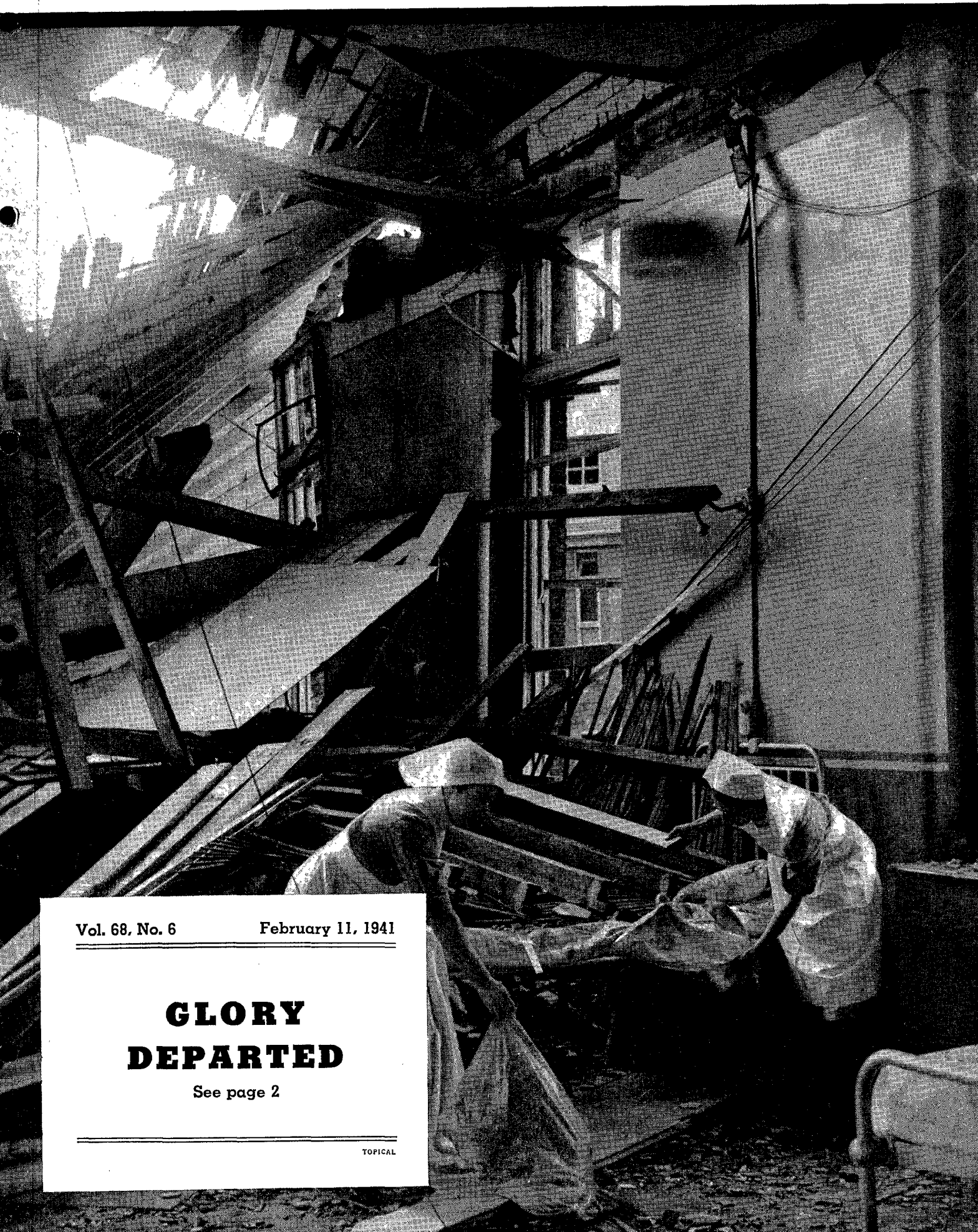


# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



Vol. 68, No. 6

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## **GLORY DEPARTED**

See page 2

TOPICAL



ROBERTS



## GLORY DEPARTED

DESPITE the difference in the forms of architecture featured, there is a striking similarity between our cover picture and the one above. The ruined Parthenon in Athens tells of the glory that was Greece in ancient times; the blasted hospital in London tells of the glory that was once our vaunted twentieth century civilization.

This hospital was symbolic of the best of modern culture and invention. Before its destruction it was equipped with the finest and most expensive healing agencies known to science. It boasted operating theaters that had been the dream of surgeons for generations; its X-ray apparatus was unrivaled anywhere in the world; its wards, corridors, and treatment rooms were models of spotless cleanliness, kept so by the latest electrical appliances. Then came the bombs, and all was ruined.

And it is not only this hospital that has been demolished. Hundreds have suffered thus. In the great metropolis of London, not a single hospital, large or small, has been left undamaged.

What it means to the people immediately concerned—to doctors, staff, and patients—can be gleaned in some measure from this graphic, eyewitness account, published in *London Calling*, of the bombing of St. Thomas's Hospital:

"This evening a very heavy bomb made a direct hit on the main corridor, in the center of the building, penetrating to the basement and causing the collapse

*The famous Parthenon at Athens, built about 447 B. C.*

of the medical outpatients' block, wrecking the kitchen, canteen, dispensary, and administrative block and putting all the essential services of the hospital out of action.

"Just to give you a rough idea of how that bomb upset the organization of the hospital, I should tell you this. The wrecking of the kitchen means that they have been cooking two hundred meals four times a day on oil stoves. The steward has his temporary office in what used to be the matron's dining room. He has lost nearly all his records. When the telephone switchboard is hit every house 'phone goes out of action, so that now,

*This "unsung hero" is removing bombs from a plane that crashed without exploding in Brownley, England.*



INTERNATIONAL

## the flight of TIME

A  
SURVEY OF  
**WORLD  
EVENTS**

by the  
EDITOR

in this huge rambling building, there is no means of communication. To talk to someone in another department you may have to walk a quarter of a mile.

"And now let me try to picture the scene in the operating theater a few seconds before that bomb fell. The theater is a low vaulted room in the basement which used to be the linen room. There are four alcoves each just wide enough to take one operating team. It is evening. A London policeman has been admitted to the hospital with acute appendicitis and he is to be operated on almost immediately. These ordinary cases must still be dealt with, bombs or no bombs. Doctors and nurses are in the operating theater making preparations. One of the doctors, a young twenty-six-year-old house surgeon, walks out of the operating room with the theater sister. They stand in the corridor for a moment, then he walks on, and she returns to the theater.

"Suddenly there is a terrific explosion. The young house surgeon is killed; several other people are injured. The operating theater itself is badly damaged. All the glass cabinets of instruments are shattered. The dressings are smothered in finely-broken glass. Everywhere is in pitch darkness. The operating theater

sister, who has been fourteen years in her present job, is bruised and shaken, but nothing will stop her from carrying on, and within a couple of hours she is calmly in charge of a new, quickly improvised operating room farther along in that dark basement.

"And when I tell you about that new little room you'll be more amazed still. The theater sister shows it to me. It's so small that if they need the X-ray apparatus during an operation the nurses have to go out to make room for it. They have to walk one hundred and fifty yards with their equipment. It has taken them weeks to sort out all their instruments. Many of them they haven't found even yet."

Only a few months ago, continues the report, this sister was in charge of "four huge magnificently equipped operating theaters on the top floor of the building—theaters that were equipped with every device known to modern medical science." Now there are "great pools of water on the smooth tiled floor where the rain has been pouring in through the shattered roof. What had once been spotless, sterilized fittings are stained and tarnished. The arc lamps are there, the sinks, the water-sterilizing plant, the instrument cases, the dressing cupboards. There they are now, dusty relics of days devoted to life-saving, not life-destroying."

Those last few sentences sum up the whole tragic picture. Pools of water on the tiled floors. Tarnish on the once-sterilized fittings. Dust in the broken instrument cases. Ichabod written over everything. Glory departed.

To those who live far from these sad and terrible scenes they seem incredible. Yet they are true. They are happening, and they are happening *now*. The best of our civilization is passing away *now*, as surely as that of Greece vanished in the olden times. Only now it is on a much vaster scale, involving not one nation alone but the whole wide world, and reminding us that soon "all the cities thereof" shall suffer likewise and be "broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:26. Yes, the earth shall be "utterly broken down, . . . clean dissolved, . . . moved exceedingly," because "the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:19, 20.

We are living in the hour of God's judgment. Revelation 14:6, 7. "Now also the ax is laid unto the root of the trees." Luke 3:9. The glory of this world is departing. Our one hope is in God and in His promises of deliverance and everlasting life in His kingdom. And "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

#### OUR COVER

Corner of a ward in a London hospital after the raiders had dropped their load of bombs. All the great hospitals in the vast metropolis have suffered similar damage.

Especially comforting at such a time is the assurance that though "the world passeth away, and the lust thereof: . . . he that doeth the will of God abideth forever." 1 John 2:17.



**W**HATEVER may be the final outcome of the present war it has at least served to explode one colossal absurdity—the assumed infallibility of dictators.

For several years now, in certain countries, the old idea that "the king can do no wrong" has been developed and dressed up into the new idea that the ruler can make no mistakes. Where no freedom of the press or of speech is permitted, and no opposition to the government of any kind is tolerated, such a "build up" is comparatively easy. Day after day the thought is dinned into the ears, and held up before the eyes, of the people that everything their leader does is right. Any mistakes he may make are covered up with elaborate care. His completely subservient and unscrupulous propaganda ministry makes every defeat appear to be a victory and every error of judgment a great triumph of diplomacy.

Infallibility is essential to dictatorship. No man can hope to last long in such a position unless, by fair means or foul, he can maintain this fiction. That is why such men fume at criticism and crush it wherever possible. The very suggestion

that their judgment might not be sound is to them high treason, to be treated accordingly.

So it is consoling to all lovers of liberty to see the infallibility bubble being pricked at last. Desperate efforts are being made, of course, to patch the holes and stop the hot air from escaping, but the bubble is definitely diminishing. As Lincoln once said, you can fool some of the people some of the time but you cannot fool all of the people all of the time; and the truth is gradually percolating through the great "infallibility barricade" of restrictions on news and its discussion, that promises are not being kept, that prophecies are not coming to pass, that the plans of the infallible ones are not working out according to schedule. And when this idea becomes definitely established in the minds of a sufficient number of people we may expect to see further developments of a most interesting kind.

At this great moment of history we are witnessing a remarkable demonstration of the most elementary, but oft-forgotten, truth that no man is infallible. Someone may try, as the Caesars of old tried, to make people think that he is different from other men, that he is specially gifted of heaven, in fact on an equality with God Himself, but time will tell. The cold, stern, irrefutable logic of facts will finally blast his pretensions.

Well indeed said the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

And again, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." Psalm 118:8, 9.

Appropriate, indeed, is this: "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Psalm 40:4.

*All the conveniences of civilization are blasted in modern "total war." Here we see a community in the English Midlands driven to primitive water carrying after the mains had been destroyed.*





# DELIVERED *from* PRISON

*God's Providences in Modern Times*

★

by W. A. SPICER

TWO deliverances of God's children from prison are well known to all—that of Daniel from the lions' den, and the opening of the prison doors in Jerusalem for Peter, as the church prayed.

There is a special lesson in the Jerusalem experience that is sometimes lost sight of. The record is in the book of Acts. Herod the king had "killed James the brother of John with the sword." Then the king threw Peter into prison, intending to kill him later. James had to lay down his life at the very beginning of the gospel work, while Peter, as we know, was to be delivered and preserved for a long life of service.

It is of no use to ask why one was allowed of God to go to his death, while another was delivered by God from the king's power. These things will be made plain in the everlasting kingdom. We here below can little read between the lines of the record of Providence. It is all set down by angel writers in the books of heaven. And short as James's life was, who can say it was not used to accomplish as much for God as the lives of disciples who had a longer service? Abel was the first martyr for the truth. He was struck down by the hand of religious persecution in his youth. But at the head of the record of heroes of faith in the eleventh chapter of Hebrews is the name "Abel." His faith held him obedient to God's commandments under threat of death, and "he being dead yet speaketh." His is the longest sermon ever spoken, and it still reaches hearts today.

While Peter was held fast in Herod's prison the church made prayer for him "without ceasing." The story is familiar. An angel came into the cell where guards and prisoner were asleep, and touched Peter. The chains fell off. The angel led Peter through the wards to the outer iron gate, which opened of its "own accord," and Peter was out in the street and the angel had vanished. On to the church home he hurried. They were praying for his deliverance inside; but when the dazed girl at the door hurried back to tell them that Peter was

outside they did not believe it. It is all quite human in its show of our natural weaknesses—this excitement and slowness to believe in answered prayer. God sometimes does "above all that we ask or think."

There was a company in a Latin American city praying for one of their number in prison, who were about as much surprised at the answer to their prayers as were those disciples in Jerusalem long ago. Evangelist F. G. Lane told me the story, which I abbreviate from my notes as follows:

"Among the believers in this Spanish Catholic city was a youth named Miguel. He was a consecrated youth. He worked in a cabinet shop. One day a thief stole some money in the shop. The proprietor reported to the police who, after investigation, decided to hold young Miguel for the theft. His employer protested his confidence in the youth, but to no avail. He was taken to prison and the police made effort to extort a confession of guilt. They put chains on the boy's wrists and twisted the chains tight to press into the flesh.

"Miguel declared his innocence and said that in obedience to the commandments of God he could not falsely confess guilt. The police taunted him about his new religion, telling him he ought to pray to his God for deliverance.

"Toward the week end we visited the police, and urged that as they had developed no evidence, the young man



Even while Peter's friends were praying for his deliverance from prison, he knocked at their door.

© AUTOTYPE

should be set free. But no, they said, they had a regulation requiring them to keep a suspect at least two weeks. On Friday evening a little company of our believers met for prayer. We prayed the Lord to deliver Miguel. After the meeting closed some remained to talk, and then another prayer season was held for Miguel. Sabbath morning we met for worship. We held the meeting in a rear room, so that the sound of singing would not attract attention in that intensely Catholic community. We placed a girl at the front gate to direct people to the rear entrance.

"Suddenly the girl came running back, saying, 'Miguel is coming! Miguel is coming!'

"'No,' the people said, 'you must be mistaken. It cannot be Miguel.'

"But all hastily went out to see, and there was Miguel at the gate, smiling and joyful.

"'How is it you are released?' we asked.

"'I do not know,' he replied, 'only that the officers came to me and took off the chains, and told me I was free!'

So once again, as the church engaged in prayer, "without ceasing," the Lord sent deliverance that surprised them all, even as in old Jerusalem. There was no visible angel, such as was revealed to Peter; but the result showed the heavenly ministry. The angels who wrought for patriarchs and prophets and apostles did

## *God Does Not Fail!*

BY MINA E. CARPENTER

God does not fail! We've proved Him o'er and o'er  
When fiery trials come, or when our meager store  
Is almost gone, the barrel empty seems;  
Then God Himself doth fill it past all dreams  
Of ours, and His sustaining grace  
The cruse of oil fully doth replace.  
God does not fail! His love is over all  
His children, and though faint the call  
And weak, He hears and succor sends,  
And from the store of His own strength He lends  
Us strength sufficient for our need,  
And bids us cast our all on Him and heed  
His loving call, respond to His embrace,  
And let the softening influence of His grace  
Transform our lives, till daily, hourly, we  
May walk with Him, e'en through eternity.

not cease their ministry with Bible times. Many a child of God in prison for Christ's sake has felt like one of the characters in Whittier's poem of old colonial intolerance in New England:

"I thought of Paul and Silas, within Philippi's cell,  
And how from Peter's sleeping limbs the prison shackles fell,  
Till I seemed to hear the trailing of an angel's robe of white,  
And to feel a blessed presence invisible to sight."

The Reformation history abounds in testimonies to this providential care.

The Moravians were early Protestant witnesses. After much of northern Europe had escaped from the rule of intolerance this ancient church of the "Brethren" was still under trial. Many were escaping to find refuge at first at Herrnhut, on Count Zinzendorf's estate in Saxony. It was there that Zinzendorf organized them into the Moravian mission enterprise that carried the gospel from Greenland to the American colonial wilds, and to the West Indies and the Guianas of South America.

A number of the brethren were in prison. David Nitschmann, who after escape became one of the missionary pioneers, tells how he and another prisoner were impressed one night that they were to escape from the prison. He says:

"One Thursday evening I told my brethren that I had thoughts of leaving them that night. 'And I too,' instantly added David Schneider; 'I mean to go with you.' We had to wait till eleven. Not knowing how I should be able to get rid of my irons, I laid hold upon the padlock which fastened them, to try to open it with a knife; and, behold, it was opened!

"I began to weep for joy, and I said to Schneider, 'Now I see it is the will of God that we should go.'

"We removed the irons from our feet, we took leave of the other brethren in profound silence, and crossed the court to see if we could find a ladder. I went as far as the principal passage, which was secured by two doors; and I found the first opened, and the second also. This was a second sign to us that we should go. Being once out of the castle, we hung our irons on the wall, and we crossed the garden to reach my dwelling, where we waited awhile that I might tell my wife how to proceed when I sent someone to fetch her."—Thomas Boys, *Suppressed Evidence*.

What but an angel, such as touched Peter's side and sent the chains falling, could have worked such a series of deliverances? Another writer of those old times, Bost, tells of another case where chains fell off. Andrew Beyer was in prison for his faith. At last his persecutors declared that if he did not recant he

was to be loaded with irons and cast into a dark damp dungeon. The record goes:

"The day on which his sentence was to have been executed, David Fritsch, who was in the same prison, happened to push against the door, and the great chain which was stretched across the outside, gave way. They opened the door, and seeing no sentinels, went home, took their wives and children, one of them only six months old, and fled. After many perils and privations they also arrived safely at Herrnhut."

### *Songs of Praise in Prison*

You recall that Paul and Silas, in the prison at Philippi, feet fast in the stocks and backs scourged, were so joyous in the sense of Christ's fellowship with them in suffering that "at midnight" they were

praying and singing praise to God; "and the prisoners heard them." Acts 16:25.

Most of us do not know the joy in suffering physical affliction for Christ. But many brethren in the faith in lands of intolerance have had to go through bitter persecutions. And again and again we have heard of their joy in the suffering. It is a compensation of the grace of Christ.

Here is an illustration that reminds one of the story of Paul and Silas singing in the inner prison. It was just after the World War. Feeling was intense in southeastern Europe. The ruling religious leaders were accusing simple Protestants of being aggressive communists. The accusation often meant quick punishment. Two colporteurs were sell-

(Continued on page 15)

## *Keeping Fit*

by THEO. G. WEIS



**I** ONCE asked a musician who stands high in the musical circle of the national capital what method he employed to keep physically fit, and he told me that he always reserved definite periods for physical self-improvement, periods in which he relaxed after the strain of a long concert performance. Exercises that bring into play muscles left idle during special routine, a horse-back ride in the open country, some work in old clothes under the hot sun or the open sky, specified hours for research and creative study—these he regarded as indispensable to physical and mental fitness.

It seemed strange that so great a musician—all would know his name should I mention it—should talk such simple, down-to-the-earth language. Yet everyone who would be counted among the winners in any endeavor of life must pursue a like course.

The apostle Paul, in one of his revealing statements, gives the rule that governed him in his life. Physically handicapped by a malady which was like a "thorn in the flesh," he said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." 1 Corinthians 9: 26, 27.

The great task committed to him demanded self-imposed discipline. He accepted the challenge. He regarded his body as a machine, every part of which must be saved from friction and wear, in order that nothing should hinder him in the fulfillment of his life's purpose.

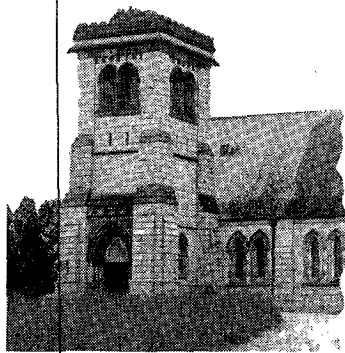
A brief study of the lives of those who have attained success reveals three principles they scrupulously observed:

1. They lived by fixed habit and method; they set for themselves a stern regime.
2. They accepted the price their goal demanded; they safeguarded themselves against any form of self-indulgence or any weakening of their mental and physical strength; they avoided at all cost anything that would diminish their reserves.
3. They cultivated moral courage and stamina.

Just now the news pages and the ether waves are full of "preparedness" discussions. We are constantly warned of danger ahead. We are reminded that in the life of the individual, as well as in the soundness of the state, there is a quality of fitness that is indispensable to security. We have been frequently advised that it takes more than culture, more than invention, more than trade and commerce, to make a people fit to meet adverse and threatening conditions. The average person, no matter what his talents, if soft in physical and moral fitness, if weakened by intemperance, is unprepared to meet and to overcome a hardened and well-disciplined enemy, be that enemy the mechanized legions of an invading army or the more subtle foes already active throughout the land.

Life at best is a struggle. To be able to contend and to meet problems and difficulties calls for both physical and moral courage. President Roosevelt, in a recent speech, counseled that our greatest danger lies in becoming *soft* and that "a soft people cannot hope to survive."

Are we prepared to meet any emergency that may arise? These days of confusion, of fierce stress and strain, demand the utmost of physical fitness and moral courage.



# THE DIVIDED CHURCH

*Its Weakened Witness  
One Way to Unity*

by FREDERICK LEE



THE great body of the Protestant church today stands confused, divided, and full of doubts, facing a hostile world. With paganism on the upsurge and Catholicism gaining ground in spite of persecution in some quarters, Protestantism knows not what to do. Its vision is not clear, its hopes are dimmed, and its counsels are uncertain. It talks with many tongues, but they are the tongues of men calling a bewildered world to do this thing and that thing, while they are not certain what to do.

The church which began as a fair temple, wherein dwelt the oracles of God, has now become a tower of Babel whence issues a confusion of counsel. The Apocalypse truly pictures the church, which was once spotless and pure, as fallen Babylon that knows not the day of her visitation.

The Christian church in America is separated into more than two hundred sects. They range from the Roman Catholic Church, which still claims to be the mother church, and the staid, old, larger denominations, such as the Baptists, Methodists, Presbyterians, and Episcopalians, with their millions of membership, to the lesser sects with their thousands and hundreds.

Because of this strange propensity to divide and subdivide so evident in the Christian church, it is no wonder that *Newsweek* of September 16, 1940, in reviewing a book on the history and beliefs of Christian denominations entitled *His Many Mansions*, has this to say:

"The 56,000,000 Americans who formally worship God would be a vast spiritual army—if they could get together. Actually they are scattered among 256 sects, most of them Christian. The churches' differences range from basis theology (as Catholics and Unitarians) to geography (as with Northern and Southern Baptists). And what puzzles nonbelievers most is that all these Christian sects root their contradicting doctrines in the Bible."

We may well ask, "How did such a paradoxical situation come about and is there any remedy for it?" In the first place, God saw all that would come to pass and revealed it through His prophets in the early days of the Christian Era. The universal church, united in love and truth in the first century, was to be followed by an apostate church growing in power, with the true church driven into the wilderness. Then was to follow a great Reformation that would break forth in the midst of apostasy to proclaim the old truths. As this Reformation would grow and spread and become popular, it, too, would leave the way of truth and become confused in its teaching. This situation would develop into a state referred to in the book of Revelation as fallen Babylon. Finally, the papal apostasy would rise again to a dominant position in the world, persecuting those who refuse to acknowledge its authority.

How has history fulfilled this prophetic picture? It exactly coincides with it. Not long after the apostles laid down their labors, the leaven of apostasy began to work in the Christian church. The purity of the truth was adulterated by pagan philosophy. Heathen doctrines and ceremonies were adopted into the church. After persecution died down in the latter part of the third century and a Roman emperor claimed conversion, thousands of unconverted pagans swarmed into the church, hoping for imperial favor. Thus began the corruption of the church. When the bishop of Rome seized power and claimed the sole right to represent Christ in the earth, the great apostasy foretold in the book of Revelation became well established.

The sixteenth century saw the development of a great Reformation. Groups of believers, following the leading Reformers, broke away from the mother church and established the Reformation churches. These in turn developed into the great Protestant bodies which we have today. As different reform leaders

turned away from the papal church they did it on the basis of some specific Bible teaching. The Bible and the Bible only was the cry of the Reformation days. There was great progress in spiritual experience and doctrinal understanding during these years. The apostasy was checked for the time being. The papal power received a deadly wound, as the prophecy had foretold.

But the word of God had declared that the deadly wound would be healed and that all the world would wonder after the papal power and again acknowledge its sovereignty. The Reformation was stalled by modernistic teaching which undermined confidence in the Bible. The reformed churches became more and more worldly-minded. They did not continue their investigation of the Scriptures and became stereotyped in doctrine and belief. Division and dissension developed, and the day of Christian unity for which Christ prayed seemed more distant than ever.

Now that modern paganism has become a threat to Christianity, the leaders of the Christian churches have become alarmed because of the lack of unity among themselves. Thus they are trying to find some basis for unity. But they are not looking for it in the right direction. Rather than search the Scriptures as did the Reformation leaders, the federation leaders are asking the members of the various churches to lay aside their doctrinal beliefs. But there can never be true unity on this basis. This was not the unity for which Christ prayed.

When Christ petitioned His Father for the unity of the church, He said, "Sanctify them through Thy truth: *Thy word is truth.*" True unity can come only as all are united in spiritual truth. Christ declared that God's word is truth. It is only as men and women find unity through the spiritual teachings of God's revealed will that we can hope to see a united church.

What the Christian church needs is

not more resolutions concerning church federation, but a continuation of the Reformation on the basis of the Bible and the Bible only as the rule of faith. If all would come to the Bible, first laying aside their preconceived ideas and prejudices, and seek to learn just what the Bible teaches, and not try to substantiate what their fathers or their churches have taught, we would soon have a unity of spirit that would bring all the Christians together in one great fellowship.

Many believe that there can be no unified understanding of Bible teaching. They think the Bible is like a violin on which any tune can be played. But this is distortion of fact. If we believe that the Bible is God's Book, which contains a message of salvation for men, then we must believe that its true teaching can be understood by those who are sincere seekers for truth.

It was God's purpose that His people be united upon the teachings of His word. But strange to say, no other Book creates so much dissension. Why is it that there are so many Christian sects, the doctrines of which are all based upon the Bible, and yet with results so confusing? The reason would seem to be that men bring to the Bible their preconceived ideas. They look for a text to prove the point they wish to emphasize. Finding an isolated text or two which seems to bear out their belief, they seize upon them, tear them away from their contexts, distort their true meaning, and ignore the general teachings of the Scriptures. Furthermore, one denomination will emphasize one truth of the Bible and ignore other truths which another denomination considers important. The difficulty is that men have been unwilling wholly to accept all the truth found in God's word. The Reformation stopped short of proclaiming the whole truth of God.

Now what is needed is a continuation of the Reformation spirit. The Bible and the Bible only must be our rule of faith. All tradition, false doctrines, and ecclesiastical rulings should be laid aside, and we should find out just what the will of God is, as He has revealed it in the messages of the Bible. But strange to say, while the Protestant churches disassociate themselves from the Catholic Church, yet they follow pagan traditions inaugurated by that church. There are many doctrines which Protestants hold that may be traced back to the papal church.

There can be no true Christian unity until Christian men and women are willing to study the Bible with an open and a willing mind. Said Christ, "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7: 17, R. V.

Let us note a few points which are necessary to a true understanding of the Bible, and hence to Christian unity.

1. The Bible must be accepted as the inspired word of God, which contains the revealed will of God for men. If there is no certain guide to Christian belief and teaching, and we are left to the varied philosophical theories of men, how can there ever be a basis for Christian unity? There must be some revealed truths upon which to focus our attention, if there is to be any unity.

2. The Bible has been preserved as a unit through miraculous means, and we must study it as a unit. Both the Old and the New Testament messages are to be accepted as containing spiritual truths for these days. The key to the understanding of truths referred to in the New Testament is found in the Old Testament, and vice versa. If the Bible is a divinely inspired book, there can be no contradictions in its teachings. There must be harmony throughout.

3. While the Bible contains many passages which are not yet fully understood, those portions which are necessary for the understanding of spiritual truth are clearly revealed. Thus we read, "The

secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deuteronomy 29:29.

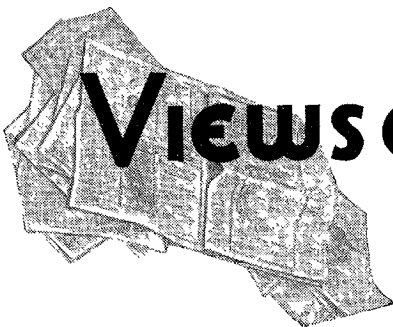
4. In order to understand those things which have been revealed, we must study the Bible with a prayerful spirit; we must be willing to follow its teaching no matter how it may cut across our paths.

5. In order to learn the true teaching of the Bible, we must study it as a whole, find out its chief message, learn the plan of God for men, and then interpret every text in the light of this general teaching. God will not contradict Himself.

6. No text should be taken from its context and made the basis of doctrine. The setting of the text in time and circumstances must be considered, and other related texts must be studied.

7. Paul enunciated a principle in Bible study when he wrote, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost

(Continued on page 14)



# VIEWS ON THE NEWS

## COMMENTS ON THE CRISIS

Collected and Contributed by

W. L. EMMERSON

**ATHEISM BREEDS WAR** "Atheism is the breeder of war by outlawing all reverence for divine commandments or acknowledgment of the Supreme Being," asserts Rev. John B. Kelley of the Catholic Writers' Guild of America.

**MANHATTAN'S LAST FARM** "Manhattan's last farm," says the New York Times, "has surrendered to the machine age. . . . Gradually, inexorably, brick and steel and stone have marched northward, crowding cows from the vicinity of what is now Madison Square, truck gardens from the river borders in midtown, and eliminating pretty much the last goat from Harlem."

**TOBOGGANED TO CHAOS** "Largely rejecting the message of Christ," said Dr. D. O. Shelton, president of the Moody Bible Institute, New York, in a baccalaureate sermon, "the world has tobogganed into chaos, proving again the truth of Christ's words, 'without Me ye can do nothing.' This fact is now verified on a platform of world discussions. It is an alarming and stupendous truth that the present sufferings of millions of human beings would have been prevented had the clear teaching of Christ been obeyed."

**CARIBBEAN GIBRALTAR** Admiral Leahy, recently returned from Puerto Rico, has urged the United States government to complete the San Juan, P. R., base within the next four months instead of two years as one of the first objects of the defense program. "This, with additional flying bases in the French, Dutch, or British Antilles," says the New York Times, "would make any invasion in force of the southern United States, Central America, and northern South America impossible."

**TEUTON AND SLAV** "The saying goes that when you scratch a Russian, you find a Tartar. It is with the Tartar that the Germans are getting on so well," says a writer in the *Tablet*. "Scratch a little farther, and you will find a Byzantine; and still the Russo-German friendship will survive. Never mind; scratch away, and sometime you will get to the Slav, the sleeping giant. When he wakes up, there will come a great renewal of a feud as old as the centuries. The 'innate *invidia*' which has divided Teuton and Slav from the dawn of history cannot be overcome by any pact, by any passing political grouping. It is one of the abiding factors in European history, and even the interruption of a century will not efface it."

# CUSTOM OR COMMANDMENT?

★

*Christ Clarifies the Law  
The Way to Eternal Life*

by M. L. ANDREASEN

CHRIST had continual difficulty with the Pharisees concerning the question of tradition. Then, as now, men were wedded to custom. Whatever the fathers did or had done was right, even though it conflicted with the commandments of God.

Once some Pharisees and scribes from Jerusalem came to Him with the complaint that His disciples ate with unwashed hands. The question of washing the hands before eating was not a matter of cleanliness, but was rather a ceremonial washing, one of the "added" ordinances. This fact gave Jesus an opportunity to point out a lesson. When "the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He countered by saying: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:5-9.

The issue was clearly between the traditions of men and the commandments of God. How old that controversy is! There was nothing wrong with this particular tradition as such. The ceremonial washing did not do much good as far as cleanliness is concerned, but it at least did not do any harm. It was just an "innocent" tradition. And yet it called forth

from Jesus His rebuke for their observing this ceremony while at the same time rejecting, or as the margin has it, frustrating, the commandments of God. Such Christ calls vain worship.

"Laying aside the commandment of God, ye hold the tradition of men, . . . and many other such like things ye do." It is transparently clear that Jesus was displeased with traditions when they interfered with the commandments of God. The principle still holds good. Any worship is "vain" that rejects God's law for the custom of men. In this respect we need to be as careful as they, lest our worship merit the frown of Christ.

Continuing His instruction on this point, Christ called their attention to the fifth commandment, "Honor thy father and thy mother," and showed how they were disregarding this vital precept. It was the duty, then as now, for children to help their parents in need. However, the Jews had a custom that made it possible for them to escape doing their filial duty. It was, however, only a hypocritical attempt to escape responsibility. If they dedicated anything to the Lord or to the altar, it was reserved for holy use and could not be used to help their parents. At the same time, they were not compelled to place it on the altar immediately, but could retain it for their own use year after year. Thus they escaped helping the needy, got credit for dedicating their substance, and yet retained their possessions.

This aroused Jesus' wrath. "Ye say,"



*"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast: . . . and come and follow Me."*

Christ continued, "if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." Mark 7:11-13. With Jesus human consideration outweighed traditions. Again He made the observation that they were making the word of God of none effect by their traditions. "And many such like things do ye."

On one occasion a scribe came to Jesus and asked Him: "Which is the first commandment of all?" While many of those who came to Jesus to ask questions did so to entrap Him, it appeared that this man was honest. Jesus answered him:





"The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question." Mark 12:29-34.

One part of the scribe's response to

Jesus' answer deserves special attention. It is this: "Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." Verses 32, 33.

The scribe had come to understand that there was something better than burnt offerings and sacrifices. These were part of the Jewish economy and had to do with the temple, and as such were acceptable. But as Jesus summed up the law in the two great principles, the scribe immediately realized that here was something better than burnt offerings and sacrifices.

Sacrifices in the temple were offered mostly in recognition of the need of atonement for sin. This was especially true of sin and trespass offerings. When a man had sinned, he was to bring his

sin offering. Through that he obtained forgiveness and pardon, and was restored to fellowship with God. It was a wonderful provision prefiguring the full and free salvation offered in the Lamb of God, who was to take away the sin of the world.

With the regulations concerning sacrifices, the scribe was familiar. He also knew that it was the transgression of the law that made sacrifices necessary. He knew that it was not necessary to bring a sin offering if there had been no transgression. When Jesus summed up the law in the two great commandments, the scribe suddenly realized that here was something better than sacrifices. If it were possible to keep the law, no more sin offerings were needed. It is to this that the writer of Hebrews has reference when he says: "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. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins." Hebrews 10:1, 2.

Jesus reduced the keeping of the law to two great principles, love to God and love to man. How simple that seemed to be! If a man loves God, he will do His will, and will not transgress. He will not wish to curse God, or have other gods, or violate the Sabbath. If he loves his neighbor, he will not wish to do his neighbor any harm. He will neither steal from him nor covet his goods, nor kill him. Such would be far from his thoughts. The scribe saw this and said: This "is more than all whole burnt offerings and sacrifices." Immediately Jesus responded: "Thou art not far from the kingdom of God. And no man after that durst ask Him any question." Mark 12:34.

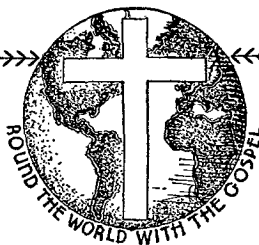
The scribe and those with him saw clearly what was involved in the answer Jesus had given to the question asked. They decided that they had better not ask any more questions. They saw clearly that if Jesus had His way, if men really began loving their neighbors as themselves, and God above all, there would be an end to their imposing ritual, and there would be no more need of sin and trespass offerings. If they accepted Jesus as their sacrifice, they might as well close the temple. Moreover, they also realized that the temple of which they were so proud, had its existence only because of sin. What would happen if they should accept the teachings of Jesus and go and sin no more? They decided to ask no more questions.

The answer of the scribe was exactly what Jesus wanted the Jews to hear. It

(Continued on page 14)

# BLACK INDEPENDENCE

## *African Christians Adopt Self-Support With Amazing Results*



by SPENCER G. C. MAXWELL

*Superintendent Kenya Union Mission  
Kenya Colony, East Africa*

THE mission committee was in session. The item on the agenda which occupied their attention was African self-support. How long should organized African churches continue to draw support from Europe and America? The position was studied. In some places churches had been organized for five years and more. "What proportion of their annual expenses are they raising themselves?" Figures produced revealed that it was something like 40 per cent. A resolution was adopted asking the Africans to attain self-support for their own workers in three years. This meant an increase annually in their contributions of 20 per cent each year. Even some of the committee members gasped at such a measure of faith.

The scene changes. The missionary is meeting with his African workers. "You have been helped now for many years by friends across the seas. They have sacrificed to bring you the glad tidings of salvation. Now it is time for you to increase your own gifts so that funds from home may be used to carry the gospel to other parts."

"What!" came the reply, "are our fathers and mothers in Europe and America going to desert us, to leave their children whom they have brought into Christ?"

"No, but how long does a father and mother continue to support their child? All his lifetime? When he is old enough he begins to support himself. So now with you, African Christians, the time has come to shoulder heavier burdens in Christ's service."

Thus with considerable misgivings the self-support scheme was launched in Kenya Colony. That was seven years ago.

What happened? The first year every organized church worked to a budget, 60 per cent of which they were to raise themselves. The thought still lingered that, after all, their white friends would make up from unknown sources any deficiencies which might occur. So while some took hold wholeheartedly, others drifted along rather indifferently. Then it became known that in certain churches the money was not available to pay the

teachers. Well, the missionary will find it from somewhere—but he did not. Instead he closed the schools. When the first amazement was over, light began to dawn. If we want the school we must support the teacher! We must gain more converts to make the support easier. So more activity was seen in the surrounding villages as Christians went out to seek new adherents.

### *Two Hundred Workers Supported*

The second year came and went. It was uphill work. Eighty per cent of all expenses of the teachers and evangelists. Could it be done? It was done. The fainthearted began to take courage.

Then for the final pull. "This year," said the missionary, "there will be no help from home. You will pay your own workers in full." And they did! How many did they support? Over two hundred! And what an inspiration it brought to the churches! They actually

supported their own pastors and teachers, and funds were freed to commence work in other parts. Of that more anon.

But when did this happen—yesterday? Seven years ago the scheme commenced and it still operates today. Let us look at a group of churches in one part of Kenya to see how they have benefited.

Here is the Kisii tribe. They live in hilly country in the southwest part of the colony. They are 100,000 strong, steeped in paganism. After the gospel had been proclaimed among them for ten years there were 1,850 adherents, of which only 500 were members. Then began the principle of self-support. Their adherents are now 5,800, and the membership has trebled. What do they give to the support of their work, these dark-skinned agriculturists in the heart of Africa? Look at their report for the year 1939:

	Shs.
Tithes .....	4829.00
Sabbath School .....	5026.00
Week of Sacrifice .....	470.00
Annual Offering .....	4272.00
Other Funds .....	1413.00

Shillings 16010.00

Is this not a most practical evidence that the gospel has touched their hearts? But with their own efforts the government has made available funds for educational work so that with this help and their own efforts a building program of no mean proportions has given the Kisii field burnt brick churches and schools that are a real credit to the mission and have been very favorably commented on by government officials.

And what happened to the funds released by the older churches?

Fifteen other tribes in Kenya have been entered with the gospel as a result of the African Christians' shouldering their financial burdens. Three new mission stations have been opened and one thousand new adherents gained as a proof that the African can sense his responsibilities and sacrifice for the salvation of his brethren. It is one of the miracles of modern missions. The gospel of Christ converts the heart and the pocket-book. Has it done this for you?



*A native nurse treats a patient in an Adventist hospital.*



## THE WORK OF THE MASTER ARTIST

*A Million Proofs of God's Existence*

by ROBERT HARE

A FRENCH nobleman once invited an atheist friend to visit his palace. While in conversation, the friend took occasion again to declare that he did not believe there is a God. He had never seen Him, and knew nothing about Him.

The nobleman led him through the palace gardens stating proudly, "My son designed these."

Then they went down to the village to inspect a beautiful house. "My son built this house," said the nobleman. Later on he told how his son was helping the poor and needy.

Then the friend said: "Your son must be a very wise and kind man."

"But how do you know?" said the nobleman; "you have never seen him."

"I know by his works, and I can see that he is," was the reply.

Then said the nobleman: "By the works of God I can see that there is a Creator, and that He is both wise and kind."

In the art galleries of our world there are many beautiful pictures—great color creations that, even in their silence, demand our admiration. They represent the long, patient struggle by which genius has endeavored to reproduce the scenes of nature in its varied aspects.

Here the artist's brush has given color to lofty mountains, yonder it has traced outlines of the seashore. Here it has mirrored the crimson of the morning, and there, the gilding of the sunset. Cat-

aracts, streams, and rivers fall into the vision—all beautifully and marvelously wrought.

But these great pictures that crowd and ornament the world's art galleries are only copies—copies taken from the greater picture gallery of nature, where the divine Artist has successfully competed with man's highest and loftiest endeavors.

We admire the work of the artist, but his picture grows in beauty as it more nearly approaches to the ruggedness of the mountain or the wildness of the ocean wave. Often when looking at the artist's work, men will say: "How very natural!" Yet they forget that in these simple words they are passing judgment in favor of God's work. For the artist's cold canvas has never yet reached the animated beauty of nature's pictures.

Botanists tell of many thousands of different blossoms, with their varied colors, forms, and perfumes, spangling the forests and gardens of earth. They tell of myriads of tree forms, all wonderful and varied, mantling the hills and valleys with living verdure.

The author of the book *Graven in the Rock* says: "It is certainly true that there are no two things alike in the world—not even two grains of sand or two leaves in the forest, or two faces, or no two hairs. This endless variety is only another great proof of the divine origin of the world, for no two things being cast in the same mold must imply a crea-

tor of infinite power and infinite resources."

The ornithologist speaks of more than ten thousand bird families, their habits, nests, and appearance all differing, yet all wrought with a skill of perfect design that forever shuts out the uncertain and aimless idea of evolution.

The poet talks about "nature's harp of a thousand strings,"—the deep booming of the thunder, the crash of the ocean waves, the rolling cry of the storm winds, and all the varied songs of nature's feathered orchestra.

Did you ever think that behind all the marvelous picturings of nature, behind all her variations in form and color, and behind all the intonings of her marvelous chorus, there must be an artist with a great mind, whose plan is all-embracing, whose every picture is perfect?

Go out into the orchard when "spring hangs her infant blossoms on the trees." Count the petals on the peach, on the apple, on the pear, on the quince, on the cherry, and then ask yourself the reason why there are just five petals on each flower. Does nature understand arithmetic? Why do these blossoms all appear in a quintuple form? And why do the leaves of plants and trees follow the decimal plan in taking their place on the stem?

If human eyes were not too blind, they could see the Master Artist at work behind all these things, and they would say with the prophet of old: "Who knoweth not in all these that the hand of the Lord hath wrought this?" Job 12:9.

If in your mind the work of the Artist is still indefinite, go out and look at the snowstorm. Catch some of its fleecy millions of quivering flakes, place them under the microscope, and behold in each one the miracle of a six-pointed geometrical form—only tiny fragments, yet so perfect and beautiful that man copies them for his most intricate designs. Then remember it is nature's great Artist that says to the snow, "Be thou on the earth." Job 37:6.

True, the mighty Designer and Artist is invisible to mortal eyes, but in the words of the poet—

"Nature, the old nurse, took  
The child upon her knee,  
Saying, 'Here is a storybook  
Thy Father has written for thee.  
' 'Come, wander with me,' she said,  
'Into regions yet untrod;  
And read what is still unread  
In the manuscripts of God.' "

As the atheist could judge of the character and ability of the nobleman's son by the works he had planned and executed, so may we become acquainted with the Creator of all things through the works of His hands. Even man's power to create a thing of beauty is a gift bestowed upon him by the Author of all beauty.

# What It Means to Be a CHRISTIAN

*First of an  
important  
new series*

by

G. W. WELLS

**T**HE highest achievement and most gracious privilege of man is to be a Christian.

To be a Christian means more than many take it to mean. It means more than a profession. It means more than subscribing to a creed, believing in well-defined doctrines, or performing certain religious ceremonies. It means more than wearing a cross.

To be a Christian, a man must possess the mind of Christ. He must be divested of all selfishness and worldliness and his life must be marked with acts of disinterested benevolence, tender forbearance, great humility, and constant love.

The true Christian will bear contradiction, personal abuse, misrepresentation, and severe criticism without being enraged, resentful, or discouraged. The Christian does not merely "pose" before the world, but he enjoys a life of abiding trust and peaceful repose in the Saviour's love.

Yet the Christian life does not consist wholly in gentleness, patience, meekness, and kindness, it must also have in it elements of courage, energy, and perseverance. True Christian living is not negative but positive. It is characterized by an indomitableness that cannot be molded or subdued by adverse circumstances. Christian living is a battle and a march.

The Christian religion comes from God and is the only religion that will lead to God. With it no other religion compares. It is the only religion that offers and assures man forgiveness for past sin. It clears the soul of guilt and saves from eternal death all who accept the Lord Jesus Christ as a personal Saviour.

The purpose of God in the Christian religion is to bring man to perfection. He says, "I will make a man more precious than fine gold," and eventually, through grace, he is to stand "without fault before the throne of God." Isaiah 13:12; Revelation 14:5.

Never before in the entire history of civilization has Christianity faced a more trying period than the one through which it now is passing. The world is fast turning away from God. Men are losing faith in the Christian religion.



*The world learns of Christ and Christianity as Christ is lifted up  
in words, in life, and in action.*

COURTESY KEPPEL GALLERIES, N. Y.

This is a mighty challenge to everyone whose name is on the church roll. The voice of the Christian is not only to be heard anew but his daily life is to be a demonstration of what it means to be a Christian.

The world learns of Christ and Christianity as Christ is lifted up in words, in life, and in action. We do well to remember that Christianity is not something cunningly wrought out by the wisdom of men. It does not start with man. It starts with God. It comes from above. Christianity has a much higher and broader and deeper meaning than is generally believed. It is an active principle, an everliving force, a heavenly power that takes possession of the whole man, animating the mind, purifying the heart, and regenerating the soul.

There is no Christianity, salvation, or deliverance from sin for those who trust in "a form of godliness," or depend on a legal religion. We should understand that Christian living is not just a modification or improvement of the old life. It is not merely breaking off a few bad habits, or giving up some evil associates. To be a Christian, as expressed in the language of the Master, man must be "born again," born from above.

It is not one's feelings or emotions that mark a man as a Christian, but the cheerful doing of God's will. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father."

Without the cross there would never

be any Christianity. It is at the cross we find our pledge of salvation. It was on the cross, the instrument of shame and torture, that the blessed Lord brought hope and salvation to this sinful world.

"Down at the cross where my Saviour died,  
Down where for cleansing from sin I cried,  
There to my heart was the blood applied,  
Glory to His name."

There are great deeps of joy and peace obtainable as one kneels at the cross. Only so indeed can one really be a Christian and daily reflect the love, mercy, and saving power of God.

The story is told of an infidel who was lecturing to a great audience. Having finished his address he invited any who had questions to ask, to come to the platform. After a short interval, a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward and, taking an orange from his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange and then ate it. When he had finished eating his orange, he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I tell, when I never tasted it?" To this the Christian gentleman replied: "How can you know anything about Christ if you have not tried Him?"

Even so, only those who "taste and see that the Lord is good" can understand what it means to be a Christian.



# MODERN DECEPTIONS

*How to Discern  
the Truth*

by  
LAWRENCE E. C.  
JOERS, M. D.



*In answering the disciples' question, "What shall be the sign of Thy coming?" Jesus gave instruction that applies in this our day.*

"TELL us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

The same human desire to know the future that prompted the disciples to question the Master is still strongly present in humanity today. Men and women ask, "Is Jesus Christ really and literally coming again? If so, when, and how can we be sure?" And to men and women of today the risen Saviour answers with the same definite certainty, establishing waymarks so that none need be perplexed.

In John 14:3 He says: "I will come again, and receive you unto Myself." Acts 1:11 says that His coming will be real; and Revelation 1:7 insists that all shall see Him at that glorious event.

But the disciples wanted *signs* (Matthew 24:3) concerning His coming and the end of the world. Jesus reminded them of a great many signs that would happen in the last days (Matthew 24, Luke 21, James 5), but prefaced all these with the warning, "Take heed that no man deceive you." Matthew 24:4.

## *An Important Sign*

Deceptions, counterfeits, and delusions will be on every hand, according to Jesus. "Many shall come in My name, saying, I am Christ; and shall deceive many." Matthew 24:5. "Many false prophets" "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 11, 24. In the name of Jesus "false teachers" (2 Peter 2:1) shall bring false doctrines. 1 Timothy 4:1, 2. Counterfeiting the glad tidings of a Saviour born to save, false angels will present false gospels (Galatians 1:7-9), delusions, to cause men to be lost. These powers of darkness will work "with all power and signs and lying wonders." 2 Thessalonians 2:9.

Those who are living in the last days will see and hear many wonders in the name of religion. Many persons will profess to have great power in the name of Jesus, performing acts of apparent healing, and manifesting other gifts of the Holy Spirit. Evil angels (1 Timothy 4:1), acting through professing Christians, will counterfeit the baptism of the Holy Spirit, speaking in tongues and claiming powers of discernment and prophecy. No wonder God pleads with His children to beware of deceptions. Matthew 24.

Without God's word, how easily one could become bewildered today, for these

predicted manifestations abound on every side. Our heavenly Father has given us a simple way to know the source of power for every man or miracle that may appear. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:1, 2.

This plainly states that unless Jesus Christ is confessed, the power claimed is not of God; and Jesus definitely says that this confession must be more than talk. To shout the name of Jesus and proclaim, "I am saved!" will not meet the requirements. In Matthew 15 the pious-acting scribes and Pharisees were talking loudly of their righteous ways. Jesus measured them quickly, and called them hypocrites. He measured them by the commandments of God, and found that they were sinners. Verses 7, 3. Of them He said: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship

Me, teaching for doctrines the commandments of men." Verses 8, 9. Regardless of what a man says or how he lives, Jesus says that unless he keeps all the commandments of God he is not of God.

Then need the Christian be perplexed or doubtful when confronted with "signs and wonders"? No. There need be no hesitation if he follows the example of Jesus, and measures them according to the commandments of God. Someone says: "Here is one who has the Holy Spirit; he speaks in tongues, he heals the sick; he has the power of discernment; he must be of God." The Bible Christian asks: "Does he keep all the commandments of God? 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'" Isaiah 8:20. This is the standard that God has given to the Christian that he may try the spirits. This is the standard that the apostle Paul used without hesitation in his day. There were people then, too, who claimed to have the Holy Spirit and performed miracles in the name of Jesus.

"And it came to pass, as we went to

## COMING NEXT WEEK

*in addition to the regular features:*

IN TIME OF NEED . . . . .	W. A. Spicer
THE THIEF ON THE CROSS . . . . .	Marenius H. Jensen
WHERE THERE IS CERTAINTY . . . . .	Frederick Lee
THE SABBATH OF THE LORD . . . . .	M. L. Andreasen
FIFTY MILLION REFUGEES! . . . . .	George J. Appel
HOBBIES . . . . .	Ruth Peck McLeod
BEING BORN AGAIN . . . . .	G. W. Wells
THINGS THAT ENDURE . . . . .	Sanford T. Whitman



prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Acts 16:16-18.

Anyone who claims to be filled with the Holy Spirit or to receive power from God but does not keep all the commandments, and has not the faith of Jesus, is deceiving others and himself. Jesus says: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth;" "he shall teach you all things." John 14:15-17, 26.

Oh, the tragedy of resisting God's truth and rejecting His commandments until one actually believes he is saved!

## Custom or Command?

(Continued from page 9)

was much better that a scribe should say it than that Jesus should. Christ did not wish to tell them directly that He had come to do away with their ceremonies and ordinances. He did, however, wish to convey to them the information that if they did His will, if they really loved the Lord and kept His commandments, there would be no more need of all the sacrifices and offerings of which they were so proud. This point the scribe had seen, and this he had told the listeners. Christ had accomplished what He desired. The people, or at least the Pharisees, understood. They dared ask no more questions.

On a certain occasion a young man came to Jesus "and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matthew 19:16-22.

Some may be a little perplexed at the

answer which Jesus gave this young man when he asked what he should do to have eternal life. "Keep the commandments," Jesus said. When the man asked what commandments were meant, Jesus referred him to the law of God as contained in the ten precepts. Why did Jesus tell him this, when He might have told him to have faith, or to give his heart to God, or any one of the many things that are appropriate for such an occasion?

That this was not the only time Jesus answered in this way is evident from the record. On another occasion a lawyer stood up and asked: "Master, what shall I do to inherit eternal life?" To this Jesus answered: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live." Luke 10:25-28.

It can hardly be supposed that Jesus treated their questions lightly and gave them answers not in harmony with the facts. But if this is really the answer to the question of how eternal life may be gained, how can we explain or justify the answer? It seems so at variance with the answer most ministers of today would give, that some amplification or explanation is in order.

We take it for granted that Jesus did not trifle with these men when so vital a matter as eternal life was concerned. We must believe that He gave them an honest answer; for certainly nothing less would be expected of Him. What, then, is implied in the answer? On this hangs much.

The lawyer, in reply to Jesus' question of how he read the law, had answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Verse 27. The lawyer understood that the law demanded love to God and love

to man. Christ said, "Thou hast answered right: this do, and thou shalt live."

If we take Jesus' interpretation of the law as the law of love, may we not see light in the answer Jesus gave? "Love is the fulfilling of the law." Romans 13:10. God Himself is love; His law is love. Christ says: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." "If ye love Me, keep My commandments." John 15:10; 14:23, 15.

Apparently we need a new view of the law of God. It is not, as some call it, a yoke of bondage; it is not a hard taskmaster; it is not a bond of restraint. It is a glorious law of liberty, of love, of friendly guidance. It is the perfect embodiment of the will of God, the supreme rule of life. Why should any think lightly of it? It reflects the very heart and mind of the Almighty.

## The Divided Church

(Continued from page 7)

teacheth; comparing spiritual things with spiritual." 1 Corinthians 2:12, 13.

8. There must be an earnest longing for light and truth. Solomon declared, "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:3-5.

Christ said, "Ye do err, not knowing the Scriptures, nor the power of God." The Spirit of God is necessary for an understanding of the Scriptures, and there must also be a deep study and a careful searching of the sacred word in order to understand what has been revealed therein. Too many take what someone tells them, the preacher perhaps, or parents and friends. They do

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not know for themselves what the Bible teaches. Too many who profess to be Christians know not what it means to follow Christ in doctrine and life.

Thank God there are those who are searching the Scriptures and learning the will of God, and they are completing the work of the Reformation by preaching the whole truth of God. They have severed themselves from all the traditions of men, and are letting the Bible be their guide in life and doctrine. This is the only basis of true unity.

The Christian churches may find some way to unite in a world federation, but if it is brought about by sacrifice of spiritual truth and an indifference to the will of God as revealed in the Scriptures the union will be without God's blessing. Better to be among the few who are able to claim the blessing of God through obedience to His will, than among the many who feel strong in their own strength.

## Delivered From Prison

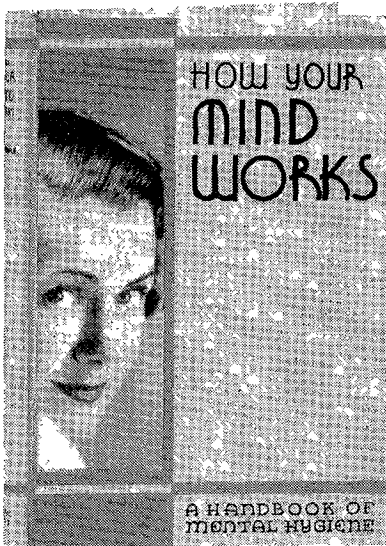
(Continued from page 5)

ing religious books in a town. And here is the story that I heard an evangelist telling in Europe. He wrote it down at my request:

"The priests saw them, and immediately informed the police that these men were communists, and should be arrested at once. So they were cast into a damp prison cell. While some people are always anxious and thinking what effect this or that hardship may have upon their health, these brethren began to pray and sing the songs of Zion.

"It so happened that some gentlemen of influence passed by the prison, and were astonished to hear songs of praise and prayer issuing from the prison window, instead of curses which they were wont to hear. They went to the chief of police to make inquiries, and were informed that these men were communists; whereupon the gentlemen in question strongly protested, saying that dangerous communists were not in the habit of singing hymns and praying. These men insisted that the prisoners be set free. This the chief of police at length consented to do, knowing himself that it was religious prejudice that had caused their imprisonment. The gentlemen then invited the released prisoners to a good supper and a good clean bed for the night. The next morning the colporteurs went on their way encouraged and full of joy in the Master's service."

It is the same service today as of old—the winning of souls to Christ and eternal life—and the good hand of Providence is over His children; and on every side we see deliverances that can be accounted for only on the ground of the Bible teaching of angel ministry.



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GALLOWAY

## THERE IS A WAY

by INEZ BRASIER

A FRIEND and I had spent some hours of an autumn day in the woods, where now and then a leaf floated down through the haze of Indian summer to rest with the myriads of gaily colored leaves now carpeting the ground. Slowly we had followed the winding paths in pleasant companionship. At last, on reaching a little glade, we saw that the shadows were long.

"Let us hurry," I suggested. "I don't know this forest well enough to follow its paths in the dusk."

"It is too late to retrace our steps," my friend replied; "but I am sure that if we cross the glade and follow that path over there we shall be back to the car in half an hour."

So we followed the path, and were out of the woods in a very few minutes—but not where we expected to be. Far from it.

In front of us lay a great wet marsh, and the car was three miles away in another direction!

Silently we hurried back along the trail to the glade. Just as the sun slipped below the treetops, we entered the right path. At last, and in darkness, we reached the road where we had left the car.

"I was positive that first trail from the glade was the right one!" Jane murmured as we drove toward home.

"Isn't that just like life?" I said. "We are so sure we can keep ourselves on the right path with-

out studying the Guidebook. But how true is the warning it contains: 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'" Proverbs 14:12.

We drove along in the pleasant companionship of silence. Yes, I thought, truly "there is a way which seemeth right"! The path to fame for fame's sake, and, at the end, the tree of Dead Sea fruit. The path to pleasure and self-serving, but at the end only heartbreak and bitter disillusion.

There is another way—the way of the cross. "I am the way," the Master bids us remember. The peace that comes of perfect obedience to His commands is ours as we follow His way. If we allow Him to guide us we may say with the psalmist: "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16:11. We may claim all His promises if we follow His way.

There is a Guidebook; we need never stray if we study it. Of course, we may willfully follow the tinsel-carpeted path. The choice is ours. The way in which He would have us go is marked out in His Book. It is the way to life everlasting—the way to the land beyond!

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. Let us follow it.