

SIGNS OF THE TIMES



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**The
WAR BEHIND
THE WAR**

See page 2

December 12, 1939

INTERNATIONAL

the flight of TIME



INTERNATIONAL
A torpedo at the moment of launching from a French cruiser. Compressed air "fires" the torpedo, which proceeds under the power of its own motor after entering the water.



THE WAR BEHIND THE WAR

WITH bated breath the whole world is watching the progress of the war between Germany and the Allies.

Day by day millions in every land on earth scan the headlines of their newspapers, expecting some striking development. Hour by hour millions more tune

A Survey of World Events

By the EDITOR

their radios to their favorite announcers, hoping to be startled by some unexpected move on the part of one or other of the belligerents.

Never was a war fought before so vast an audience. And never was such an audience so well informed of every detail of the proceedings. Though a thousand or ten thousand miles from the

scene of operations, it sees and hears far more of what is going on than do the soldiers and sailors actually involved.

Both sides in the present struggle seem to have made up their minds to make the war as interesting as possible to the onlookers. Both, at enormous expense, are dispensing facts, figures, and photographs in a veritable torrent of propaganda.

All this is fostering the belief that the war is an extremely important and history-making event. And it is. Nevertheless, it is not the most important war that is going on at the present time.

Behind the scenes another war is proceeding, a war far more influential upon the lives of men and nations than any European conflict could possibly be. It is the war behind the war. It is the war that all heaven is watching with the keenest interest. It is the age-old controversy between Christ and Satan, between the powers of darkness and the church of God, now moving rapidly toward its last stupendous climax.

Many mysteries of the complicated international situation will be clarified when this vital fact is perceived.

We need to remember that the devil, the archenemy of all righteousness, is not so much concerned with Germany's expansionist program, or Russia's strange imperialism, or Italy's Mediterranean ambitions, or, for that matter, with the

Draped with the swastika flag, the coffins of two German air raiders brought down in Scotland are buried with full military honors.



affairs of the United States, except as they may contribute to his one supreme objective, which is to fight and crush the church of God. If he can succeed in using any of these nations to this end, he will assuredly do so, employing them as tools in his hands to accomplish his fell purpose.

Those with eyes to see behind the headlines will perceive that this war behind the war is proceeding at an appalling pace, and with extraordinary ferocity. For the most part, it passes entirely unnoticed by the news commentators; it attracts no particular attention from anybody; yet it is raging all around the world with an increasing crescendo of violence.

In many countries today outright religious persecution has been revived. Atheism has triumphed. Paganism, red, raw, and ugly, is in the saddle and on the throne. Over a great portion of the earth the straight, clear preaching of the gospel of Jesus Christ is no longer possible. The new dictators object to it. They say that Christianity is an enfeebling doctrine, and they will have none of it. As for a second coming of Christ to end their authority, that is absolutely anathema.

It is all part of the devil's final war upon the church.

Throughout the nineteenth century a mighty, world-wide missionary program was sponsored by Christian people. Lavish, sacrificial contributions poured into mission treasuries, and missionaries by hundreds and thousands streamed out to the ends of the earth to bear witness for

OUR COVER PICTURE

Some idea of the immensity of the war efforts now being made by the belligerent countries is revealed in this huge pile of shells in one armament factory "somewhere in England." Every one of these missiles is a potential messenger of death.

their faith. But a new time has come. No church program ever alarmed the devil so much as this, and blow after blow has he leveled at it. Now, not only are economic difficulties drying up the resources of the church, but nation after nation has issued edicts prohibiting the export of money. Thus in many countries today it is not only extremely difficult to raise funds for foreign mission enterprises, but impossible to send it out of the country in any case. In some lands, in fact, it has become a political offense to take up collections for any church purpose.

Thus the war behind the war proceeds relentlessly and with increasing venom.

Between the first World War and the second a large measure of unwonted freedom was enjoyed by many small, newly created states in Europe. Though they may not have realized it, this was perhaps, in the providence of God, their first and last opportunity to have the gospel preached to them. In all these states a strong Protestant church was raised up. The glorious tidings of the approaching second advent of the Lord Jesus were

Sailors from the Russian fleet make an impressive picture of power in Red Square, Moscow.

zealously proclaimed. Thousands believed and were baptized, and were gathered into congregations of the Lord. Now many of those same churches are scattered, and the members are as sheep without a shepherd. This beautiful Godward movement, so young, so strong, so full of promise, has apparently been crushed by the advancing forces of the new paganism.

It is but another phase of the war behind the war.

All of this was long ago foretold and explained in Bible prophecies.

"Woe to the inhabitants of the earth and of the sea!" cried the apostle John, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

The shorter his time, the more furious will the devil become. Symbolizing the church as a woman and the devil as a dragon, the prophet continued:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17.

This is the war that really matters. It is the war that is heaven's chief concern today. It is the one war that ever was of supreme moment in the affairs of the universe.

Moreover, it is the one war that will end war. For when it is carried by the devil to the uttermost limits of human endurance, when it would seem that one more step would make his triumph over the church complete, then will God

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INTERNATIONAL



The Master Key to



HAPPINESS

How to Get the Most Out of Life

by J. L. SHULER

THE press recently published an account of a man who traveled 250,000 miles through every American state and thirty-four foreign countries during the past twelve years, seeking an answer to the question, "What is life?" But he need not have spent twelve years to find an answer to his question. The Bible could have given it to him in twelve minutes.

In Psalm 37:3-7 are set before us the four successive and progressive steps of the life that God wants us to live. Life means "trust in the Lord," "commit thy way unto the Lord," "delight thyself . . . in the Lord," and "rest in the Lord."

The first step into a Christian life is to believe God, to take Him at His word, to have faith in Him, and to trust in the Lord Jesus as our Saviour. Thus it is written: "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." Hebrews 11:6.

This first step naturally leads to the second. When we really accept Jesus as our personal Saviour and put our trust in Him, we are then led to commit our way to Him. We surrender our life to Him. When we come to the Lord to serve Him, He says to us, "Son, daughter, give Me thine heart," and we respond by saying, "Here, Lord, is my life; take it, use it. Let me be ever, only, all for Thee." When we thus surrender our all to Christ, He enters into us by the Holy Spirit to work His will in us.

Jesus has made a very special promise to us on this matter of His indwelling presence. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

The moment we open the door of our heart to the Saviour, by surrendering ourselves entirely to Him, that moment He comes in and takes control of us, to live in us. Our part is to surrender our will to Him, and to look to Him in faith to dwell in our heart; Christ's part is to come in by the blessed Holy Spirit. And

we can depend on it that when we do our part, Christ will do His. He never fails.

This indwelling of Christ in our heart does not depend upon any certain feeling on our part. Many think that unless they feel a certain way, Christ is not in them. But His indwelling is a matter of faith, of taking Christ at His word. Paul pointed out the way when he said, "That Christ may dwell in your hearts by faith." Ephesians 3:17.

This indwelling is independent of any ideas of our own as to how Jesus Christ should manifest His presence. We must take Him at His word. He says, "If any man hear My voice, and open the door, I will come in." Then let us rest upon this promise—and not upon feeling. We may feel a wonderful thrill of joy, or we may feel nothing unusual. But we can always take Him at His word. He always does exactly what He has promised.

In the Pennsylvania Terminal, New York City, doors have been perfected which open automatically as the pedestrian approaches. By means of a photoelectric "eye," a beam of light is thrown across the path leading to the doors. When a person breaks that beam, the door opens before him. He does not need to ask anyone to open it for him. He does not have to wait for or to beg the door to open. As he draws near to the door, it opens of itself.

So when we draw near to our Saviour in full surrender, we do not need to wait for any certain manifestation before we can be assured that He is in us. We do not need to beg Him to come in. But the moment our surrendered will meets the beam of His Holy Spirit, that very moment Jesus Christ enters to abide, live, work, and dwell in us.

When we come to the Lord Jesus in full surrender, it is our privilege, it is our duty, to claim His indwelling presence according to His own promise. Then we can say:

"This is my wonderful story,
Christ to my heart has come.
Jesus, the King of glory,
Finds in my heart a home."

In the same prayer where we surrender our wills to Christ, and yield ourselves to Him, we should thank Him that he *has* come into our hearts to live and abide in us. When we pray according to the will of God, it is our privilege to believe that we have the petition that we desired of Him. 1 John 5:14, 15; Mark 11:24. Many times, of course, we may pray for something when we cannot be sure that it is God's will that it should be done. But we know from His word that it is God's will to forgive and to cleanse us from sin when we repent and confess, and that it is His will for Christ to come and live in our hearts every hour, as we surrender ourselves to Him. So when we come to the Lord in prayer and tell Him that we need His indwelling presence, and that we surrender our will to Him, so that He may rule and control us, we can believe that according to His own promise, He en-



KEYSTONE
In the Pennsylvania Terminal, New York City,
a photoelectric "eye" opens quietly and promptly
this door for anyone approaching it.

ters us to do this, and we can thank the Lord at the close of our prayer that we have Jesus in us, to work His will in us. When we believe and act on God's promise, He makes the thing true in us.

We might also liken this coming of Christ into our hearts to the entrance of light into a dark room. When we press the electric switch, the room is flooded with light; so our hearts and lives are filled with Christ's presence when we turn on the heavenly current by the switch of self-surrender. But to keep the room filled with light, we must keep the switch on. So, to have Jesus living in us every day and every hour, we must keep surrendered to Him moment by moment. We must maintain our connection with Him by a constant surrender.

Every morning our very first waking thought should be of Jesus. The only right way to begin each day is to tell Him: "Jesus, I want to live for Thee today. I want Thy life to flow out in my thoughts, words, looks, and actions. I surrender myself anew to Thee for this day. I yield myself anew, O Lord, to do Thy will. And Jesus, I thank Thee that Thou hast come into my heart by Thy Holy Spirit, and that Thou wilt live in me today a life of obedience, righteousness, and victory."

Having taken these first two steps of trusting in the Lord Jesus as our only Saviour, and of committing our lives to Him in full and constant surrender, then we are ready to take the third step, that of delighting ourselves in the Lord. Then the language of the heart is, "I delight to do Thy will, O my God; yea, Thy law is within my heart." Psalm 40:8.

Many professed Christians never reach this third degree in their Christian experience. They find no real joy in living the Christian life. The reason they do not enjoy a happy Christian life is that they have never fully taken the two preparatory steps of trust and surrender. We cannot delight ourselves in the Lord until we have learned to trust Him fully, and have surrendered ourselves to Him. We must take these first two steps of trust and surrender to get up to this third step of delight. Full trust and complete surrender to Jesus—this is the secret of being happy in the Lord and living a true Christian life.

I have sometimes seen various systems of psychology prominently advertised in magazines as some great master key to happiness by which people may gain just what they want. Most persons want a great many things. They want a nice home, a good automobile, fine clothes, and they follow with interest any system that promises to give them what they want.

Is it really possible, you ask, to have exactly what you want? Yes, it is. How is that? "Delight thyself also in the

Lord; and He shall give thee *the desires of thine heart.*" Psalm 37:4. "If ye abide in Me, and My words abide in you," said Jesus, "ye shall ask what ye will, and it shall be done unto you." John 15:7. When Jesus Christ abides in you, and you abide in Him, you will want for yourself exactly what Jesus Christ wants you to have, and this will ensure your receiving it. This is how you may have what you want. This is the true master key to happiness.

In order to have Christ live His life in us every day and to enable us to grow up in Christ, we are to give Him our all each day, and to take in return from Him all that He has to give us. Then, indeed, will the Christian joy in his Lord.

Says a deeply spiritual writer: "By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey."

There is a tendency on the part of many Christians to think too much about giving their all to Christ, while they lose sight of taking from Christ all that He wants them to have. We can live a happy Christian life by simply giving and taking—giving Christ our all, and taking in return from Him all He has for us.

When we have taken these three steps of trust, surrender, and delight, we are prepared to enter that blessed state where we rest in the Lord every day. Then we enjoy the experience of constantly leaning on "the everlasting arms" of Jesus, and of sitting together "in heavenly places in Christ Jesus," where we "mount up with wings as eagles" above our trials, troubles, disappointments, and cares, to ride with the Lord upon the high places of earth. Deuteronomy 33:27; Ephesians 2:6; Isaiah 40:31.

Those who rest in the Lord know how to cast their burdens on the Lord, and leave them there; thus they are constantly sustained, upheld, and carried by Him. Psalm 55:22. They cast all their care upon Jesus because they know He ever cares for them. 1 Peter 5:7. This

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Comments on the CRISIS

NEW ICE AGE "The Russian menace is not communism as such," says Ilico in the *British Weekly*; "it is the atheist philosophy that goes with it. It might so be that a new ice age—the frozen age of unbelief—begins to spread over the continent of Europe."

FALSE AND TRUE OPTIMISM "There are two sorts of optimism," says the *Church Times*. "There is that of the man who has neither faith nor foresight, who tries to keep up his spirits by ignoring facts, and there is that of him who believes in God, never doubts that right will come uppermost, and goes on his way through the darkest hours accordingly."

"NIGHTMARE WORLD" "I cannot find words to describe the state of Europe today and the vast issues which are being decided," said Dr. W. R. Matthews, dean of St. Paul's, in a recent sermon. "A phrase which might seem to have a certain aptness is 'this nightmare world.' Does it not describe that sense both of horror and of unreality which oppresses many of us? We could easily believe that we are dreaming. The organization of slaughter, the spreading misery, the ruin of all culture,

cannot be real! But the dreadful truth is that all this is really happening."

HOLLOWNESS OF LIFE In a striking indictment of the loss of meaning in the life of modern man, Mr. Aldous Huxley speaks of men as "moving through life hollow with pointlessness, trying to fill the void within them by external stimuli—newspaper reading, daydreaming at the films, radio music, and chattering, playing, and, above all, the watching of games,—'good times' of every sort."

MOST IMPORTANT STUDY "Christian doctrine," says Dr. G. K. A. Bell, bishop of Chichester, in "God Above the Nation," "is the most important study of all. It is more important than science, more important than the classics, or ancient or modern history, more important than economics or languages, though none will question the value of these studies. The study of Christianity is a priceless study: for without it all other studies lack the chief equipment in training for life. Without it, you have no sure basis for a common ethos, to govern the relations of nations with one another."

WHY

Half a Million People Keep

SATURDAY

IN PRECEDING articles I have pointed out that Seventh-day Adventists make Jesus Christ the very center and heart of all they believe, all they teach, all they do, and all they hope for. He is the foundation of their faith. He is the basis of their religion.

It is because they look to Him as their Lord, their Maker, and their Lawgiver that they heed His Ten Commandments and endeavor to bring their lives by His grace into harmony with their requirements. It is in order to follow Him that they observe the day He set apart and blessed, the day He commanded His followers to keep, the day He kept Himself while on earth—the seventh day.

They do not believe that keeping the law makes them Christians. They keep the law not in order to become Christians but because they are Christians. They keep the law not to be saved but because they are saved. They do not look to the law for salvation. They look to Christ alone. Their obedience to the law is not the ground of their salvation, but its effect. To them the gospel of Christ is not an excuse to disobey God, but power to obey Him. They obey the Ten Commandments because they believe that in these the will of God is comprehended. They look upon them as great moral, unchangeable precepts, binding upon all men in every age.

They look upon the law of the Ten Commandments as valid for Christians; valid for non-Christians; valid now and valid throughout all eternity. They are impressed that nowhere in the Bible, in the teachings of Jesus our Saviour or in the teachings of any of His followers, do we escape from the law of God. This law is written in the constitution of the universe; it searches the innermost recesses of the soul of man; it embraces every word and every action and every secret thought of the

by

CARLYLE B. HAYNES

heart. It is inescapable, all-inclusive, holy, awe-inspiring.

Seventh-day Adventists believe that the law of the Ten Commandments points out sin, the penalty of which is death. They do not consider for one moment that the law can save the transgressor from sin or impart power to keep him from sinning. They look to Jesus Christ as having been provided by God in His infinite love and mercy as the way to be saved from sin.

They hold that the fourth, the Sabbath commandment, should be observed along with the other ten. They believe that the seventh-day Sabbath was instituted by Jesus Christ, the Creator, when He made the world; that it was designed to be observed through all ages by all people; and that it will continue to be observed in the new earth when God's people enter into their future inheritance. They look upon the Seventh-day Sabbath as a memorial of creation and as a sign of the Christian's sanctification, a sign of his having entered into that rest of soul which Jesus promised to those who come to Him.

After a careful examination of the Bible, of history,—both secular and ecclesiastical,—of theological writings, commentaries, church manuals, catechisms, and the admissions of Sunday observers, Seventh-day Adventists are compelled to conclude that there is no authority in the Holy Scriptures for the observance of Sunday, no authority given to man to make a change from the seventh to the first day as the Sabbath, no divine sanction

given to the change now that man has made it. This substitution of a false sabbath for the true Sabbath of the Lord was entirely the work of an antichristian movement, which adopted a purely pagan observance, and wickedly brought it into the Christian church,—an observance that has no binding authority upon Christian believers but should be discarded as a matter of practice, and the true Sabbath of God restored to its rightful place.

This true Sabbath of God they find in the seventh day of the week, beginning on Friday night at sundown and ending

Saturday night at sundown. This identical seventh day has endured throughout all the centuries from creation until now. It has not been lost. There has been no change in it. It is the same Sab-



bath now that it was when it came from the hand of God. It is still the seventh day, and that day is known as clearly today as it was known when God made it and when Christ kept it.

Just as the Lord has reserved as His own one seventh of our time, He has in the law of the tithe reserved as His own one-tenth part of our possessions and means. This tithing system was first revealed to God's ancient people, the Israelites, but it was not confined to them. It received the endorsement of Christ and His apostles in the New Testament. One tenth of what the Lord gives to us belongs to Him. So completely is it His that it partakes of His own character. It is holy. It never was ours. It is His. It is "holy unto the Lord." For us to use it would be to use something that does not belong to us, to take what belongs to God, to use a holy thing, to profane what is sacred. This ought not to be done, and it cannot be done without the loss of a most valuable blessing.

Seventh-day Adventists believe that in this matter of the payment of tithe the same test is brought to each individual as that on which Adam failed. God gave Adam everything in the world, withholding just one thing—the tree of the knowledge of good and evil. This was to serve as a constant reminder that all that Adam had came from God. It was to keep fresh in his mind that he was the steward of God. He was to acknowledge and recognize the ownership of God by refraining from touching the tree.

So today this body of Christians believe that God blesses His children by giving them power to make a living, to get wealth, and that all that they have comes from Him. This should be acknowledged and recognized by rendering to Him one tenth of our income. The tithe stands in the same relation to us as the tree of knowledge of good and evil did to Adam. We ought not to touch it. If we do, we commit the same sin that Adam committed, and we can expect nothing but the same curse to rest upon us.

Seventh-day Adventists believe that Christianity requires the fullest allegiance and loyalty to Christ. They believe that the followers of Christ should be godly people, not adopting the unholy maxims or conforming to the unrighteous ways of the world; not loving its sinful pleasures or sharing in its follies. They believe that if the friendship of God is desired and obtained, the friendship of the world must be sacrificed. It is either the one or the other. Those who turn to God must turn away from the world. This does not mean that they must be exclusive and keep themselves away from association with mankind. Their contacts with worldlings must be characterized by the desire and the pur-

pose of helping such worldlings to become Christians, and not at all by engaging with them in the practices and pleasures of the world. Seventh-day Adventists do not go to the dance hall, to the theater, or to the motion-picture show. They do not play cards. They believe that anyone who professes Christianity cannot engage in worldly customs and pleasures and at the same time maintain the sweetness of uninterrupted communion with Christ.

Seventh-day Adventists believe that the body of the Christian is the temple



Holy Ground

by GENE FARRELL

It is not mine to cut a swath
Through trackless heathendom.
Not mine to meet the Master's need
In pulpit or in slum;
But mine it is, just where I am.
To wait with tranquil heart,
Secure in this the knowledge that
Just here I do my part.

To learn above all else on earth
To love His perfect will;
To be so glad that some may speak
While I am keeping still;
To realize the patient serve
If they abide with joy,
Not wishing, while in waiting,
For another life's employ.

Just where I am—I cannot serve
Where I am not, dear Lord;
A hale cast my way about,
My peace be Thine accord.
In prayer and supplication make
My ministry complete;
Just faithful to the task at hand,
And to the few I meet.

of the Holy Spirit and that, consequently, that body should be clothed in neat, modest, dignified apparel. They also believe that God has given much instruction in the Scriptures as to the way in which His people should live, and that the introduction of any element of food or drink into the body which will break down its natural tone or impair its functions is defiling the temple of God. They therefore discard tobacco. They do not use alcohol in any form. They believe that true temperance is total abstinence from all that is harmful, whether food or drink, and only a moderate use of that which is good.

The Flight of Time

(Continued from page 8)

move in with the heavenly battalions and Christ will descend the skies to rescue His faithful servants.

Today this war proceeds by persecution, by temptation, by open and secret attacks upon the resources, the doctrines, and the honor of the church. In fact, by every means that the master mind of iniquity can devise and invent it is being prosecuted in every land on earth. Yet it will fail. The church shall not be destroyed. At the last it shall be said of a great multitude that no man can number: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Revelation 7:14.

Throughout the Scriptures we find assurance after assurance of the ultimate triumph of the people of God in their warfare with the powers of darkness. Following the inspired outline of world history given us in the seventh chapter of the book of Daniel, with the description of the trials to come to the saints through long centuries of suffering, there appear these heart-thrilling words concerning the fate of the archpersecutor: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7:26.

Yes, the judgment shall sit. God is watching over the course of this war, and He will see that righteousness is vindicated and justice is done. In His own good time He will cause "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," to be given "to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verse 27.

A similar picture of the final outcome of this conflict is found in the book of Revelation, where the apostle John records his vision of the saints upon the sea of glass:

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?" Rev. 15:2-4.

So the powers of darkness may war against the church, but "the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Revelation 17:14.

May we share their victory.

Who Commits the Unpardonable Sin?

*The Peril of Presuming
on the Goodness of God*

by CHARLES T. EVERSON

OFTEN when people see their duty to keep some of the commandments they have previously neglected to follow they try to excuse themselves by saying, "When the Spirit tells me to do this, then I will do it. I want the Spirit to show me my duty in this respect." The Spirit is not giving us any new commandments, my friends, but is calling our attention to the words already given. You need not expect any interpretation or application of the law other than that which is recorded in the Bible. In John 16:13 we read: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come."

The Spirit does not speak of Himself. We read in John 14:26: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the things that Christ has taught in the Bible that the Holy Spirit brings to your remembrance. The Holy Spirit leads you in the Bible, for the Bible was written by the Spirit, and the Bible and the Holy Spirit agree. God cannot deny Himself. Neither can the Holy Spirit deny that which was written under the inspiration of His power.

When a person makes up his mind to follow the Lord, the Holy Spirit takes charge of his life, and leads him on,

step by step, in the truths of the Bible. Let us say I am at the beginning of my Christian experience. The Holy Spirit is leading on, and I am standing here about to follow. The Spirit points out a step, and I take that step. Then it points out another, and I take that step also. The Spirit continues to point out one step after the other, and I follow step by step, faithfully and willingly.

Suddenly I come to one step that I am unwilling to take. I say to the Spirit, "No, I cannot take that step; but I will take one farther on." The Spirit cannot lead me any farther until I take that step before which I am standing, hesitating. If I refuse to take it, I begin to go back, for the Christian life is not a stationary one. Like a fish, swimming against the stream, the moment I stop advancing I am carried back by the tide to the very beginning, and the Holy Spirit starts again, carefully, to lead me step by step.

When I come to this step that seems so difficult for me to take, I refuse to follow again. We have all had this experience, no doubt. We have refused to follow God at a certain point; and the Spirit has brought us back again and again to the same place, for this step must be taken before we can go forward in the Christian life. If we continue to refuse to take this step time after time, then one day the Holy Spirit will bring us up to that spot for the last time; then,

if we still refuse to follow, we shall have committed the unpardonable sin. You who read these words may be coming close to that very point. You have refused so often that your heart has become hardened toward the pleadings of the Spirit of God to follow on in the truth that you know full well you ought to obey. You must become desperately in earnest at this time, and by the help of God shake off the spell by which Satan has bound you, and decide now that you will follow the truth of which you have been persuaded for some time.

Drifting Is Dangerous

The story is told of a man who was sitting in a boat, floating down the Niagara River. He was enjoying the ride, for there was no effort to be made; the stream was carrying him along by its own power. But the people on the shore were persuaded that he was in grave danger, as he was heading down toward the falls. They called to him frantically, telling him of his danger; but he thought they were unduly excited. Nothing was wrong; he was having a good time. But finally he heard the roar of the cataract, and then he picked up





The rich young man's possessions occupied a larger place in his heart than did God. Christ said to him: "One thing thou lackest."

the oars and tried to pull himself out of danger; but he was too late. His efforts were unavailing, and he went over the cataract, lost.

Many persons who have been mightily stirred and impressed by the great message of God for these last days have allowed their convictions little by little to fade away, and today they feel perfectly satisfied and safe. They have their faces set in the opposite direction from the teachings of the Bible, but they feel quite sure that they will eventually enter in through the pearly gates of the city of God. They tell you that they remember the time when they were very much exercised over the need of keeping God's commandments, but now they are perfectly satisfied that they will get to heaven without worrying any further about them. Listen to this verse concerning their case: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. Those who have cast aside the claims of the law of God and seem so tranquil about it all have persuaded themselves that the pathway they are following will finally lead to life eternal. But the Bible says that while the way they are follow-

ing may seem right to *them*, at the end they will find that they have been following "the ways of death."

Then they tell me, "Don't worry about us. God is too good to condemn anybody." I wish to remind these persons that God cast out of heaven a great company of angels that sinned, as we read in 2 Peter 2:4: "God spared not the angels that sinned, but cast them down to hell." If God could take angels who stood right before the throne and cast them "down to hell," surely He can do the same with us who have never been in heaven, if we refuse to follow Him. It is not a question as to whether God is too good to allow anybody to be lost. He has already cast those rebellious angels out of heaven, and He certainly will not give us a home with Him unless we are better than they were, and more willing to obey Him.

In Mark 10:17-22 we read of a rich young ruler who came to Christ and asked Him what he should do to "inherit eternal life." Jesus enumerated to him various commandments taken from the ten. The young man said, "All these have I observed from my youth." Then Christ said to him, "One thing thou

lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions."

This rich young ruler felt sure that he had kept all the commandments from his youth up. But one commandment he had failed to follow. His riches had occupied a larger place in his heart than God, so he had an idol in his heart, and Christ, pointing to the first commandment, said, "One thing thou lackest."

The disciples may have thought that Jesus Christ was hard on the young man, letting him go away into the darkness, lost because lacking but one thing. They may have felt that it would have been a wise policy for Christ to accept him into their fold, for he had great riches, and they needed money so badly. They were all poor men, and felt they certainly could use money to advantage to advance the kingdom of Christ.

Only "One Thing" Lacking

Christ could listen to no such argument, but said to the young man, "One thing thou lackest." And because this young man was unwilling to give up that one thing, Christ let him depart out into the darkness, lost. The Bible tells us expressly that Christ looked after him and loved him, and longed for him, but nevertheless He let him go because he was unwilling to give up that one thing for Him.

The young man might have become one of Jesus' special followers if he had been willing to make the sacrifice that Christ required of him. And so Jesus has great things in store for each one of us if we are willing to follow Him fully, and to give up that one thing we are clinging to, and take that one step we are refusing to take.

Perhaps Christ is pointing to you just now, indicating the very thing that will keep you out of heaven. Perhaps He is saying to you, "One thing thou lackest." Perhaps there is just one commandment that you are refusing to follow, hoping that Christ will excuse you from obeying it. But remember, dear friend, if you refuse to give up this one thing for Him, He will allow you, like the rich young ruler, to go out into the darkness, lost; for we read in James 2:10, "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." Or, as Dr. Weymouth translates the verse, "A man who has kept the law as a whole, but has failed to keep some one command, has become guilty of violating all." Commenting on this verse, Mr. Moody, the noted evangelist, used the following illustration: If you are suspended over a chasm by a chain of ten links, it is only necessary to break one

of the links to send you down to death and destruction. So it is only necessary to break one of the Ten Commandments to break the chain of God's Decalogue, and incur the penalty that the Bible says is death.

People tell me, "I know what my duty is. I know I ought to keep the fourth commandment, which commands us to keep holy the Sabbath day, and I know that means keeping holy Saturday, not Sunday. But it is impossible for me to keep that day holy. That is my busiest day, and I could never make a living for myself and my family if I were to abstain from work on that day." Others tell me that the boss will not listen for a moment to their being absent from work on Saturday. So they conclude by saying that they believe that Christ is so loving and kind that He will overlook this one thing that they are not able to follow. Perhaps the young ruler felt he would be unable to make a living if he should give all his goods to the poor and be obliged to go to work to earn his daily bread. But the loving Christ did not excuse him; He let him go away, lost, because he was unwilling to make the sacrifice necessary to fulfill the whole law.

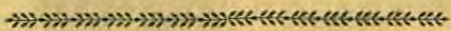
Christ would have helped him if he had been willing to sell all and distribute his goods to the poor. But the rich young ruler did not know what Christ had in store for him, and he was afraid to take a chance on an uncertainty. But Christ did not consider this a sufficient excuse for disobeying Him. We can say with positive assurance that the person who is willing to go forward and keep the commandments of God will not fail, for Christ will stand by him and see him through. Christ has a program for you. He will open the way before you so that the obstacles you now see as insurmountable will disappear under His power and guidance.

It is a fearful and dreadful thing to commit the sin against the Holy Ghost. Christ says it will never be forgiven in this world or in the world to come. As a general rule, those who have sinned against the Holy Spirit go on feeling safe, for the Spirit does not trouble them any longer. They have quenched the pleadings of the Holy Spirit; they become satisfied that everything is all right. They actually come up in the judgment day expecting to be saved, as we read in Matthew 7:22: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" They feel quite sure that they will have no difficulty about passing the judgment.

Some of them have been prophesying or preaching in the name of the Lord Jesus, while others have done many mir-

acles, like casting out devils and other wonderful works, and they present these before the Judge as a reason for believing that they will receive the crown of righteousness. Christ does not deny that they have preached in His name, nor does He deny that they may have done many wonderful works. But in one great essential thing they have failed—in doing "the will of My Father which is in heaven." Verse 21.

The will of our heavenly Father is bound up in His law. We read in Romans 2:17, 18: "Thou . . . knowest His



The ANSWER

I pressed the button at my neighbor's door;
But when I heard no sound, I turned and stood

Irresolute. If I had moved a bell
I must have heard it. Should I rap, or go?
But in a moment more my neighbor came.
"The bell is far, and very small," he said.
"You may not catch it for the walls between;
But rest assured, each time you push the knob,
We cannot choose but hear the bell inside."

And what they told me of my neighbor's bell
Has cheered me when I knocked at some hard heart

And caught no answer. Now and then
I poured my soul out in a hot appeal
And had no sign from lip, or hand, or eye.
That he I would have saved had even heard.
And I have sighed and turned away; and then

My neighbor's words came back: "We cannot choose
But hear inside."

And after many days
I have had answer to a word I spoke
In ears that seemed as deaf as dead man's ears.

—"The British Weekly."



will, . . . being instructed out of the law." In the great final day, men are to be judged by the law. That is the standard by which their lives are measured. Consequently, it is much more important that a person has kept the law than that he has worked miracles. Those who have had their attention called to the requirements of that law, but rejected the claims of God's law upon them, and persuaded themselves that there is nothing to fear for failing to keep the whole law of God, finally find themselves confronted with the demands of the law. The law stands as a stone wall between them and entrance into the gates of the city of God. We read in Matthew 7:23: "Then will I profess unto them, I never

knew you: depart from Me, ye that work iniquity."

Sinners against the Holy Spirit is not one single act; it is a continual quenching of the Spirit until we hear its voice no more. A famous scientist was making some experiments in the Alps of Switzerland. His men would let him down in a basket each day along the cliffs and walls of the Alps. He was examining the rocks and formations on the sides of the mountains. One day they let him down so far that he came to the end of the rope, and when they came back to hoist him up, they could not move him. They had not calculated on the weight of the rope, and the weight of the man in the basket and the rope was more than they could overcome. They tugged away, but could not move him. Finally they got help and pulled him up.

Just as the lengthening out of the rope made an additional weight when they wanted to pull the man up again, so the refusals that people make to God make it harder for them to repent. Every time you say "No," it becomes more difficult to say "Yes" to the pleadings of the Holy Spirit. You may be near the end of these tender entreaties. There may be just one invitation standing between you and eternal life. It may be the last invitation that will ever come to you. Do not hesitate.

Christ is waiting to be gracious. Is your heart stirred within you? Is there a voice pleading with you to forsake all and follow Jesus? Well, then, you are still in time. The voice that is talking to you is the voice of the Holy Spirit. He is still present in your life. Respond to His pleadings now.

The Power of Love

THE love of God in our hearts must ever be the propelling motive in working for the salvation of others. Any material or selfish motives can never bring results. The heart of the poor sinner must be warmed by the love that flows from the heart of the worker. Arguments, though good in themselves, will never accomplish the task. This fact is well illustrated by the following story of the conversion of a young man in Finland.

It is reported that he had been warned against responding to requests to work for a Seventh-day Adventist family. His friends said to him: "They will love you into their church." But he finally went to work there in spite of their protests.

Six months later, in telling his own story, he said, "I went over and worked for those people, and they loved me into the message."

Here is a lesson for us. We must love people into the truth. Icy hearts must be melted by love; then they will be ready to listen to the message of God. But in order to melt other hearts our own hearts must be filled with love. That is the secret of soul winning. That method will bring success. Try it.

N. P. NEILSEN.

"Who for the Joy That Was Set Before Him Endured the Cross"

I KNOW of no passage of Scripture that presents so fully and so strikingly the sufferings of our Lord and Saviour as does the twenty-second psalm. This psalm has very appropriately been called, "The Psalm of the Cross," and also, "The Lord's Prayer of the Old Testament." In this psalm is a wonderful illustration of how the Holy Spirit "testified beforehand the sufferings of Christ." 1 Peter 1:11. The psalm seems to fall into two divisions, verses 1-21 having to do with the crucifixion, and verses 22-31, with the kingdom of glory.

It is generally believed that our Lord was crucified about nine o'clock in the morning. As He was being nailed to the cross He prayed for His murderers, "Father, forgive them; for they know not what they do." Luke 23:34. His next thought was for His mother, whom He affectionately consigned to the care of His beloved disciple, John, saying, "Behold thy mother!" John 19:27. Following this, our Lord, in reply to the prayer of the penitent thief, gave him the gracious assurance that he would be with Him in Paradise. Luke 23:43. At noon darkness fell upon the earth, and continued until three o'clock. During the darkness our Lord appears to have been silent, in the throes of a great inward conflict. About three o'clock He gave utterance to the first words of this psalm, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. How solemn, how mysterious, are those words!

"Why, for what reason, hast Thou forsaken Me?" Such is the cry of conscious innocence. To feel forsaken by His Father was an entirely new sensation by which our Lord was now being tried. During His human life He possessed a blessed consciousness of His Father's presence. Even in the Garden of Gethsemane, the bitterness of the cup was mitigated, the darkness of the night was relieved. How different it was now! That the Father should hide His face from His own Son because of our iniquity's resting upon Him, proves how revolting sin is to the holy nature of God. Oh that we might "hate iniquity" and "love righteousness"!

Throughout this psalm there is not the slightest allusion to deliverance from death; exclusion from His Father's presence was the bitterest affliction Christ was called upon to endure. "Truly the logical, irresistible, irrevocable issue of sin is to be God-forsaken."



Looking Unto JESUS

A Study of the Psalm of the Cross

by

W. P. McLENNAN

The rest of the prayer that goes to make up this remarkable psalm must have been voiced inaudibly. There is no reference to its petitions in the Gospels.

The "day" and the "night" of verse two must have reference to the hours of light and darkness Jesus experienced on the cross.

Verse three might be expressed thus: "It matters not what I endure. Men may despise Me, devils tempt Me, circumstances overpower Me, and even God forsake Me; still God is holy, there is no unrighteousness in Him."

In verses four and five, our Saviour's mind dwells upon the experiences of the fathers—Noah, Moses, Daniel, and others. Three times He repeats the words, "They trusted," as if He would feed His faith upon theirs. And after saying, "Thou didst deliver them," He says: "But I am a worm, and no man; a reproach of men, and despised of the people." "Worm," a creature that is crushed beneath the foot of man.

Reproach, a peculiarly painful species of trial, formed a large portion of our Saviour's sorrow. It is a keen-cutting weapon. Even consciousness of innocence cannot altogether prevent the smarting of the wound it makes. In the sixty-ninth psalm, which bears a close resemblance to the twenty-second, reproach is the principal sorrow enumerated among our Lord's many sufferings. See verses 7, 12, 19, 20, 26. It means real victory to continue silent when we are wrongfully accused.

The most innocent experiences in our

Saviour's life were made subjects of bitter reproach. "He is beside Himself;" "Can there any good thing come out of Nazareth?" "He casteth out devils through the prince of the devils;" He is "a friend of publicans and sinners;" "We be not born of fornication." Mark 3:21; John 1:46; Matthew 9:34; 11:19; John 8:41. One deeply consecrated Christian writer says: "Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering as His nature was more exalted, and pure, and holy than that of the sinful race for whom He suffered."

Verses 7 and 8 open up to us the conduct of the blood-drunken mob, which resorted to every form of mockery—the smile of contempt, the jeer of ridicule, the loud laugh of derision. They smote Him with their staves and with the palms of their hands; and when they could think of nothing else to do, they spat in His blessed face.

According to verses 9-11, Jesus' mind reverts to the helplessness of His infancy. "I am hanging on this cross in all helplessness," He seems to say; "but I have before hung in as helpless a condition. When an infant on my mother's breast, when carried into Egypt, an unseen Arm protected Me; and I believe it still upholds Me, even though I see it not."

Continuing, we find the pen of Inspiration, in the next two verses, representing the enemies of our Lord as "strong bulls." Imagine a fellow creature closely pursued by not only one enraged ani-

mal but by a whole herd! They low against him; they strike him with their horns; they trample him underfoot. Just so it was with our Lord in His crucifixion.

Verses 14 and 15 give us some idea of the great physical sufferings that were experienced by our Saviour. We know what pains come to a limb, or even to a finger, that is kept in one position even for a few minutes. Christ had now been stretched upon the cross for nearly six hours. He was transfixed with nails. The most tender parts of His body were pierced with strong nails. When the elevated cross settled into its socket, the jolt shook the Crucified One with the greatest of violence. Though not one bone was broken, many no doubt were dislocated.

Inflammation begins early in wounded parts, and terminates in a high degree of feverishness throughout the whole body. Hence we read, "My strength is dried up like a potsherd." Verse 15.

Thirst, that most intolerable of all bodily privations, must have been overpowering. He who made the sea and the fountains of waters was without a drink of cool water. He endured the agony of raging thirst that we might drink of the river of life.

John 19:23, 24 records the fulfillment of verse 18. Tradition says that the coat without a seam was His mother's present—a beautiful thought, even though unverified.

The expression in verse 21, "Thou hast heard Me," seems to mark a change, and was fulfilled when Jesus said: "Father, into Thy hands I commend My spirit." Luke 23:46.

In the verses that follow we see how His mind is turned to the results of His sacrifice. He looks from the cross to His church. The gratitude of His heart is to be uttered in the assembly of His saints where His Father and His brethren are brought together. Jesus came to glorify His Father and to save His brethren. His work was done; after His resurrection He ascended, as He said to Mary, "unto My Father, and your Father; and to My God, and your God." John 20:17.

Truly we "were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

The Master Key

(Continued from page 5)

takes the worry, the fret, the complaining, and the unrest out of their lives.

Twice the psalmist points out how resting in the Lord is the preventive of fretting. "Rest in the Lord, and wait patiently for Him; fret not thyself because of him who prospereth in his way. . . .

Cease from anger, and forsake wrath: fret not thyself in anywise to do evil." Psalm 37:7, 8.

Those who rest in the Lord keep their minds stayed upon God, and are kept by the Lord in perfect peace, as He has promised: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

Perfect trust plus full surrender equals perfect peace and rest for you and for me. We all know what it is to have partial peace from the Lord as we live for Him each day. Sometimes we enjoy complete peace. But this complete peace is not constant. We permit it to be broken by the trials, the troubles, the disappointments, and the cares that come upon us. How we need to pass on to our full privilege in Christ of having perfect peace every day and hour, and of being calm, serene, and unruffled all the time no matter what happens!

My Christian friend, where do you stand in regard to these four degrees of trust, surrender, delight, and rest? Have you fully entered into this wonderful secret of the Lord to enjoy a happy, restful, Christian life every day?

Many professed Christians have never even taken this first step of personally trusting in the Lord Jesus. They have believed on Christ only in the sense of giving their mental assent to the fact that He is the Son of God and the Saviour of the world. Their acceptance of Jesus Christ consists of nothing more than a theoretical opinion about Christ. They have not truly believed on Him by receiving Him as their personal Saviour.

If you have not already reached out by living faith to accept Jesus as your personal Saviour, will you not do it just now? Will you not let that wonderful Christ of history become your present

Christ of a saving experience and a new life in you?

Some have taken this first step of trusting in the Lord and of accepting Jesus as their personal Saviour, but have not followed on to commit their way definitely to the Lord by surrendering their life and will fully to Him. Some claim they have surrendered their lives to the Lord, but by the way they proceed to manage themselves—do as they please, follow the world, and live for themselves—they give evidence that they are not surrendered to the Lord. To surrender fully to the Lord means that we give our all to Him, to do His will, to be directed, controlled, and used only by Him. To surrender to Christ means to come into a oneness with Christ, where the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, so that we take His mind to live His life.

If you have been trusting in Jesus, but have never definitely committed your life to Him in full and complete surrender, will you not make that full surrender just now, and take this second step into the secret of a happy Christian life?

When people fail in this matter of happy, holy Christian living, their failure can usually be traced to one of two causes—a failure to make the full surrender or a failure to keep surrendered each day by neglecting to renew their consecration morning by morning, or by neglecting to feed on His word and to commune with Him in prayer.

There are those who have taken these first two steps of trust and surrender, but have not passed on to the third step of delighting themselves in the Lord, and to the fourth step of resting in the Lord. If this be so in your case, will you not just now let the Holy Spirit lead you on into these two steps of delight and rest, that you may fully enter into this wondrous secret of a happy and holy Christian life?



COMING NEXT WEEK

in addition to the regular features:

Christ Coming Again	Donald W. McKay
One Way to Peace	B. M. Heald
A People Waiting for the Lord	Carlyle B. Haynes
The World Looks to Bethlehem and Marches to Armageddon	F. Chester Carrier
"Unto Us a Child—"	H. F. De'Ath
Will Christ Come Incognito?	Lucretia L. Harmon
Healing Humanity's Hurt	G. W. Wells
Civilization's Tragic Failure	Murl Vance
Bethlehem	Ernest Lloyd

HALF HOURS WITH THE BIBLE



Conducted by R. ALLAN ANDERSON

No. II. Memorials and Ordinances in Christian Communion

1. What was connected with the worship of God before the first advent?

"Verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Hebrews 9:1.

NOTE: Paul says that these ordinances consisted "in meats and drinks, and divers washings," imposed "until the time of reformation," and that they were "a shadow of good things to come." Hebrews 9:10; 10:1.

2. To whom did the sacrificial offerings point forward?

"Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Ephesians 5:2.

"The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Hebrews 10:1.

NOTE: Through the provisions of the sacrificial law, the repentant sinner showed his faith in the coming Redeemer. These sacrificial offerings were ordinances that pointed *forward* to Christ. Since the crucifixion, the ordinances of the Christian church point *backward*, and are designed to show faith in the work of Christ already accomplished.

3. What does the Lord desire us to keep in mind?

"By which [gospel] also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Corinthians 15:2-4.

4. What ordinance commemorates Christ's burial and resurrection?

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

5. What command did Christ give to His disciples?

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

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

6. What did the apostle Peter associate with baptism in his instruction on the day of Pentecost?

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

"As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:36-39.

Baptism Follows Belief

7. In reply to his inquiry concerning salvation, what was the Philippian jailer told to do?

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

8. What followed immediately after the jailer and his family had accepted Christ as their Saviour?

In Shanghai a Chinese convert to Christianity is baptized in the same manner as was the Saviour.



"He [the jailer] took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts 16:33.

9. In Christian baptism what cleansing is symbolized?

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

10. How only can sins be washed away?

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

"Unto Him that loved us, and washed us from our sins in His own blood." Revelation 1:5.

11. Into whose name are believers to be baptized?

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Matthew 28:19, R.V.

12. When believers are baptized into Christ, whom do they put on?

"As many of you as have been baptized into Christ have put on Christ." Galatians 3:27.

13. Into what experience are those baptized who are baptized into Christ?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter 3:21.

"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

NOTE: Baptism is a gospel ordinance commemorating the death, burial, and resurrection of Christ. In baptism public testimony is given to the effect that the one baptized has been crucified with Christ,

buried with Him, and is raised with Him to walk in newness of life. Only one mode of baptism can rightly represent these facts of experience, and that is immersion—the mode followed by Christ and the primitive church.

The Lord's Supper

14. What other ordinances are given the church?

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me." 1 Corinthians 11:23, 24.

15. What is signified by the wine?

"In like manner also the cup, after supper, saying, This cup is the new covenant in My blood: this do, as often as ye drink it, in remembrance of Me." 1 Corinthians 11:25, R. V.

16. What do both the bread and the wine commemorate?

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26.

17. What caution is given concerning this ordinance?

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Corinthians 11:27-29.

18. What preparation should be made for this service?

"Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Corinthians 11:28.

19. What special service did Jesus give to us to help us in this self-examination?

"Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:3-5. See also 1 Timothy 3:10.

20. In what spirit should we enter such a service?

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Galatians 5:13.

"Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:13, 14.

NOTE: This beautiful service of preparation for the Lord's table was a definite part of apostolic practice and remained with

the Christian church for centuries. During the great apostasy it fell into disuse. Some, however, have always carried it out in the way Jesus taught.

21. What promise is given to those who thus honor Christ?

"If ye know these things, happy are ye if ye do them." John 13:17.

The Master Hand

"How much am I offered for this violin?" It was the stentorian voice of the auctioneer. A sale of household effects was in progress, and a number of persons had gathered about, some desirous of making a purchase of some sort, others with an idle curiosity to see what was to be seen.

"How much am I offered, gentlemen, for this violin?" he shouted, holding aloft the instrument, turning it around and around that the people might have a look at it.

But his hearers were not interested; there was no bid, so he called again, "How much am I offered? Won't someone start me on this fine old instrument?"

"Twenty-five dollars," squeaked a voice from the crowd.

"Twenty-five dollars!" snorted the auctioneer, as though in disgust, "only twenty-five dollars! Why, man, what are you thinking of? This is a Cremona, and I'm offered only twenty-five dollars—the very ideal!"

No one spoke.

"Well, twenty-five dollars will do for a start. Who will raise it?" urged the auctioneer.

"Fifty dollars," came from the crowd.

"Fifty dollars I am offered; and a new man in the field. Who'll make it a hundred?" called the auctioneer.

But there was no response.

"Gentlemen, what are you thinking of? Come and examine this instrument for yourselves; it is in good condition, a genuine Cremona, and we're only at fifty dollars. Make a bid, somebody; we can't tarry; won't somebody make it one hundred? Fifty I'm offered, only fifty;

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fifty dollars once, fifty dollars twice—down it'll go! Fair warning! Fifty dollars—all I'm offered for this violin!"

Nobody spoke; the bidder stood listening; others were indifferent.

The auctioneer spoke again. "Are you going to let a chance like this go by? Remember, gentlemen, this instrument is genuine; look for yourselves. We can't wait—make it seventy-five then."

There was silence again.

"All done, then; fair warning. Going at fifty dollars; going—going—"

"Let me try the violin, please," came a voice from the crowd, and a man with a velvet cloak made his way to the auctioneer's block, and the sale stayed.

The instrument was handed to the stranger, who raised the bow, and began to play a few measures. All sounds were hushed as they harked to the harmonies and marvelous melodies. When he paused, no one spoke—not even the auctioneer. Then the musician quietly announced, "Five hundred dollars."

There was a silence.

"Sold!" announced the auctioneer, as he brought down his hammer, and breathlessly the crowd watched the purchaser depart with his treasure under his arm.

Someone whispered, "Paganini!" and the word went forth from mouth to mouth, "Paganini! Paganini!"

The master musician played in the great hall again that evening before the crowd that thronged to hear him; and he used the Cremona, purchased that afternoon for five hundred dollars. Its value was unrecognized until a master hand had played; then it responded, and the pent-up sounds poured forth in liquid cadences to charm and to cheer.

Let the Master Hand control the chords of your life.

"Down in the human heart,

Crushed by the tempter,

Feelings lie buried that grace can restore;

Touched by a loving heart,

Wakened by kindness,

Chords that were broken will vibrate once more."

—Louise Townis.

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Everlasting PEACE

*When Will It
Begin?*

by

LUCRETIA L.
HARMON

ON TUESDAY night, October 10, 1939, Premier Daladier said the French would not lay down their arms "until the world had certain peace. The peace that is now offered is one of ruse and violence. There will, however, be a real peace in the future."

Two days later the world heard Prime Minister Chamberlain reject the terms for ending the war, because England, too, expects to carry on this war until lasting peace is assured in Europe.

Their words about future peace were more true than they realized. Real peace cannot be bought with the blood of the sons of men. During past ages countless millions have shed their blood upon cruel battlefields; many more millions may yet give their lives for peace; but these rivers of human blood will have been shed in vain. Never, since the fall of man, has there been universal peace. If England and France are determined to "get on with the war" until "lasting peace" is assured in Europe, this war will continue until Christ comes to end all wars; for He tells us that we shall hear of "wars and rumors of wars," that "nation shall rise against nation, and kingdom against kingdom," unto the end. Then all nations of the world will be gathered "to the battle of that great day of God Almighty," or Armageddon. Matthew 24:6, 7; Revelation 16:14-16.

Never were the following words, spoken by the Lord God, more applicable than today: "Destruction cometh; and *they shall seek peace, and there shall be none.*" Ezekiel 7:25.

All the prophecies spoken by the Lord concerning nations of the past have been fulfilled; therefore we may say, as did Joshua, that as surely as all these things have come to pass, just so surely all things that God has spoken concerning the nations of our time shall come to pass.

The war that is to bring us the real peace of the future, everlasting peace, "abundance of peace" (Psalm 37:11), was fought nineteen centuries ago. Only one, the Son of God, shed His blood on Calvary's cross for the peace and salvation of the world with certain assurance of its ultimate efficacy. Ever since He came He has been offering to men eternal life and peace; but they will not accept His offer. "Peace I leave with you, My peace I give unto you." "These things I have spoken unto you, that in Me ye might have peace." John 14:27; 16:33.

Great wars leave devastation where bombs and shells have done their work, with broken homes, orphaned children, grieving hearts, demoralization, pestilence, and smoldering aftermath.

Brokenhearted fathers, mothers, and children turn to Him whom the Father sent "to heal the brokenhearted, to preach deliverance to the captives." Luke 4:18. He is the Prince of Peace. He alone can give true peace. May the day soon dawn when He will come to end all wars, and bring in that era of everlasting brotherhood and tranquillity for which humanity has been waiting so long.

*It is in vain that men hope
by armaments to avoid
war. There is but one pros-
pect of enduring peace.*



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