

SIGNS OF THE TIMES

FOUNDED 1874





PLUNGING TO CHAOS

THE doves of peace have spread their wings and departed. The eagles of war have returned.

Every effort to save the world from renewed strife and carnage has miserably failed. All the speeches on behalf of peace, all the conferences to advance the cause of disarmament, all the treaties pledging renunciation of war, have availed nothing.

We are back where we were twenty-five years ago, back where the world has been so many times in its long, tragic history, but with this difference: the embattled forces are stronger, the munitions at hand more devastating, the possibilities more terrifying than ever.

Even as we write, vast armies are on the march, armadas of the air are locked in combat, cities are in flames, refugees by thousands are fleeing to safety, while the toll of dead and wounded is mounting hour by hour.

At the time of the Munich crisis a year ago statesmen warned us that we were "on the edge of the abyss." A bishop pictured humanity as standing on a narrow ledge, "poised over a precipice."

We are over the brink now, plunging headlong down to chaos.

In all the confusion of the conflict—and it will increase, fostered by propaganda and censorship—one thing is certain: the aftermath of such a war can only be more bankruptcy, more inflation, more unemployment, more social up-

Resembling some ancient Druid monument, this building has just been completed at New Southgate, London, England, by the Standard Telephone and Cable Company as a bombproof shelter for their six thousand employees. The shelter consists of concrete tunnels protected by steel doors which, in turn, are protected by the huge concrete structures above.



the flight of TIME

A Survey of World Events
by the EDITOR

heavals, more hardship and suffering for everybody.

History, particularly war history, has a habit of repeating itself; it follows the predicted cycle of "wars, famines, pestilences," and revolutions; each phase increasing in severity as time speeds on to its climax.

This time it will be worse, much worse. Let us make no mistake about that.

Today, as this new war flames across the world, civilization itself is at stake. Its most cherished possessions are threatened with destruction. Indeed, our way of life is in danger of fundamental change. Every material thing in which we have trusted is crumbling in our hands, while the idols we have worshiped are tumbling at our feet, useless and discredited.

Never was there a time such as this, so fraught with peril, so menaced by ugly, ominous evils. No wonder the stoutest hearts are secretly fearful as they view the future, wondering what it holds in store for them and their children.

Is there any light in this darkness? Is there anything to which we can hold as the world plunges to ruin?



TOPICAL



M. C. ROWLETTE
Part of the U. S. bombing plane to be seen at the San Francisco Exposition.

Yes, indeed! At a time like this, when darkness covers the earth, and gross darkness the people, the light of God's promises shines forth with unusual luster. The hope of divine deliverance becomes an anchor of the soul, both sure and steadfast.

It is indeed wonderfully comforting to know that God not only foresaw this very time long ago, but that He also planned the way out.

Through the prophet Daniel He has let us know that before the end "there shall be a time of trouble, such as never was since there was a nation even to that same time." But He added: "At that time thy people shall be delivered, every one that shall be found written in the Book." Daniel 12:1.

Again, in the book of Revelation, we are warned of a special "hour of temptation," or trial, "which shall come upon all the world, to try them that dwell upon the earth," just before the return of Christ in glory. But in this same connection we are encouraged by these words: "Because thou hast kept the word of My patience, I also will keep thee. . . . Hold that fast which thou hast." Revelation 3:10, 11.

So if in this time of darkness, trial, and trouble we will resolve individually to do the will of God, to keep His word,

then He will keep us. If we will hold fast to Him, He will hold fast to us.

And then beyond the strife there will be peace; beyond the trouble, deliverance; beyond all the sorrow, anguish, and death, life everlasting with the Lord.



WHERE WE STAND

THE advent of war usually divides the peoples of the world into two opposing factions. Some support one side and some another; and it is but natural to expect that this time, as before, tradition, sentiment, patriotism, and political or business interests will have their effect in the personal alignment of individuals.

The *Signs of the Times*, however, takes no sides in any conflict, whether it be political, social, or international. It could not do so and continue its appointed mission.

The *Signs* is not a political organ, nor a national organ, but a magazine with a message from heaven for a desperately needy world. It will, therefore, not be used to advocate the claims or the plans of any side in any conflict, but only to proclaim the good tidings of the gospel of Jesus Christ and the hope of His soon return.

We cannot be factional or national, for we have a message that is to go "to every nation, and kindred, and tongue, and people." Revelation 14:6, 7. Our purpose is to win friends for Christ in every land on earth. And His friends are our friends, no matter what color their skin may be, no matter what type of government they may live under, no matter what flag their country flies.

Like the apostle Paul, we are "all things to all men" so that by all means we may "save some."

We believe that Christ not only broke down "the middle wall of partition" between Jews and Gentiles, but also between Christians of all races and nations on the face of the earth. And if anyone has doubts on this point, let him visit any general gathering of Seventh-day Adventists anywhere in the world. It is invariably the happiest, friendliest, and most cosmopolitan group anyone could wish to see.

We believe, also, that all who are "far off" are made nigh by the blood of Christ. And as they come nearer to Christ they draw nearer to one another.

Consequently, all through this terrible new war that is driving so many otherwise friendly people apart, and sending them into opposing camps, the *Signs* will continue to minister the grace of God to all without partiality.

OUR COVER PICTURE

This week our cover shows a delightful scene in the San Juan Capistrano Mission, in California.

It is our hope that as the darkness deepens in the world around us the message of this paper will glow more brightly with hope and cheer for the discouraged multitudes. As truth is lost and trodden down afresh, by the grace of God we will reveal it untarnished in these columns. As liberty perishes from the earth, we will maintain its cause faithfully to the end.

Through nearly seventy years of multiplying troubles the *Signs* has borne its message to needy humanity "without fear or favor," and thousands today in every land thank God for its ministry. It will not fail now.



AMAZING BLINDNESS

ONE phase of the present deplorable situation that baffles understanding is the fact that the new war has followed so soon after the old; that there are men fighting today who were fighting in 1918; that the fresh memories of that savagery and its sorrows did not deter the war makers from starting again.

In some places the war memorials to the dead of the last conflict have hardly been set in position. All of them are still glistening in their marbled whiteness. The hand of time has not even been given opportunity to tone the color

to that of tombstones of the dead of other wars.

And there were ten million commemorated in this way, beside four million "missing," whose last resting place will never be known.

Then there were six and a half million seriously wounded and fourteen million "otherwise wounded" last time, the sum of whose sufferings is beyond human computation. Thousands of these are still in hospital today. Thousands more drag out their existence sightless or maimed.

Millions were killed by typhus, while other millions succumbed to the famine and the influenza epidemic that ensued when the war closed.

Has all this been forgotten so soon?

Have the dreadful scenes of terror that followed in the wake of war in Russia, in Germany, in Hungary, in Rumania, in Turkey, in Greece, faded so quickly from the memory?

Already ships are being torpedoed again. Have men forgotten that no less than 5,408 merchant ships were sent to the bottom in 1914-1918, with all the loss of life, and suffering in open boats, that that entailed?

What folly! What amazing blindness!

Surely madness has seized men that they should plunge again into the fire from which so lately they have been rescued. Surely only pure devilry could have made this fresh calamity possible.

We are reminded of the prophecy relating to the closing battle of human history and the events leading thereto. "The spirits of devils," we are told, will "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14.

The same devils surely must be busily at work today.

Responding to a call of the Workers' Alliance, thousands gathered in Columbus Circle, New York, to protest the dismissal of WPA employees.



Terrified Europe

Universal Fear of Coming Catastrophe. Is There Hope for the Future?

by JEAN VUILLEUMIER

(Our Paris Correspondent)

(This article was received July 26, 1939, before war had been declared.)

EUROPE's heart is sinking in dismay. The last great war is now said to have been but a small affair after all in comparison with the coming conflict. As a proof of this statement, behold the war armaments piling up sky-high in all parts of the world.

Here are a few voices from an increasing chorus in disheartened Europe:

Writes the political editor of a Paris daily, *La République*: "What will come next to the nations of Europe? We must either agree among ourselves or die together."

Says the managing editor of the same paper: "In the Mediterranean Sea, civilization is liable to lose all it has, and even its name."

The permanent French representative at the League of Nations, Senator Paul Boncour, writes in the largest Parisian daily, *Paris-Soir*: "The mistake of the League of Nations lies in the fact that it did not understand that—although violated and trodden underfoot—law is law, and that the League was expected to say so. . . . Today, this mistake is being dearly paid for by the great powers under the crushing load of armaments. . . . When shall we arise from the dead? I mean the dead of the Great War, the dead of the nations we have allowed to become extinct, the innumerable dead we shall face if the frightful conflict breaks out and there comes the extinction of our civilization, which cannot survive such a conflict."

Here are a few extracts from a recent article written in the weekly illustrated paper, *Marianne*, by a cheerless, almost despairing observer, Léon-Paul Fargue, under the title, "War Contacts":

"There it is, ready to smash us into shreds, like a locomotive. Just a drop of

its acid will be sufficient to set fire to sheds and cathedrals. . . . There it is, so near the house we are sleeping in that our sleep is broken. . . . The very thought of it makes my human and yet courageous flesh creep. . . . The present war, carried on by Europeans, would be a pyramidal catastrophe. . . . How can we bring back the golden age from the dust of femurs and a mess of lungs? If this war happens, it will be because we have wanted it. Since 1919, we have done nothing to set the House of Peace in order. We could easily have made up with our neighbors. We could have shared our products, have divided our superfluous articles with them. But no! We preferred to begin life over again, haughtily, and to abuse a temporary tranquillity. We said: 'After us the deluge!' And the deluge, like a coroner, has come. Shall we have time to avert the danger? to hoist up the lightning rods? If we do not wish to see France and the whole of Europe become a heap

of smoking limbs, we had better mobilize Reason at once. . . . Europe is mad, raving mad. Where is the physician who will bring to her the needed treatment?"

Is there any help or solace for a sinking world? Are there any seers who will tell us what to think and what to do? Why are the churches so silent? Why are the watchmen on the walls of Zion so dumb? M. Schulthess, a former Swiss president, recently spoke as follows before the International Labor Conference: "Only a new spirit raising man above his passions can save the world." But this is the business of the church; and the church has no hope of succeeding in this task. An international religious campaign is republishing the following appeal, signed a few years ago by the highest Swiss authorities:

"Christian civilization is at the crossroads. Which way will it turn? Christianity is a power, and Christians are legion. The only hope of salvation is in the Christian people. But, notwithstanding their efforts, the churches have become weak. And Christians remain divided. Everywhere, a tidal wave of anti-Christianity is advancing. Already, impotent Christendom is witnessing the worst persecutions of Christians."

Nearer the right solution is the following from a noted French Jew, Albin Valabregue: "On the eve of the new day coming, of the millennium and the advent of the glorious Christ, and of the fulfillment of the promises, let Israel hail his Christ, and solemnly disown those who have crucified Him. When Jesus was crucified, the veil of the tabernacle was rent in two, in order to let the gospel pass. For nineteen centuries the gap has remained wide open, and the tables of

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A military demonstration before thousands of spectators to demonstrate preparedness for war.



KEYSTONE

The Shape of Things to Come

What Has Tomorrow in Store?

by C. A. REEVES



Omens of Jesus' return may be seen in upheavals on every hand.

THE future has always challenged man's interest. Every generation has tried to peer around the next corner. In the days of ancient Greece men inquired of the Delphian oracle; in our own modern times men are driven to fortunetellers by consuming thirst for a knowledge of what tomorrow has in store. Today, when the pages of world history are so swiftly unrolling, when the red waves of anarchy and destruction threaten to overwhelm civilization, and when dark clouds hang on every horizon, men are endeavoring, as never before, to gaze into the future. The foundations of human government and society are tottering. Men's hearts are filled with fearful forebodings, and, with Daniel the prophet, they are crying out, "What shall be the end of these things?" What is coming next?

God alone can answer. God alone can unfold the future. And He has given us a book in which we may find the outline of His great plans for the coming days. Jesus said, "These things have I told you, that when the time shall come, ye may remember that I told you of them." John 16:4.

It is well to know that everything is going on according to God's schedule. We are not surprised at what we see today. We do not look for upbuilding where God has told us we should see collapse. We are not surprised that nations are in a state of flux; that the whole world is in unrest. The beacon of scriptural prophecy assures us that the crowning event of the ages is at hand. The great climax of twenty centuries approaches. The coming of the Lord draws nigh. The words of prophecy and the facts of history, the two hands of heaven's timepiece, have almost met. The hour of destiny is about to strike.

The history of man from the beginning may be divided into a series of ages, or dispensations. First, there was the Adamic, or antediluvian age; secondly, the patriarchal age; thirdly, the Mosaic age; fourthly, the Christian age, or dispensation. This will be followed by the millennium, or thousand-year period, after which the eternal age will begin.

Each dispensation has closed with manifestations of God's power exhibited in extraordinary phenomena. The Adamic age ended with the Deluge; the patriarchal, with the miracles attending the Exodus and the giving of the law on Sinai. The Mosaic dispensation ended with the death and resurrection of Christ. And we have the assurance of our Lord, and of many of the sacred writers, that the end of this age will be attended by the most startling events the world has ever witnessed.

The great upheavals of our time that threaten to destroy the whole fabric of civilization constitute omens of our Lord's soon coming. "Thus saith the Lord of hosts; . . . I will shake all nations, and the Desire of all nations shall come." Haggai 2:6, 7. The immediacy of Christ's advent is emphasized by the apostle Paul in these words: "Yet a little while—how short! how short!—the Coming One will be here, and will not delay." Hebrews 10:37, Rotherham.

This time Jesus is not coming with softly spoken words and arms extended in benediction. He is coming with a rod of iron, with eyes of flame, and with a voice as the sound of many waters. He is coming to break in pieces all authority that opposes His own.

When the spectacle of Christ's personal appearing shall burst upon the amazed gaze of earth's multitudes, the vials of divine wrath will have already been poured out upon those who have rejected Him. The last great struggle, Armageddon, will be brought to an end by His coming. See Revelation 16; Joel 3.

Raised From the Dead

The King will descend from heaven surrounded by His retinue of angels, and the righteous dead will be raised to be like Him and to reign with Him.

Clad in robes of fadeless immortality, with every scar and blight of sin removed, they will sweep up to the gates of glory and into the Father's house. John 14:2, 3. No truth of God's word is clearer than that there are to be two resurrections of the dead. They do not occur at

the same time; they will be one thousand years apart. "The dead in Christ" will be raised "first." 1 Thessalonians 4:13-16; John 5:28, 29. The righteous, both living and dead, are to be translated and taken to heaven when Jesus comes. 1 Thessalonians 4:17. There they will live and reign with Christ a thousand years. Revelation 20:4. During this period Satan will be bound in "the bottomless pit." Verses 1, 3. The word rendered "deep" in the creation story (Genesis 1:2) is the same as that rendered "bottomless pit" in Revelation 20:1, 2, and refers to the same place—this earth in a chaotic state.

The wicked who are living when Jesus returns will be slain by the unveiled glory of His presence. 2 Thessalonians 1:7-10. With the wicked who are already in the tomb, they will lie in the sleep of death for a thousand years. The Inspired Record says: "The rest of the dead [the wicked] lived not again until the thousand years were finished." Revelation 20:5.

The Millennium

The earth will be a scene of utter destruction, desolation, and death. Jeremiah 4:23-28; Isaiah 24:1, 3. Satan will be compelled to remain in this wrecked and ruined world for a thousand years.

The people of God, who have been in heaven during the millennium, will come back to the earth with the New Jerusalem at the close of this period. The resurrection of the wicked will free Satan to deceive once again the nations of earth. Revelation 20:7, 8. So successful will be his efforts that he will bring a vast army against the holy city, to subdue it.

These nations of the wicked hurl themselves upon the city of God to stamp out His very name; but, lo, they find that their passions have mustered them to the judgment bar of the great white throne. They have closed in on their own doom. Thinking to destroy the people of the Most High, their own fate is sealed. A curtain of fire descends upon this climax to the tragedy of sin. It is the last act in the closing drama of evil. Revelation 20:9.

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Genesis and SCIENCE

II

ORDER FROM CHAOS



A Commentary on the Creation Record

by H. W. CLARK, *Professor of Biological Science, Pacific Union College*

AFTER having stated the sublime principle that God is the creator of the heaven and the earth, and having described the condition of the earth as it was first brought into existence, the author of Genesis proceeds to give us a detailed story of the events by which the earth was transformed from a shapeless mass into a world fit for habitation. He might have proceeded along several different lines of discussion, but he saw fit to give us the chronological order of events. Accordingly, we find in the record repeatedly the expression, "And the evening and the morning were" the first day, the second day, and so forth. This one expression has given rise to a great deal of discussion, and it is one over which there seems to be a serious misunderstanding.

Let us imagine the author of Genesis under the inspiration of the Spirit of God viewing from a distance, as it were, the work of creation. At first he gazes off into space, then suddenly, as the word of God is put into effect, a mass of matter appears. This chaotic mass immediately catches the light of the heavenly bodies, reflecting light from one side and throwing a shadow on the other side. Thus, at the very beginning of earth's history the evening and the morning are established.

The same mass of matter as it undergoes further organization continues to reflect the light from one side, and to show a dark region on the other side. And thus, day after day, the story is the same—"the evening and the morning." Every day is alike, and is like the days we know at present.

There are some who attempt to explain this record in figurative language, and to attribute the evening to the original chaos and the morning to the system and order after creation was completed. But this cannot be harmonized literally with the plain reading of the record, for the succession of evening and morning continues throughout all six days. In the early days of science, many attempts were

made to interpret the first chapter of Genesis as a story of long geological ages, making each day stand for a long period of time. This explanation takes away the literal meaning of the day. This is especially evident when we read in the second chapter that at the close of the creation week the Sabbath was established. Furthermore, we read in the fourth commandment that the Sabbath was established as a memorial of a six-day creation. As such it would have no meaning whatsoever, unless the six days were literal twenty-four-hour days like every other one since then.

We have in the record of the creation a beautiful story of an orderly procedure in the formation of the earth as a habitable planet. When studied carefully, it reveals the marvelous foresight of God as He planned step by step, and brought forth a completely organized world from His original creation. Let us go through this record point by point, and observe this orderly procedure.

God Cannot But Be Orderly

We should first observe that part of the record deals with the origin of matter and living things, whereas other parts of the record are concerned with the orderly formation and organization of that which has been brought into existence. As we shall see later, certain processes were apparently involved in the formation of plants, and animals, and man; therefore, we must avoid the extreme that conceives of them as a series of disconnected effects.

It must be remembered that God is orderly and systematic in all His works, and in the creation as well as in the maintenance of the universe we should expect to find an interplay of forces. There is nothing in this viewpoint that in any way conflicts with the fundamental truths of the word.

The first step in the organization of the earth is given in those few simple words, "Let there be light." Genesis 1:3. We

are told that as soon as the light appeared it was divided from the darkness. What can we in our day of science know about that event in view of our present knowledge of light? We know (1) that light is radiant energy; (2) that it is invisible; (3) that it makes objects visible when it is reflected from them. With this knowledge of the nature of light, we are forced to the conclusion that the creation of light in the beginning must have been accomplished by or must have meant the presence of material things to make it visible. Therefore, the light of the first day must have been a visible result of the formation of the solid material of the earth, which would reflect light to the eye of the onlooker.

Some believe that the light of the first day was not reflected light, but was light produced by the activity of the material things as it was brought into existence. They conceive of the earth as a great mass of seething, foaming, molten matter that would emit light. According to this viewpoint, a long period of time would be necessary for the earth to radiate its heat and to become cool enough for the events of the six days to take place. It would seem, therefore, that in all reason, if we are to believe in a twenty-four-hour day, we must understand the light of the day to be due to the reflections from the material of the earth rather than to the molten state of the earth.

The story of the second day is a continuation of that of the first. The first event is that of the formation of a firmament. The Hebrew word denotes an expansion or an extended surface like a sheet spread out. God *made* the firmament; it was a distinct creative act. In the Psalms we are told that the heavens are the work of His fingers. Psalm 8:3. In other words, the atmosphere of the earth is His handiwork, His art or craft produced by a distinct creative command, the same as the other portions of our world. Further light on the formation of the firmament is given in the last part of Genesis 1:6, where it was commanded

to "divide the waters from the waters." Verse 7 tells us that "the waters which were under the firmament" were separated from "the waters which were above the firmament." At first thought it appears to be a very peculiar idea that atmosphere was not placed above the waters, but in their midst, to divide one portion of water from another. We commonly explain the problem by saying that the atmosphere holds up a mass of water vapor. While that may be true, the suggestion here apparently means something more. There is a record of a distinct layer of water *above* the atmosphere. In this connection it should be observed that air has an average molecular weight of twenty-nine as compared to eighteen for water. Water vapor, therefore, is only about six tenths as heavy as air. This is the reason why water vapor floats in the air in the form of clouds and as diffused vapor.

Studies on the condition of the earth before the Flood indicate a somewhat different electrical condition in the air than now exists. The greater electrical potentiality of the atmosphere would enable it to support a much greater amount of water in vapor form than is now possible. While we have not space in this article to go into detail, it is interesting to observe that those who have studied this question carefully have reached the conclusion that there was, apparently, in

the original creation, a vapor shell floating, invisible above the atmosphere. This was in addition to the water that was diffused in the form of vapor in the air as at present. This vapor shell would be a very powerful influence in modifying the temperature of the earth's surface, and also would be a principal source of rainfall at the time of the Deluge. While we cannot with absolute certainty declare that this was so, and may possibly have to consider this idea as somewhat speculative in nature, yet the plain reading of the Genesis record and a careful investigation of the scientific principles involved, seem to the mind of the writer, and to the minds of others with whom he has consulted, to be the most reasonable view of this situation.

The record of the second day closes as does that of every day, with the plain declaration that an evening and a morning constituted this period of time.

In the next article we shall consider the further steps by which the earth was prepared for a habitation of living beings.

We often do more good by our sympathy than by our labors. A man may lose position, influence, wealth, and even health, and yet live on in comfort, if with resignation; but there is one thing without which life becomes a burden—that is human sympathy.—*Canon Farrar.*

Things to Come

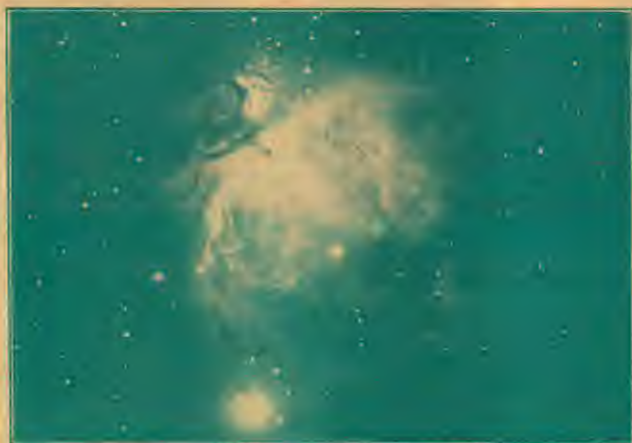
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Out of the purifying fires that destroy the wicked and consume the wreckage of sin, God shall call forth a world purged and renovated, fairer than Eden, a gem of unfading beauty. Instead of sin, righteousness shall fill the earth. Where violence once held sway, peace and tranquility shall forever reign; where the moans and sobs of sorrow arose, songs of joy and exultant gladness shall fill the days. Human hearts shall no longer break; human eyes shall no longer weep.

All creation shall be freed from the curse that has overspread it because of sin. Nature's blight shall be removed. Deserts shall blossom like a fair paradise.

With glorified bodies we shall serve Him; with perfect vision we shall look upon Him in all His beauty; and with hearts full of worship and praise we shall bow before Him and acknowledge Him King of kings.

Yes, the "shape of things to come" as the word of God outlines them is truly wonderful. Standing in the midst of a world stricken by the frenzied madness of despair, a world rushing on to the day of the Lord, let us honestly face this great question, Have I made ready for that day? More and more it is demonstrated that there is nothing so important.



ASTRONOMY in the BIBLE

by

ROBERT HARE

MODERN astronomers have discovered many wonderful things about the heavenly bodies; but some of these were set forth long ago in the Bible.

In 1656 A. D., Huygens discovered the great nebula in Orion, with its mysterious light that shines from beyond. But more than two thousand years before, Job had written about "the bands of Orion." Job 38:31.

In 1665 Newton discovered the law of gravitation; but in a century long gone by the patriarch of Uz had told of the Lord's stretching out the north over the empty place, and hanging the earth upon nothing. Job 26:7. Galileo, in the sixteenth century discovered atmospheric pressure, since

found to be about fifteen pounds to the square inch. But ages had passed since the prophetic pen had written about "the weight for the winds." Job 28:25.

Magellan, in 1519-21, circumnavigated the globe, and demonstrated its circular form. But two thousand years before, Isaiah had told of "the circle of the earth." Isaiah 40:22.

Biblical references to astronomy are very numerous. The stars find mention more than fifty times. Their creation, brightness, numbers, distance, and magnitudes are recognized. The heavens are referred to five hundred forty times.

The moon, our nearest celestial neighbor, is mentioned in sixty-one texts. The sun,

our bright daystar, is given one hundred fifty-seven references on the Sacred Page. We read also of the Pleiades, Arcturus, the morning stars, and the host of heaven.

Sometime the light that is not of sun or moon or stars will flash round the returning Redeemer, as it did on the Mount of Transfiguration long ago, and then the redeemed of all ages will rise to meet Him in the air.

Sometime the holy people, who have learned of the ways of God below, will enter the kingdom, and then, viewing heaven in the fullness of its glory, will take up the everlasting hymn—"Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15:3. Will you be there?

Roll midnight sentinels, roll on!

Your silent voices tell

The glory of that mighty Hand

Which hath done all things well.

Roll on, and in your praise rejoice,

Join in the endless hymn;

Fling out your splendors, lent of Heaven,
That never can grow dim.

Have the Ten Commandments Be

*Should Christians Be
Expected to Obey
Them in 1939?*

IN EVERY age there have been individuals ready to prove that the Ten Commandments have been abolished, and the present is no exception. Even distinguished churchmen have preached this dangerous doctrine.

Such teaching is definitely unbiblical. It is written in 1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." And Paul says in Romans 3:20, "By the law is the knowledge of sin." And then, "I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'" Romans 7:7. "Sin is not imputed when there is no law," and "where no law is, there is no transgression." Romans 5:13; 4:15.

Now suppose that a man commits murder, and, in response to the judge's question, "Guilty or not guilty?" he replies: "Not guilty, Your Honor, for there is no law; and where no law is, there is no transgression. Therefore I am not guilty." Do you suppose his plea would be accepted? Certainly not.

Well, then, how many of the commandments are binding today? It is written in James 2:10, 11: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." In other words, all the Ten Commandments are binding. To break one is to break all.

Dwight L. Moody illustrates this text powerfully in his book, "Weighed and Wanting." He likens the Ten Commandments to a chain of ten golden links. The top link is fastened to the ceiling, and a man hangs on the lowest link. It makes no difference which link in the chain is broken, the man falls. Again he states that all the links must be present, else the chain would be incomplete. Likewise, "the golden chain of obedience is broken if one link is missing."

The apostle James compares the Ten



Because the Son of man graciously forgave the woman taken in sin, she was thereafter under obligation to regard His holy law.

Commandments to a mirror. James 1: 22-25. When you come home from work at night and look into the glass, you see that your face is dirty. What do you do? Smash the mirror? Of course not. You take soap and water, and wash your face. Does that act of cleansing do away with the mirror? No, indeed. As we look into a mirror to see if there is need of cleansing, so, likewise, when we look into God's law, the Ten Commandments, we see our sinfulness.

Will a determination to keep the law (in our sinful condition) cleanse us? Emphatically no. Will destroying the law do the necessary work? Absolutely no. What shall we do, then, to be cleansed? The answer is, Go to Christ for cleansing. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. And again,

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Does such confession on our part do away with the law? NO. A thousand times NO. We need the law as our standard, our sin mirror, to picture to us our condition from time to time. If confession does away with the law, and if a man lapses back into sin, how can he know his condition?

All Saved by Grace

You have heard people quote Romans 6:14—"Sin shall not have dominion over you: for ye are not under the law, but under grace"—and then say, "Forget about the law." They utterly ignore the fact that Paul is here speaking about the condemnation of the law, and not about its

Abolished?

by

F. CHESTER CARRIER

(Broadcast over WIBC)

jurisdiction. I have often heard it said that the Jews in the old dispensation were saved by the works of the law, but that we in the Christian dispensation are saved by grace. But I emphatically declare that every person saved in God's kingdom will be there only because of the grace of Jesus Christ.

Peter, in his noted apology, said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Law and Grace

Grace is never needed when there is no law. Just suppose that a policeman stepped into your home just now and put you under arrest. You appear before the judge. The charge is read to you: "Arrested for reading the *Signs of the Times*." The judge retires to his private office for a long time. Finally he returns with a puzzled look on his face, and says, "There is no law against reading the *Signs of the Times*; so I'll pardon you and let you go home." What would you say to that judge? Wouldn't you say, "Judge, I don't want your pardon; I don't need your pardon. I have transgressed no law." And you would walk out, free. That is what the apostle meant when he wrote: "Where no law is, there is no transgression." Romans 4:15.

If God's law could be set aside, then sin could be set aside; then the penalty, death, could be set aside, and Christ would have died in vain. If God's law were nailed to the cross, as some affirm, then you could look into the face of Jesus and say: "I don't need Your pardon or Your grace, for I have done no wrong." Remember: *No law—no sin—no Saviour*.

A man said to me once, "Christ is the end of the law (Romans 10:4), and when you accept Christ you need not keep the commandments any longer." I want to show you the fallacy of this argument. The word "end" here is used instead of "object." The object of the law is to point

out sin so that man can see his need of Christ. After he accepts Christ, he is doubly obligated to keep the law.

Let me illustrate: I knew very well a man, who, when overseas in the army, got into some serious difficulty, and thirteen charges were made against him. Fortunately for him, he was found guilty of only one of the charges. But it was enough to send him to a military prison for a sentence of six months. The routine was very strenuous—drills with rifle and eighty-pound pack eight hours a day, six and one-half days a week.

After three months had passed, this man's commanding officer came to him, and asked, "Well, —, how do you like this place?"

The man answered, "Major, if you will get me out of here, I'll promise to soldier my very best." So the major went away after saying he would try.

Three days later the man was released by the colonel. He reported to his commanding officer. After saluting, he stood at attention, and waited for the inevitable lecture. "Young man," said the officer, "you had a six-month sentence; you deserved that sentence. However, the colonel has pardoned you. Now you are doubly obligated to him. Therefore, don't break any more military laws. Understand?"

The man answered, "Yes, sir," saluted, about-faced, and retired.

The grace of the colonel's pardon did not abolish the military laws by any means, and the pardon from a just sentence did not give permission to break any of those laws.

Now look at the account in John 8:3-11. A woman had been apprehended transgressing the seventh commandment. She was brought to Jesus, and accused. He knelt in the sand, wrote there the sins of her accusers, and one by one they went away ashamed.

"When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *sin no more*."

By His grace He pardoned her on condition that she would no longer transgress that seventh commandment, which says, "Thou shalt not commit adultery." She was doubly obligated to be obedient

and to keep the commandments. Pardon by grace did not give permission to transgress.

Why do men hate God's law? For the same reason that the criminal hates the law of the land. It points out his transgression. Paul puts his finger on the cause in Romans 8:7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Unconverted men cannot keep the law. It is impossible. Only those who have been born again, those who are spiritually minded, can be commandment keepers and say with Christ, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8.

It is evident, then, that when Jesus comes into the heart He implants a love for God's law. The truly converted person gladly comes under the new-covenant relationship with the law inscribed in his heart and in his mind. Hebrews 8:10; 10:16; Jeremiah 31:31-33.

What is wrong with God's law? Some say they cannot keep it. Is the fault in the law or in the man? The psalmist says: "The law of the Lord is perfect, converting the soul." Psalm 19:7.

Which commandment is it that you cannot keep? Don't you believe that Jesus can so guide you that you can keep it? Accept Jesus as your personal Saviour, and you will love Him so much that it will be a delight to be obedient to Him and keep all His commandments. Do we keep the law, then, to be saved? No. We keep the law because we are saved.

Objections Answered

"Just have faith, and forget about the law," is a statement often made. But is that possible? Obedience to God's law is the fruit of faith. Why, faith not only believes, faith *obeys*! Romans 3:31 makes clear that fact. "Do we then make void the law through faith? God forbid: yea, we establish the law."

"Just have the love of God in your heart, and pay no attention to the law," says another. But is this possible? Can we love God and be disobedient to Him? No indeed. Obedience springs spontaneously from a heart of love. How do we really know that we love God? John

(Continued on page 14)





THE FRUIT OF THE SPIRIT

IS LONG- SUFFERING



by

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WARRINER

IN THE list of the nine fruits of the Spirit as given by Paul, the first three graces deal more directly with our relationship toward God: through Him and from Him we enjoy love, joy, and peace. The next three graces should govern our relationship to our neighbor; long-suffering, gentleness, and goodness—always remembering that each is the outgrowth of love, the bond of perfectness. Long-suffering is love enduring. It is one of the outstanding attributes of God Himself, and perhaps from its very quality one of the hardest of the virtues for the Christian to acquire.

Of the Almighty it is declared: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." And yet all this long-suffering and compassion denotes no weakness, for we read: He "will by no means clear the guilty." Exodus 34:6, 7.

Again it is said of God, in Numbers 14:18: "The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty."

Long-suffering is Christ on the cross praying in His dying agony, "Father, forgive them; for they know not what they do." Luke 23:34. It is Stephen, looking up to heaven and saying as he was being stoned to death by a maddened mob, "Lord, lay not this sin to their charge." Acts 7:60.

Long-suffering was the loving-kindness of the Lord that, through all the history of rebellious Israel, made Him their Saviour, who in His love and pity redeemed them and bore them and "carried them all the days of old." Isaiah 63:9.

In the Christian, long-suffering is forgiveness, kindness, tolerance, good temper, patience—all the lovely, gracious characteristics that make people pleasant to live with. It is bearing patiently the petty annoyances we meet daily in our homes, at business, in the church, and on the street. It is forgiving unto seventy times seven the trespass against us, that we may be able to pray with confidence, "Forgive us our debts, as we forgive our debtors." Matthew 6:12.

Paul bids us to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in

love." "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:1, 2, 32. "Being fruitful in every good work; . . . strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:10, 11.

One would hardly think it needed strength, all might, and glorious power to cultivate these lovely virtues; but that is the way the verse reads, and when we try to develop them on our own, we find that we need all this divine help to perfect them in our lives. It is interesting, too, to note the closing words in this remarkable verse: "With joyfulness." So



Spirit Filled

ELECTA HARDING-ARNOLD

Lord, take my every word
And act today,
Translate them to my neighbor
'Cross the way,
That he may know my
Sympathizing care
Shall follow through his trials
Everywhere.

So often, Lord, the tempter
Intervenes,
And takes the words I meant
As lovely things
And turns them into channels
Little thought,
And so my well-meant efforts
Come to nought.

Let this not be today, dear Lord,
I pray,
But let Thy Holy Spirit hold
Full sway;
And may each circumstance fulfill
Thy heart's desire
Like pure white lilies rising
From the mire.

many, when they have to be patient and forbear, do it with the air of a martyr; yet we are bidden to practice patience and long-suffering "with joyfulness." Some of us have a long way to go before we truly make these virtues our own!

Paul, in this same letter to the Colossians, outlines the graces that should adorn "the elect of God," including among them long-suffering and its kindred virtues, which are mercy, kindness, humility, meekness, forbearance, forgiveness, love, peace, thankfulness.

Long-suffering is the forbearance of love that banishes all criticism and fault-finding; it is love suffering long and being kind, and not being easily provoked. The long-suffering person is good tempered. Ill temper has been described as "the vice of the virtuous." Henry Drummond says that the "compatibility of ill-temper with high moral character is one of the strangest and saddest problems of ethics. . . . No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone."—"Addresses."

And yet many professed Christians excuse themselves for having this unlovely trait. They seem almost to pride themselves upon their irritability and frankness in "saying what they think." Instead of trying to cultivate kindness, patience, forbearance, and long-suffering, they excuse themselves by saying they are only nervous, quick-tempered, or touchy. But no such unlovely and "misery-producing" characteristics will ever enter heaven, where only peace and harmony will reign.

So let us cultivate carefully and prayerfully this beautiful grace of long-suffering, with all that it will mean in our lives if we will but yield ourselves to the mighty power of love. Let us, therefore, heed the apostle's admonition to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4:1-3.



A Call for REFORMATION

WHEN Christianity was accepted by the pagan Anglo-Saxons, the church grew rapidly. Schools and other institutions arose to promote the knowledge of the gospel of Jesus Christ, and, although the ecclesiastical system was not ordained of God, yet there were many zealous men in its midst who were sincere and godly Christians.

Such leaders were Alcuin, Bede, and Wulfstan. It was the purpose of the Venerable Bede to devote his life to the writings of religious books and Bible commentaries. He said of his work: "I wholly applied myself to the study of the Scriptures, and, amidst the observance of regular discipline and daily care of singing in the church, I always took delight in learning, teaching, and writing."

The medieval church prospered in England, and with its growth came the danger of worldliness and sin. Wulfstan, a great eleventh-century cleric, addressed his nation with stirring admonitions. He said, "Too long have the laws of God been declining on every side among the people; the laws of the nation have lapsed unduly; sanctuaries lie too little protected; and the houses of God are clean despoiled of their ancient tribute, and stripped within of all things seemly." In conclusion he urged: "Let us love God and follow God's laws, and

Rise of John Wycliffe "Morning Star of the Reformation"

by

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perform with eagerness that which we promised when we received baptism, . . . and let us rightly direct both words and works, and carefully cleanse our hearts, and observe with heed oaths and pledges, and have some faith amongst us, free from wicked practices."

But evils and vices entered the Christian church as it grew more secular and wealthy. The clergy forgot the missionary spirit. The word of God was cast aside for the traditions of men. In such an age the literature of England began to cry out against the lack of true religion. There was a poem, "The Vision of Piers Plowman," which depicted the sins within the ranks of professed Christians. Covetousness, immorality, pride, and wrath were denounced by the re-

ligious writer. In place of shallow formalism there was a plea for the return to the simple truths taught by Jesus Christ. The greedy and parasitical clergy must return to the preaching of the word of God. Here was a call for reformation.

Another religious document of the age was the morality, "Everyman." This piece of allegory depicted the life of a man when death came to take him from the world of the living. At that hour the man sought riches, kindred, worldly goods, knowledge, beauty, and strength; but there was not one of these who could go with him to death. There was only one thing that would go with him in the valley of death, and that was his good deeds. Centuries later, how few Christians have learned that great lesson that all they can take from this life is their character as represented by the deeds that they have done before God and their fellow men! "I will recompense them according to their deeds, and according to the works of their own hands." Jeremiah 25:14.

Conditions in the state church became so corrupt that a statesman, who was also a poet, Geoffrey Chaucer, could not look upon the representatives of the church except with scorn. In his poetry he portrays many of the religious officers of his age; but everyone is vice-ridden, hypocritical, or worldly except the poor parson of the country parish. In this lonely minister of Jesus Christ we see an ideal Christian character. A description of this churchman in modern language reads thus:

"There was a good man of religion too,
A country parson, I warrant you;
But rich he was in holy thought and work.
He was a learned man also, a clerk,
Who Christ's own gospel truly sought to
preach;
Devoutly his parishioners would he teach.

* * * *

This fine example to his flock he gave,
That first he wrought, and afterward he
taught.

* * * *

He had no thirst for pomp or reverence,
Nor made himself a special, spiced con-
science,
But Christ's own lore, and His apostles'
twelve;
He taught, but first he followed it himself."

This portrait of a sincere Christian comes to us from a distance of five centuries, and still we must declare that such

When Wycliffe sent out his preachers with the word of God in their hands,
England was enlightened and quickened as never before.



an ideal is today the full measure of a follower of Jesus Christ; now, even as then, such a minister of God is loved and respected.

But sincere godly men were few in the church after the principles of Christianity were forgotten. Men and women hungered for spiritual food; but the Bible was not given to them. In every age when the truth of God was suppressed, there arose some leader who was given the power to bring reform.

A Great Religious Thinker

In the University of Oxford there appeared such a scholar, who was zealous for the Scriptures. John Wycliffe was born about 1330. As a minister, he adapted himself to the ordinary church practices of his age; but in a short time he became dissatisfied with the shallow and false doctrines of the church. He was a sternly practical man, by far the greatest religious thinker of his generation. He was opposed to superstition and human traditions in Christianity. As his understanding of the trends of the church increased, John Wycliffe arrayed himself against its wealth, pomp, and falsehood. He became involved in ecclesiastical controversies, which led him to write many treatises and tracts. "He was the first to uphold the absolute and sole authority of Scripture," says H. Frank Heath. In his Latin and English writings, Wycliffe stated that the Bible must be the source of law and authority for the church. He further declared that Jesus Christ alone was the head of the Christian body, and no man could usurp this position.

The translation of the Bible by the great reformer and his followers was the first complete version brought from Latin into English. Here was a weapon for reform that had never before existed for the common people of England. They read the Bible and found that its writings rebuked worldliness, pomp, pride, and every species of sin. Dr. Albert F. Gilmore says of Wycliffe's work: "As a deep student of the Scriptures and thoroughly convinced that salvation could not be won through the formalism of the church but through the spirit of the Master's words, he determined to put the Bible into the hands of the people in the language they could read and understand."

John Wycliffe completed his translation, and wrote the following in the Preface: "Christian men and women, old and young, should study fast in the New Testament, for it is full of authority, and open to understanding of simple men, as to the points that be most needful of salvation." As the Scriptures were spread throughout England, a reformation in the lives of the people who read them was begun.

The reformer further said: "Each place of Holy Writ, both open and dark, teaches meekness and charity; and therefore he that keepeth meekness and charity hath the true understanding and perfection of all Holy Writ." These words were read in the market place and in the home. Men read the Bible in secret, compared its teachings with the doctrines of the church, and vowed they would follow God's word.

The nation was stirred by the piety and zeal of John Wycliffe. He was the man of one book, the Bible. "He was the scourge of imposture, the ponderous hammer which smote the brazen idolatry of his age." His labors were arduous, and his attainments were great in his crusade against sin.

His work was a century ahead of the Reformation in Germany. "One hundred and thirty years before Luther, they said that the pope was not established by Christ, that pilgrimages and image worship were akin to idolatry, that external rites are of no importance, that priests ought not to possess temporal wealth, that the doctrine of transubstantiation made a people idolatrous, that priests have not the power of absolving from sin. In proof of all this they brought forward texts of Scripture."—*"History of English Literature," Taine, vol. 1, page 124.*

In every age God has appointed men to present His truth to the world. When the darkness, dissoluteness, and sin are the greatest, God places His power upon leaders who will bring reformation. There have been periods of history when it seemed that God's word would be blotted out by vain superstitions and human traditions. But every Christian may take hope, for in the words of Gamaliel, if divine truth "be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:39. The torch of truth lighted in fourteenth-cen-

tury England burned ever more brightly until the light of the Reformation ended the Dark Ages.

"Ye shall know the truth, and the truth shall make you free." John 8:32.

Sabbathkeeping

by C. S. WIEST

WHAT significance is there to Sabbathkeeping? Why should there be a rest day for man every seventh day? What difference does it make which day is observed as a sabbath?

There are three rival sabbaths, each representing a system of religion—namely, Mohammedanism, Judaism, and Catholicism, from which we also have Protestantism.

The Mohammedan religion is based on the Koran, and celebrates Friday, the sixth day of the week, as its day of rest and worship.

Judaism claims that God gave the Sabbath as a recognition of His creative power; and that God Himself, who rested upon that day when He made the weekly cycle, commands all men to rest upon the seventh day in honor of His creative power. As proof for their faith they cite the prophetic writings known as the Holy Scriptures.

Catholicism takes for its holyday the first day of the week, its authority for doing so being based upon the traditional writings of the church fathers. Catholicism claims leadership in Christian thinking. However, in the sixteenth century, it received a wound when Martin Luther led out in the movement known as Protestantism. While Protestantism forsook much of what was Catholic, it did not separate itself from the Catholic memorial. Protestantism, therefore, honors the same day; and since the sanctity of Sunday is the creation of Catholicism and its authority is drawn

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COMING

NEXT WEEK



In addition to the regular features:

The Greatest of All Discoveries	E. E. Andross
Gods of America	Wesley Amundsen
The Earth Fitted for Habitation	H. W. Clark
Do You Keep Sunday?	I. A. Crane
The Desire of Ages	Walter Halliday
The Fruit of the Spirit Is—Gentleness	Leonora Lacey Warriner
John Milton, Militant Protestant	Merlin L. Neff
Life Only in Christ	R. A. Anderson
We Cannot Explain All	N. P. Neilsen

Half Hours WITH THE BIBLE

CONDUCTED BY

Reuben Anderson

No. 2. God's Eternal Purpose

1. When did God purpose to redeem the human race?

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Timothy 1:9.

"According as He hath chosen us in Him before the foundation of the world." Ephesians 1:4 (first part).

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

See also 1 Corinthians 2:7; Romans 16:25.

NOTE: The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. . . . God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—"The Desire of Ages," page 22.

2. Why were we chosen?

"That we should be holy and without blame before Him in love." Ephesians 1:4, last part.

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 2:13.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

Sanctification and Our Redemption

3. How are we sanctified, and what makes this possible?

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:30.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Hebrews 13:12.

4. What things are appointed for sanctification?

"Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the Lord, to minister unto Him, and to bless in His name forever." 1 Chronicles 23:13.

See also 1 Thessalonians 5:23.

5. If only "holy things" are sanctified, what must God first do for us?

ANSWER: He must justify us.

NOTE: Justification signifies the gracious act of God whereby He pardons and accepts the sinner, imputing to him the righteousness of Christ. Only thus can we be justified. See Deuteronomy 25:1; Exodus 23:7; Romans 3:19-22.

6. How is this justification accomplished?

The source of justification is the grace of Christ. Romans 3:24.

The means of justification is the blood of Christ. Romans 5:9.

The method of justification is faith in Christ. Romans 5:1.

The evidence of justification is work for Christ. James 2:20-24.

NOTE: Sanctification is the outworking of the experience of justification in the daily life. Both justification and sanctification are gifts of righteousness in Christ—one, imputed righteousness; the other, imparted righteousness.

7. How can we experience sanctification?

"Sanctify them through Thy truth." John 17:17 (first part). See also 1 Peter 1:22.

Source and Purpose of the Truth

8. Where can we find the truth?

"Thy word is truth." John 17:17 (last part).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

9. What are the Scriptures called?

"I will show thee that which is noted in the Scripture of truth." Daniel 10:21.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth."

"Thou art near, O Lord; and all Thy commandments are truth." Psalm 119:142, 151.

10. What will these "Scriptures of truth" do for us?

"Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

See also Romans 6:18, 22; 1 Corinthians 7:22.

11. Where must we have the truth?

"Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." Psalm 51:6.

"Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

12. Why were the Scriptures written?

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

See also 1 John 5:13.

Sound Doctrine a Prerequisite

13. What will some people be doing in the latter days?

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

"With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12.

14. How can we know what is light and truth?

"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.

See also 1 Timothy 3:15.

15. Should we accept everything we hear?

"Prove all things; hold fast that which is good." 1 Thessalonians 5:21.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

16. What does God call some teachings?

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:14.

17. What is a "wind of doctrine"?

"The prophets shall become wind, and the word is not in them: thus shall it be done unto them." Jeremiah 5:13.

18. What does Jesus call "vain" worship?

"In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

See also Isaiah 29:13.

19. What should be our attitude to the commandments of men?

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Titus 1:14.

20. What is said of those who finally enter the gates of heaven?

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." Isaiah 26:1.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Terrified Europe

(Continued from page 4)

the law—Moses and the prophets—have been waiting for the most sublime Jew, for the most superhuman man, Jesus Christ."

Yes, that is what the Bible points out, both in the Old and in the New Testament. Let us read the comforting message:

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. . . . Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:1-6.

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." Isaiah 33:17-22.

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

"It is a righteous thing with God to recompense tribulation to them that

trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thessalonians 1:6-10.

Let us get ready for Him.

God's Commandments

(Continued from page 9)

tells us: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:2, 3.

"But," says another, "didn't Jesus do away with the law?" Most assuredly He did not. The Saviour said in Matthew 5:17, 18: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill ['fully to preach.' Colossians 1:25, margin]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Indeed, Jesus magnified the law, and made it honorable. Isaiah 42:21. It is true that the ceremonial law that was "a shadow of good things to come" expired by limitation at the cross. Colossians 2:14. But the ceremonial law was always a separate, distinct, and temporary code, and had to do with sacrifices, ceremonies, meat offerings, drink offerings, etc., which pointed to Christ, and which ended with His death on the cross. The earnest seeker for the truth will not confuse this law with God's eternal law, the Ten Commandments.

Now I want you to notice the category into which Christ places those who attempt to tamper with God's law. 1 John 2:4 says, "He that saith, I know Him,

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and keepeth not His commandments, is a liar, and the truth is not in him." Again, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. And the wisest man that ever lived said, "Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. And the apostle Paul says, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13.

Is the church authorized to change God's law? No, for this law will stand forever. Psalm 111:7, 8. Not one tittle of it can be obliterated (Luke 16:17); and Jesus is still looking for men and women today who will love Him enough to be obedient to all His commandments. With pleading voice He says to His professed followers, "If ye love Me, keep My commandments." John 14:15. Will you not accept Him as your personal Saviour and experience the joy that comes from being obedient to all His precepts? May He say to you in that great day when He comes to claim His own, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Sabbathkeeping

(Continued from page 12)

from the church fathers, Protestantism must likewise take its authority from the same source.

Now which memorial should one observe, if he does not want to accept the religious system of Catholicism, or the system of Mohammedanism, or the system of Judaism, but wants to be a Christian?

There is but one answer. The Bible must be our only guide. The Lord Himself has spoken in John 5:39, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

No minister, no spiritual hero, no man, can substitute any other memorial than

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the one given to us by the crucified Saviour. "The Son of man is Lord even of the Sabbath day." Matthew 12:8.

Christ said that He did not come to destroy the law. Teachings which have been accepted by religionists after the crucifixion, but which are not in harmony with the law of God, cannot be ascribed to Christ.

When Christ delivered His Sermon on the Mount, there were those who thought that He was going to change the law. However, He plainly stated: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

Again we read in Romans 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." In this law we read that the seventh day is the Sabbath, that God blessed it, and that He requires us to keep it holy by resting from our labors. It is a day of worship, a day associated with the system of religion of which Jesus Christ is the head. It cannot be called Jewish; for Jesus made the day holy when He created this earth, long before there were any Jews. John 1:1-3; Colossians 1:14-18; Hebrews 1:1-3.

The Sabbath was the only day of worship that Jesus honored when upon earth. Luke 4:16. It was the day observed by the disciples. Luke 23:56. It was proclaimed by Paul to be kept among the Gentiles. Acts 13:42-44.

Christ prophetically revealed the continuing sacredness of the Sabbath when He told the disciples to pray that they might observe it in peace and quietude when the destruction of Jerusalem took place, forty years after His crucifixion. Matthew 24:20. The Sabbath is the only holyday mentioned in the Bible. Isaiah 58:13; Revelation 1:10.

Mohammedanism has neither Christ nor His memorial in its system of religion. Judaism has His memorial, but not the author, Christ. Catholicism and Protestantism claim to have Christ, but do not have His memorial.

To be a follower of Jesus Christ, we likewise must adopt His memorial. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

"Whom God calls, He always qualifies."—*Quiet Talks on Service.*



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ROOTED IN LOVE



by INEZ BRASIER



NOT long ago I watched a great tree bend before a gale. The storm passed on; then it returned in renewed fury. Would the tree, which had weathered the winds of many summers and the blasts of many winters, stand in this, the worst gale in the memory of the oldest resident? Eagerly I watched, for the tree had come to be a symbol of strength. The wind wearied and ceased. Slowly the tree righted itself. The sun shone on its green crown, greener and more beautiful than before, for the rain had washed away the dust of many weeks.

What held the tree as it bowed be-

fore the storm? Ah, the taproot was down deep in the earth; the other roots gripped firmly for a distance of many feet. The tree was securely anchored. The gales of its life had only caused the roots to go deeper, to draw more nourishment from the ground in which it stood.

Then I thought how like this tree our lives may be if we are "rooted and grounded" in the immeasurable love of God. Troubles may come, but they will not overwhelm us. Grief may shut out the sunshine for a time, but it will make our lives the more beautiful if only we allow it to do so.

"Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success."

"In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark, he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction, we can sing it ever afterward."

"Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor." "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philip-
pians 1:29.

Rooted and grounded in Him, in His love; honored with the fellowship of His sufferings; growing into closer relationship with Him—what a blessedness is this!

And the result? A life at peace with Him, a life of restfulness in Him, a life that rejoices in service for others. "The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower—these constitute no small share of the blessings and happiness of life." "When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life."

Have the roots of your life grown deep in the love of God that knows no measure? If so, no matter how the storms of life may increase in fury they will leave you unmoved. And "being rooted and grounded in love," you will "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:17.