorian calendar now in use; and the Roman Catholic Church, which made the change, was *very careful not to interfere in any way with the order of the week.*

In proof of this the Catholic Encyclopædia, Vol. IX, page 251, says:

"Thus, every imaginary proposition was made; only one idea was *never mentioned*, viz., the abandoning of the seven-day week."

The Catholic Encyclopædia further declares:—

"It is to be noted that in the Christian period the *order of days of the week has never been interrupted*. Thus, when Gregory XIII reformed the calendar in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."—Vol. III, page 740, art. "Chronology."

It is very clear therefore that in the Christian era the days of the week have never been lost, and Sunday today is in direct succession to the Sunday on which Christ rose from the dead, and Saturday, the seventh day, is in direct succession to the day that, speaking by divine inspiration, the Apostle Luke calls "the Sabbath day according to the commandment."

Anyone, therefore, who would observe the day that the fourth commandment enjoins need have no doubt in the matter. The week and the Sabbath have never been lost. The "Sabbath day according to the commandment" is the day that precedes Sunday. In other words the Sabbath of the Bible corresponds with Saturday, the seventh day of the week.

The Bible nowhere tells us to keep Sunday. It never tells us to keep Sunday in honour of the resurrection. This has been man's doing. It is by man's doing that the seventh day or Bible Sabbath has been set aside and Sunday, the first day of the week, put in its place.

But it must be clear to all that man's authority is not equal to God's authority, and no man has the right to disobey God, and change God's commandment or His order. The commandment still stands in the Bible, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath" (Ex. 20: 8); and it is clear from Luke 23: 56 and 24: 1 that that seventh, or Sabbath, day is the day that precedes Sunday. In other words, the Bible Sabbath is our Saturday, the day that the Jews have never lost.

K.





## WOMAN'S REALM

### GUEST-ROOM PRIVILEGES

Trella Dick

OH, dear, mother, if you got as tired of telling me to tidy my room, as I do of—"

Mary Brown stopped abruptly, realising that her remarks more than verged upon impudence.

Mrs. Brown gazed steadfastly at her fourteen-year-old daughter for a moment, then answered with quiet emphasis, "If you'd care for your room as a girl your age should, I wouldn't have to say anything."

"Oh, I know," Mary petulantly hurled a pair of shoes into her cupboard, and twitched the bedclothes off on to the floor. "If I had a pretty room like the guest-room, I'd keep it tidy."

Mrs. Brown opened her mouth to speak, then changed her mind. It was of no use to tell Mary that her room was much prettier than the guest-room. In its present state of disorder, there was no comparison. Mrs. Brown cared for the guest-room herself. It was always immaculate.

With a sigh, she walked into the living-room and sat down. What could she do to arouse Mary's pride? She had tried everything, it seemed. At least she had tried scoldings, arguments, and, yes, she admitted it shamefacedly, even threats. Nothing had worked more than a temporary cure.

"She must learn to care for it properly," she murmured. "But how? I mustn't make her sullen and rebellious. If I could get her to take pride in a tidy room—" She fell to musing once more over the worrisome problem.

Presently she went into Mary's room again.

"You think the guest-room is so pretty," she said, "how would you like to stay in there awhile?"

"Really? May I, mother? Oh, I'd love it! It's such a pretty room."

"Of course, it would be on condition that you keep it looking as attractive as it does now," her mother explained.

"I will; you will see. Shall I move my things in, now?"

"No, you're on probation. Try it for a week," suggested Mrs. Brown.

In the week that followed, Mrs. Brown was delightfully surprised at the care which Mary gave the room. On the morning after the week was up, she went into the guest-room. Mary was adjusting the bedspread.

"I suppose you'll be wanting to move in today," she said. "I'm very

much pleased with the way you've cared for this room."

"No, thank you!" Mary plumped a pillow down for emphasis. "I'm going home to my own room. I've been homesick this whole week. I've missed my cosy little bed, and my books, and the pretty view out the windows. And I've felt just like a traitor, too, being so nice to this room, when I used to abuse my own dear room so badly. It's—it's just as if I'd treated someone better than home folks. I feel dreadfully about it."

"Well!" gasped Mrs. Brown, almost speechless.

Mary, wielding a duster vigorously, hurried on. "I'm going to fix it all, here, as nice as I found it, then I'm going home to my own dear room and make it bright and shiny—and keep it that way, too." Mary finished with the solemnness of a vow.

Mrs. Brown departed beaming. "An unexpected cure," she said to herself. "Looks as if it might be a permanent one, too."

Which, indeed, it turned out to be. —Issued by the National Kindergarten Association.

## Mother Dear



THE loveliest face I ever saw is lined with grief and care,  
But though time leaves its traces deep, a smile still lingers there;  
Those eyes most beautiful to me with many a tear are dim,  
Yet aye the love-light in them shines and draws me nearer Him.  
Why should I hide my inmost thoughts till you're no longer here?  
I'll tell you now, and let you know I love you, mother dear.

The silver locks within your hair are lovely in my sight;  
They speak of many a care-filled day, and many an anxious night.  
Sweet, patient lips, with e'er a song some soul to cheer;  
And even when too tired to sing, no murmurs do we hear.  
How oft do your sweet whispers glad my eager, longing ear,  
May my lips glorify my Lord as yours do, mother dear.

Two hands all stained and soiled and rough, the dearest hands to me;  
Though oft your toiling seems in vain, reward one day you'll see;  
The countless steps your weary feet for me have often trod,  
Oh, may I follow in them now and thus be near to God!  
And may I, too, guide wayward ones and wipe the bitter tear,  
And make the world a better place, as you do, mother dear.

A well-loved form now bending low neath toil and grief and care,  
How many untold burdens do those slender shoulders bear!  
O understanding heart, O soul that made our home sweet home,  
Though here your way is often dark, the morning soon will come.  
Then when we gain that Better Home, find peace and rest o'er there,  
Though toil and care you no more know, you'll still be mother dear!

—Amy Mallory.





## CHILDREN'S CORNER

### DOING GOOD

H. W. Rose

EACH little boy and little girl,  
Although they may be small,  
Can make some other person glad,  
Who may be feeling very sad,  
And have no friend at all.

A cheerful smile, a kindly word,  
A helping hand held out,  
Will often drive the tears away,  
And make a very happy day,  
There is not any doubt.

Oh, let us try, then, all the time  
To do as Jesus would;  
And wipe away the bitter tear,  
Speak often words of loving cheer;  
For this is doing good.

### Echoes from the Playroom

Nola Theesfeld

**J**ACK and I had such a wonderful time yesterday afternoon out at Uncle Dick's, mother. Did you know there was an echo behind Uncle Dick's new barn?" Ethel turned to her mother, saying, "I wish we had one here."

Mother smiled. "We have echoes," she answered; "right in this house are echoes."

Ethel was astonished indeed. "Where are they, mother?" she asked. "Where do you have to stand to hear them?"

"You may stand at any place in the house to hear the echoes; but the best place for echoes is in the playroom, dear."

Ethel was happy. Off she ran to the playroom in search of the echo. Just as she opened the door, she saw her baby brother playing with her precious new dolly. Ethel became angry.

"Naughty boy, naughty boy!" she cried. "Put my dolly right down; you will break her, you naughty boy!"

Teddie shouted gleefully, "Naughty boy, naughty boy!" Then the mischievous little fellow went on pulling dolly's pretty curls.

Just then mother entered the room.

After she had rescued the doll and had pacified Teddie, she said, "Ethel, I think you found your echo, didn't you?"

Ethel hung her head. "Oh," she replied, "is that what you meant?"

"Yes, dear, the echo sent back your words and manners; it is always best to be careful how you speak."

That afternoon Ethel and Teddie were playing horses. They were shouting merrily. Big brother Glen was studying his lessons, and the noise bothered him. He cried out angrily, "I wish you two would be quiet; you are noisy children."

Ethel cried back, "Noisy children, yourself!" Then she stopped. "Why," she said in astonishment, "I was an echo myself."

When evening came, Teddie was cross and tired. He did not want to drink his glass of milk. All he did was to fret and cry. Ethel ran into the room and began to play with him. Soon the baby boy was laughing merrily. Mother was pleased because, as she listened, she could hardly tell which was the *laugh* and which was the *echo*.

### How a Hymn Saved an Indian Boy's Life

Amelia O. Stott

**T**HE sun was gilding the waters of the Indian village pool a golden red to match the gay saris ("gowns") of the women in the crowds of worshippers on the banks. The heavy scent of incense and the continual wailing sounds of Indian music floated on the breeze. For a week there was to be feasting and a religious festival in honour of Gowri, the goddess of rain. Every day groups of people would hasten to the pool bearing trays of all sorts of offerings to please the goddess. Before them a small boy could usually be seen, dressed in scarlet and wearing many "lucky" charms as he solemnly walked along, ringing a loud handbell.

On this day the boy was Puja, an orphan who went to the village Chris-

tian school. He was not happy in this work, for he felt he was not pleasing the Saviour he had just learned to love. He wished he had not said he would be the bell-ringer in the procession of idol-worshippers. Still there were yet five days for the ceremonies at the pool, and Puja made up his mind to say "no" on the next day.

Next morning his grandmother awoke him before dawn and told him to get ready quickly for the day's worship.

"I cannot be bell-ringer today," he said firmly. "I will never do so again."

In vain she stormed and threatened. At last the villagers all came round, and believing the boy's refusal would bring floods or drought, they became wildly excited.

At last Puja was tied and carried away into the jungle where wild beasts would get him. The villagers thought this was the only way they could save their crops.

He tried to bite through the ropes, but the men had done their cruel work only too well, and at last he had to give up.

Puja knew that his heavenly Father loved him, and now in his danger and fear he cried, "O God, save me!" Then he started to sing the only hymn he had learned at the school, hoping his loud, shrill voice might scare away the animals.

Barnabas, a Christian Bible seller, passing quickly along the jungle path, heard these words in a boy's loud, ringing voice:—

"Jesus loves me, He will stay  
Close beside me all the way,  
If I love Him, by and by  
He will take me home on high."

Barnabas hurried to discover the singer, and at last he found Puja. He cut the ropes, and Puja told his story.

"My son, thou must not risk to return to thy village home. I well know what would happen to 'Gowri's bell-boy.' Come with me, and I will get thee to a home for orphan boys."

Puja felt sure God had sent his servant to save his life, and thankfully went with him; while the Bible seller rejoiced at the way God had guided his steps that day. The good man took the boy himself to the home, where he was kindly received and welcomed as a faithful little soldier of his Lord. There his greatest desire was to be made the bell-ringer to call all to worship in the big white chapel.

"Oh, Sahib!" he said one day, "please choose me soon. I want to feel I am God's bell-ringer now. I will be very careful to ring on time."

And soon, to his joy, he was given this work.



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SIGNS PUBLISHING COMPANY  
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Warburton, Victoria, Australia.

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## Around the World

SAN DIEGO, California, makes its bid for tourists and prosperity with the California-Pacific International Exposition—300 acres of landscaping and architectural beauty, carrying the story of the state from its Spanish settlement up to the present, and projecting into the future.

MANY a boy will be envious of King Peter of Yugoslavia, who has received as a gift from its Polish inventor a small aeroplane that is run by an electric motor of 110 volts.

It has a wingspread of twelve feet and is six feet long. Its weight is 120 pounds.

In the air it will rise to a height of twenty feet with a passenger aboard, and can fly a distance of two miles on its battery power.

It is said to be safe even if its motor fails, because it is built on glider lines.

A SECRETLY developed navy radio amplifier, capable of conveying a person's talking voice more than a mile, is to be made available for use by President Franklin D. Roosevelt hereafter, when he addresses huge crowds in the open air.

All details are being carefully withheld by the United States navy, but it is acknowledged that the device was worked out for use in directing aeroplane landings aboard aircraft carriers, and for speedy conveyance of messages to craft and persons not equipped with special radio apparatus.

THE remains of Pierre Curie and his wife, Marie Sklodowska Curie, co-discoverers of radium, will soon be removed from the crypt outside the city of Paris, where they now rest, and placed in the Pantheon.

AUSTRIA has opened a museum in the Castle of Schonbrunn, on the outskirts of Vienna, to commemorate the culture inherited from the period of Emperor Francis Joseph.

Original documents, portraits, and relics of all kinds show his lifework.

MOTOR tourists along the Yellowstone Highway in north-western Wyoming have been ensured, at least temporarily, against punctures.

A giant electric magnet, suspended from a motor truck and carried along the highway, recently picked up 603 pounds of nails and other metallic objects in seven miles.

HIP boots of the lightest weight glove rubber are now made for sportsmen. They have built-in soles and broad quarter heels, giving a sure footing on rocks, stream beds, or muddy trails.

For packing, the boot is turned sidewise and the leg folded down on it two or three deep folds. This makes a compact bundle which can be slipped into the pocket and carried easily.

IN the city of Nara, Japan, is said to be the oldest museum in the world. All the exhibits are equally ancient, for since its foundation in A.D. 756, no addition has been made to its collection.

Very few persons have ever visited it, for its doors are opened but once a year, and then a special committee inspects the collection.

There are about 3,000 articles on display. Each piece is said to be the most beautiful of its kind ever produced by human hand. The source of these priceless treasures has been lost in the dust of antiquity.

SIR W. G. ARMSTRONG-WHITWORTH AIRCRAFT LTD., Coventry, is constructing a giant four-engined monoplane for Imperial Airways Ltd., which for its size will be the fastest aeroplane in the world.

The new liner will accommodate more than fifty passengers, or carry more than three tons of freight or 250,000 letters and postal packets. Its engines will develop over 3,000 horse-power, and it is expected that the machine will have a cruising speed of at least 160 miles an hour.

In an interview, Sir John Siddeley said that the work of construction had started, but the day when the machine would be seen in the air was still a long way off.

Sir W. G. Armstrong-Whitworth Aircraft has built many Imperial Airways' liners, and this aeroplane will probably be the first of a fleet of similar machines for the same company. It is understood that it is being built to help to carry the greatly increased air mail expected by 1937.

## ACKNOWLEDGMENTS

A FURTHER remittance of £5 has been received from A. E. B. for mission work. W. R. M. has sent £2 2s. for medical mission work. These gifts are thankfully acknowledged.

EDWIN J. BARCLAY was recently re-elected president of the Liberian Republic, and at the same time a constitutional amendment was voted by the people, increasing the chief executive's term from four to eight years.



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