

SIGNS OF THE TIMES

FOUNDED 1874

THE WORLD'S PROPHETIC WEEKLY



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A Kingfisher being hauled aboard the Pegasus, a seaplane catapult training ship.



SOME GOOD PROPHETIC HELP

WRITING in a popular Sunday newspaper of recent date, Charles A. Wagner expressed the opinion that "at this moment nothing would please Americans more than getting some good prophetic help in piercing the void of the future, so that we might know what is in store for us. We'd like to see what our all-out effort will bring."

He is right; and a good many other people around this war-racked globe besides Americans would like "some good prophetic help" concerning the future. A succession of tragedies having shattered all man's millennial dreams of a few years back, there is more concern than ever concerning the years to come.

But where shall we turn for sound

counsel on this highly important subject? Mr. Wagner takes two lavishly illustrated pages of his Sunday newspaper to describe the predictions of some "sixteenth-century doctor," who is supposed to have written about the future of the United States and other countries. We confess to being totally unimpressed. If we were asked to sum up all these "predictions" in one expressive term we would say they were gibberish.

These so-called prophecies of this medieval doctor—heavily "doctored," it would seem, by their translators—remind us of the much publicized "Mother Shipton" predictions which reach the Sunday newspapers also at frequent intervals. These are still advertised as having been written by an ignorant but "inspired" old woman some four hundred years ago, despite the fact that Dr. A. T. Pierson exploded the myth as far back as

Employees in the balloon department of the Goodyear Tire and Rubber Company bowed in prayer at one of the religious services conducted in the plant on December 7.

GOODYEAR NEWS SERVICE



the flight of TIME

A SURVEY OF
WORLD
EVENTS

by the
EDITOR

1882. In his well-known book, *Many Infallible Proofs*, he writes:

"For years I have been trying to unearth and expose what seemed to me a huge imposture, and having succeeded, here record the result. My first clew to the forgery was the discovery that at least three separate and different versions had been put before the people. The changes or variations were slight and sly, adroitly accommodating the pretended prophecy to the new developments of current history: till at last the whole thing has been traced to Charles Hindly, who acknowledges himself the author of this prophetic hoax, which was written in 1862 instead of 1448, and palmed off on a credulous public!"—Page 45.

Dr. Pierson then adds this comment, which we commend to the readers of the Sunday prophetic supplements: "It is one of the startling proofs of human perversity that the very people who will try to cast suspicion on prophecies two thousand years old, will, without straining, swallow a forgery that was first published twenty years ago, and not even look into its claims of antiquity."

By his reference to prophecies "two

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thousand years old," Dr. Pierson of course had in mind the great predictions of the Bible prophets; and it is to these ancient writings that we would all do well to turn today. If we truly desire "some good prophetic help in piercing the void of the future," here it is.

Take the prophecies of Daniel as an example. There is his record of the great metallic image and its interpretation as a forecast of the history of world empires from his day until the close of time. Daniel 2. Then his description of the four great "beasts," or world powers, followed by the mad career of a "little horn" that seeks to change the laws of God and trample the saints underfoot in fearful persecutions, finally meeting its own destruction at the hand of God. Daniel 7. These are prophecies of incalculable importance, whose fulfillment can be traced clearly upon the pages of history.

There are also the prophecies of the book of Revelation, such as the seven seals—which trace the history of the Christian church from its inception, through all its tragic apostasy down to the time of the return of her Lord. Revelation 6-8. There is the prophecy of the seven trumpets, which pictures the conquests of various barbarian leaders who laid waste the Roman Empire, then the rise of Mohammedanism, and the passing of the power of the Ottoman Empire, concluding with the coming of the greatest conqueror of all, Jesus Christ our Lord. Revelation 8-11.

One must not forget also the prophecy that describes the increase of knowledge and invention in our time (Daniel 12:4) and Christ's remarkable forecast of the events to precede His second advent, such as the increasing distress and perplexity among the nations and the widespread moral collapse. Matthew 24; Luke 17.

Considerations of space forbid our mentioning others in this connection, but we would earnestly suggest that all who are anxious to learn more about the future should give to these truly inspired predictions the earnest attention they deserve.

The apostle Peter wrote that "we have also a more sure word of prophecy"—and he was not referring to "Mother Shipton" or Nos-tradamus," or other similar human prognosticators. He was thinking of the great prophecies of the Bible, and he counseled that we take heed to them "as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in

for JANUARY 19, 1943

OUR COVER

Along the thousands of miles of U. S. coastline, in all weathers, night and day, soldiers, sailors, airmen, coast guards, are ceaselessly on the watch for the approach of enemy planes, submarines, or landing parties. These two soldiers are keeping faithful vigil from foxholes on the bleak Alaskan coast.

your hearts." For these prophecies, unlike the imaginings of the modern seers, "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.



CONGRATULATIONS are due to the Goodyear Tire and Rubber Company and the Goodyear Aircraft Corporation in Akron, Ohio, for bringing the thought of prayer into their factories on December 7 last. It was a grand idea, and it is to be hoped that other large industrial concerns will see their way to follow this excellent example.

According to the report that has reached us, "it was the first time that a large industry interrupted its war production schedule for a religious program. . . . Split-second timing was necessary to reach the thousands of workers in the factories and offices of the two organizations busily engaged in war production work. Two hundred clergymen, accompanied by representatives of labor and management, started to move through the huge plants at four in the

In a fourfold launching ceremony these destroyers slid simultaneously into the water at Kearny, adding still further to the strength of the U. S. Navy.

morning and continued the services until late at night in order to reach workers on all shifts.

"The workers were visibly impressed as they departed from the religious services, a copy of the interdenominational prayer in their hands. The prayer was drafted by a committee of clergymen in advance of the services.

"Operations at the aircraft plant were shut down two minutes for the services, while at the tire company various departments suspended their work individually."

As the workers bowed their heads, the ministers read this beautiful prayer:

"Our heavenly Father, we bow our heads in this great industry today, asking Thy guidance and pledging our faith in Thy infinite wisdom.

"Thou knowest of our trials and perplexities as we gather here on the anniversary of a day which brought its terrible challenge to followers of Thy teachings. We humbly thank Thee for Thy deliverance during this year of jeopardy.

"Thou knowest of our frailties and of our need for Thy sustaining hand. Help us, we beseech Thee, to understand Thy motives and Thy wishes and give us the strength to move through our daily tasks with fortitude and unswerving devotion to our righteous cause.

"Grant us that we may be loyal and true to our country and to our associates in this vital arsenal of production. Cause us to understand the overshadowing dignity and gravity of our individual tasks.

"May our hearts be free from hatred and bitterness, and may the cherished hopes of a just and durable peace soon be realized.

"Bless, as only Thou canst bless, the men of our Armed Forces. Remember tenderly the homes from which our men have gone. And for those who give their lives in the cause of righteousness, we pray for Thy peace and for Thy divine comfort upon their families."



NO RELIGIOUS Monopoly!

America Must Awake to a Sinister Move to Close Latin America to Protestants

by OUR INTER-AMERICAN CORRESPONDENT



KEYSTONE
Simón Bolívar is a symbol of the battle for freedom waged by the Latin-American countries, which are now threatened by a resurgence of religious intolerance.

THOSE who have read the "Victory and Peace Statement" issued by the papal hierarchy in the United States and published in the *New York Times* of November 15, 1942, were undoubtedly impressed by some of the excellent sentiments it contained.

"Some nations are united in waging war to bring about a slave world," it declared, "a world that would deprive man of his divinely conferred dignity, reject human freedom, and permit no religious liberty."

It also declared: "The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected."

The rampant despotism that is enslaving the bodies and souls of men in some countries of the world today should alarm every liberty-loving citizen of the United States and arouse him to a fuller appreciation of the freedom and democracy which he enjoys. The reference to minorities strikes a tender spot in the hearts of those who remember that America—"the land of the free"—has been famous as a place of refuge for those small groups of persecuted peoples whose rights were neither acknowledged nor respected by powerful political and religious majorities in the Old World in days gone by. Even in colonial North

America, Roman Catholics and other religious minorities were harassed and vexed by politically-minded church organizations that prevailed upon the civil power to suppress their competitors in the field of religion.

There is one declaration in the "Statement" by the papal prelates that clearly shows that they do not always follow the clean-cut principles of religious freedom which they feign to defend. It concerns the matter of "a better understanding by our country of the peoples of Mexico, Central and South America." On this point they said:

"Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove a disturbing factor in our international relations. . . . We express the hope that the mistakes of the past which were offensive to the dignity of our southern brothers, their culture and their religion, will not continue."

In the light of the recent campaign of the Roman Catholic press in the United States, it is quite clear what the papal hierarchy means. An editorial in the Romanist magazine *Extension* (April, 1942) asserted that "Protestants are working among them [the Latin Americans] with sinister intent." It is said that "if the Government of the United States wants to retain the good will and friendship of the Latin-American countries,

these pernicious Protestant 'missionary' activities must cease."

The Jesuit periodical *America* (July 4, 1942) spoke in a similar vein. The *Catholic Digest* (July and August, 1942) went so far as to suggest that "if enough Protestants protest"—against Protestant activities—"the work of pure destruction will be made to cease."

Hence, Romanism appears to be employing two means in the United States in order to achieve her objective: (1) She insists that the Government of the United States serve her interests and use its power in her behalf by suppressing Protestant religious competition against her in Latin America; and (2) she seeks to divide the ranks of Protestants and turn "enough" of them against their brethren, and thus obtain her ends. She wishes to secure for herself a watertight religious monopoly over the minds and hearts of the many millions of people who dwell between the Rio Grande and Tierra del Fuego. Thus a religious censorship would be screwed down fast over the heads of the Latin Americans so that they might not see, hear, or study anything religious but the ecclesiastical dogmas that emanate from the Vatican.

Some Protestant reaction against this has already appeared, notably in *The Christian Century* (May 13, July 29, and December 2, 1942) and the *Protestant* (June-July and October-November, 1942). In the latter, W. S. Rycroft has well remarked:

"How strange it is that the Roman Catholic hierarchy should be making such an appeal for liberty of worship in Russia when it suppressed it in Spain and seeks constantly to do the same in Latin America, and yet it is not strange in view of its concept of religious liberty. Oh yes, political constitutions in Latin America grant freedom of worship now, but one could give many instances—and recent ones—where the Roman Church, through its agents, has violated this principle."

Romanism is not idle in this matter in Latin America. She has launched a campaign of pressure upon government officials to drive all religious competition from the field, and give the papal hierarchy a complete ecclesiastical monopoly over the peoples of the lands to the south of us. In *The Reader's Digest* of December, 1942, there appeared an article by John W. White, correspondent of the *New York Times*, in which he discussed the relations between Argentina and the United States. In reference to the antagonism of the Roman Catholic Church toward Protestant activities in that country, he said (page 119): "The result is that the church has become the most formidable single vehicle for anti-United States propaganda in Argentina."

Thus it appears that pressure from without as well as from within is being brought against the United States Government in the hope that it will intervene in behalf of Rome, violate the long-cherished principles of religious freedom in this country, and suppress Protestant competition against the papal hierarchy in a large part of the world. The fact that President Roosevelt has been persuaded to form a nexus between the United States Government and the papal see by the sending of a special envoy to the Vatican, whereby Rome constantly has access to the presidential ear, should cause every liberty-loving Protestant in the United States to feel that his religious freedom stands in jeopardy.

We hope that the Government of the United States will not permit itself to become the tool of any religious organization that may request it to use the civil power to suppress competition in the field of religion. Religion belongs to the sphere of the conscience, pertains to God and not to Caesar, and should be a matter of open forum for the world at large. When the founding fathers of the nation drew up that mighty charter of freedom, the Constitution of the United States, they had a conception of what true religious freedom means. For example, Benjamin Franklin said in a letter to Dr. Price:

"When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit

to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

The demands of the papacy in the matter of Latin America constitute a grave threat to religious freedom. Shall the Government of the United States intervene in behalf of the papal hierarchy and attempt to suppress religious competition by Protestants in Latin America? Shall this Government dictate to the churches as to where they may and may not preach their doctrines in this world? Shall the state use its power—the civil power—to assist Rome in obtaining a religious monopoly and censorship over the millions of hearts and minds in Latin America? Such an act would mean the establishment of a religious dictatorship and be a tremendous blow to the religious freedom which has long made the United States the joy of its citizens as well as a noble example to the rest of the world. How can America, in this hour of grave peril for freedom and democracy, repudiate the very principles for which she is bravely sacrificing the blood of her sons?

Roman Catholic periodicals in Latin America have frequently been agitating the question of Protestant competition in those countries. Were it a matter of dispute over theology and doctrine, it would not be so serious, for there has

ever been bickering between them on this point. But now it is a campaign of defamation of Protestants. As was done in Spain at the time of the outbreak of the rebellion under General Franco, so in Latin America, the Protestants are dubbed "reds" and "communists" by Roman periodicals. They are accused of sinister and criminal intentions by those who would fan a fire of hatred into a burning crusade against them. They are charged with alienating the loyalty of the masses from their government, of undermining their love for their country, of pioneering the way for "Yankee imperialism," of corrupting the language of the people, of perverting society, of overthrowing national customs and traditions. One or two have loudly declared that if President Roosevelt wishes to have the full co-operation of Latin-American nations, he must endeavor to suppress Protestant religious activities among them.

In some sectors pressure is brought on Latin-American government officials to vex and suppress Protestant congregations. I was in a country not many months ago when a secret order was issued to close all Protestant churches and schools, regardless of creed or sect except in two sections where it was impractical to do so. When I interviewed the minister of justice, he told me that

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ONWARD, CHRISTIAN SOLDIERS!

OUR colonel seems anxious to get our hospital unit organized so that we can man some general hospital overseas. All our personnel have not arrived yet; but when they do, it will be a matter of weeks, I suppose, before we ship. We don't know.

The orders are that when we get ready to go across, garrison hats and belts, extra clothing, books, and so forth will have to be sold, sent home, or in other ways abandoned. The War Department says you take nothing except G. I. (Government issue) equipment. Our two barracks bags are to contain nothing but what has been given us for our use by the United States Government.

That made me think about another journey we are planning to take—to the kingdom of God. We won't be able to take any "extras" with us then either. Nothing we will have on board will have been purchased or earned. It will all be given. We have heard that character is the only thing we can take to heaven; but it is not earned. Jesus Christ gives us the power and grace to build that righteousness of life. "By the obedience of One shall many be made righteous." Romans 5:19.

How soon will that voyage be? Again, we don't know. But He is faithful who has said, "Behold, I come quickly."

Camp
Reflections
by Pvt. V.
ASHBAUGH





WHY GOD BECAME

Man



IN THE beginning God made man in His image, and endowed him with the faculty of choice that by the exercise of this he might develop a character which the Creator could seal for eternity. Man was placed under circumstances of probation in which he had to decide whether or no he would remain faithful to his Maker. His home was a beautiful park, or garden, and he was given access to every tree of the garden except one; that one he was told not to touch, not to eat of the fruit thereof, and was warned that in the day that he disobeyed God in the touching and eating of the fruit of that tree, he would die. Genesis 2:16, 17; 3:3.

"The wages of sin is death" (Romans 6:23) is the scriptural statement of an axiomatic truth. Therefore upon man's first transgression the justice of God would demand an immediate execution of the sentence of death. But God is not only just; He is merciful. Therefore should there be a stay in the execution of the sentence of death, it would simply be the outgrowth of the mercy of God. The principle is stated in Lamentations 3:22: "It is of the Lord's mercies that we are not consumed, because His compassions fail not." And also in Psalm 103:10: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Immediately after the fall of man there was made the promise of a coming Redeemer—the seed of the woman that would bruise the serpent's head. Genesis 3:15.

But since sin entered, the penalty, death, must be met. This was inescapable. God's justice must be satisfied. He cannot sacrifice His justice to His mercy. Both must be maintained. God cannot deny Himself. If the penalty be met in the sinner, it would mean eternal extinction for him. He had no existence before he was made, and in death he would have gone back to the dust of the

*The
Marvel of His Infinite
Sacrifice*

by J. C. STEVENS

earth from which he came to be, as though he had not been. In dealing with sin, God does not set aside His justice or

His law; both are inexorable, but in His love and mercy He makes a way of escape for man in providing a substitute for the penalty of sin.

A substitute to qualify must be one outside the fallen condition; that is, one who had not sinned; for one who had sinned would have to expiate for his own sins, and hence could not atone for the sins of others. Also a substitute must be equal with God Himself. The law of God which had been broken demanded the life of the transgressor, and since the law is as sacred as God Himself, being an expression of His character, only One who was equal with God could atone for the sins of man. Further, the substitute must be able to redeem to immortality and eternal life, lost through man's sinning.

In all God's vast universe there was One only who could qualify to be man's Redeemer. Only the Creator could do this. So the Scripture says: "For thy Maker is . . . thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isaiah 54:5.

The apostle John tells us in the closing words of his Gospel that he wrote it that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name;" but in the opening words of his Gospel, he introduces Jesus, the Redeemer, as the Creator of all things: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "He was in the world, and the world was made by Him, and the world knew Him not." John 20:31; 1:1-4, 10. So the Creator of man becomes his Redeemer.

But to be man's Redeemer, He must

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IN THE NEWS

BY FRANCIS A. SOPER

★ CASUALTIES among Army chaplains total 168, according to figures recently released. Of these 86 have been made prisoners of war, 38 are missing, 24 have been killed in action or have died of wounds, and 20 have been wounded.

★ "Bible study has again become central in Europe," declared Dr. Tracy Strong before an executive session of the American section of the World Council of Churches. "If the church has something to give, it is not because its leaders are wise or clever, but because they have the Bible," he added.

★ ON A large church signboard in the outskirts of a midwestern city blazes the announcement, "Holy Redeemer Bingo Every Monday Night." A small board, some distance back from the highway, announces the schedule of services.

★ NICHOLAS MURRAY BUTLER of Columbia University, in an address before the student body, stated that youth's burden today is greater than that of the older generation. The "youth and not their elders will have to wrestle with the grave problems of a world which must be reconstructed so as to strengthen and protect the underlying principles of freedom and liberal thought."



Lesson Two

How to Study the Word of God

Hints on Successful Study

You may not have studied organized lessons or answered test questions for a long time, and it may be a little hard for you at first; but don't be discouraged, it will come easier as you become accustomed to study. Your mind will respond wonderfully under the blessing of God. You will be surprised and pleased. You will learn so much out of the Bible that it will seem like a new book to you.

STUDY PARAGRAPHS

THE Bible is the most important Book ever possessed by the human race. In its pages God treats upon the most vital of all subjects—the saving of man from the folly of his sin through Jesus Christ. Man's greatest task is to learn out of the Bible the divine plan for his salvation. And in this God has not left him without instructions. He has told us how to study the Bible, and it is highly essential that we understand what God has said.

1. The Bible is different from other books. It is so simple in many of its aspects that a child can readily understand it; yet, so deep that the most giant intellects have never been able to probe its depths. We cannot learn the Bible all at once any more than the medical student can understand the science of the human body and medicine at once. It takes careful study, and a following of the instructions God has given. "Whom shall He teach knowledge? and whom shall He make to understand doctrine? . . . For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28:9, 10. This means that God instructs us little by little as we study.

2. God's word is its own best commentary. We are instructed to compare scripture with scripture; that is, compare passages that are easy to understand with those more difficult. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Corinthians 2:13.

When we follow these instructions and compare spiritual things with spiritual (one verse with another) it works like this: Suppose, for instance, you want to understand the Bible teaching of the second coming of Christ. The thing to do, then, is to gather the different texts (verses) in the Bible that speak on this subject, place them side by side, so to speak, and study each one in the light of the other. In so doing you get the full Bible teaching on this doctrine. This course will be arranged in future lessons so that you will study the Bible according to this divine plan.

The Lord teaches us the same thing in Ephesians 2:20. In speaking of the saints (verse 19) He says that they are "built upon the foundation of the apostles [New Testament] and prophets [Old Testament], Jesus Christ Himself being the chief cornerstone." If we build our house of faith on this foundation, it will never fall.

3. Study the Bible prayerfully. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-

braideth not; and it shall be given him." James 1:5. This is a definite promise, and God will certainly fulfill it. *Never take up your Bible to study without first asking God to teach you.*

4. Study the Bible with reverence and with a desire to know and accept its truths. "If any man will do His will, he shall know of the doctrine." John 7:17. And again on this same point: "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.

5. Study the Bible perseveringly. Let us take a leaf from the experience of the Bereans: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11. These noble men and women of Berea did not know whether the things they heard were true or not, so they did the very thing they should have done, *they searched the Bible every day* until they found out what was the truth. They were not content with hearsay—their salvation was too important a matter. They must know what God said, so "daily" they "searched" the word of God.

6. Receive the Bible as God's inspired word speaking directly to you: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

When the Bible states that "all Scripture is given by inspiration of God," what does that mean? It means that the different writers of the Bible did not write their own thoughts and ideas, but that they wrote what God through the Spirit moved them to write. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Paul declared that the gospel he preached he received not from man: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11, 12. Compare 2 Samuel 23:1, 2.

7. Ask God for the promised gift of the Holy Spirit as you study His word. "But the Comforter, which is the Holy Ghost [Spirit], whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

We cannot comprehend the things of God except by the Spirit, as we see from this verse: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11. The Spirit of God will work in us to search the Scriptures and find its truths, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." Verse 10.

8. God's word is not to be added to or subtracted from under the threat of the most severe penalties. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deuteronomy 4:2.

Again the Lord says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away His part out of the book of life, and out of the Holy City, and from the things which are written in this book." Revelation 22:18, 19.

The presentation of any doctrine or teaching—that is not found in the Bible is an addition to the Bible. To teach the Bible falsely, or failure to teach the whole Bible, is to take from the word of God.

9. Christ will do for us today what He did for His disciples after His resurrection: "Then opened He their understanding, that they might understand the Scriptures." Luke 24:45. Let our prayer be, as we study, that of the apostle Paul: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him." Ephesians 1:17.

Now turn to page 13 and answer the questions on the lesson.

The Church in the WILDERNESS

When Christians Fled to the Mountains

Another Absorbing Study in the Book of
Revelation Selected From the Hitherto Un-
published Commentary by the Late

G W Y N N E D A L R Y M P L E

"AND when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." *Revelation 12:13-16.*

At the very hour when heaven rejoiced that Satan had been finally cast out, it also mourned that he had come down to this earth, there to continue with redoubled energy his work of seduction and deceit. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Though now the real character of Lucifer had been clearly revealed to the universe, and he could not longer hope to gain sympathy from the unfallen angels and from other worlds, he could still tempt, harass, and persecute the church of God, and wound the

Saviour in the person of His followers.

Thus we find the full fury of the persecutions under the Roman Empire breaking on the infant church. Terrible as these were, they were exceeded by the campaigns of extermination carried on by the great medieval church when she found herself in a position to punish all who dissented from her doctrines or denied her power. As Albert Henry Newman has justly remarked in his work, *A Manual of Church History*, vol. 1, page 316 (1933 ed.): "The church has persecuted Christians far more cruelly, and has destroyed vastly more Christians than pagans have done. The Diocletian persecution is as nothing when compared with the work of the 'Holy Office'—that is, of the Inquisition. And as the power of ecclesiasticism grew ever stronger, so its desire to make itself solely supreme became ever more and more dominant. From this temporal

supremacy proceeded the most frightful persecutions that the world has ever seen, enduring throughout centuries, and blasting the church of Christ so terribly that "to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Here again is mentioned the period of 1260 days (years), which has already been referred to in the sixth verse of this chapter, and the meaning of which we have examined in our study of the seventh chapter of Daniel.

The fury and thoroughness with which the medieval church attacked all who dared differ from her have been well described by the pen of the greatest of English historians. Says Thomas Babington Macaulay in his essay, "Von Ranke," describing Leopold Ranke's work, *The History of the Popes*:

"Four times since the authority of the Church of Rome was established in western Christendom, has the human intellect risen up against her yoke. Twice that church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults which she has survived, we find it difficult to conceive in what way she is to perish.

"The first of these insurrections broke out in the region where the beautiful language of *Oc* was spoken. That country, singularly favored by nature, was, in the twelfth century, the most flourishing and civilized portion of western Europe. . . . With civilization had come freedom of thought. . . . The Paulician theology, a theology in which, as it should seem, many of the doctrines of the modern Calvinists were mingled with some doc-



Rome hated the infant church and waged crusade after crusade against those who dared disagree with her.



UNDERWOOD
In the mountain strongholds of the Alps the Waldensian Christians worshiped God and took refuge from the onslaughts of the Roman power.

purposes; and that language was a machine in the hands of heretics. The geographical position of the sectaries made the danger peculiarly formidable. They occupied a central region communicating directly with France, with Italy, and with Spain. The provinces which were still untainted were separated from each other by this infected district. Under these circumstances, it seemed probable that a single generation would suffice to spread the reformed doctrine to Lisbon, to London, and to Naples.

"But this was not to be. Rome cried for help to the warriors of northern France. She appealed at once to their superstition and to their cupidity. To the devout believer she promised pardons as ample as those with which she had rewarded the deliverers of the Holy Sepulcher. To the rapacious and profligate she offered the plunder of fertile plains and wealthy cities. . . .

"A war, distinguished even among wars of religion by merciless atrocity, destroyed the Albigensian heresy, and with that heresy the prosperity, the civilization, the literature, the national existence, of what was once the most opulent and enlightened part of the great European family. Rome, in the meantime, warned by that fearful danger from which the exterminating swords of her crusaders had narrowly saved her, proceeded to revise and to strengthen her whole system of polity. At this period were instituted the Order of Francis, the Order of Dominic, the Tribunal of the Inquisition. The new spiritual police were everywhere. . . . The path of the heretic was beset by innumerable spies; and the church, lately in danger of utter subversion, now appeared to be impregnable fortified by the love, the reverence, and the terror of mankind."

In those times of misfortune and distress, the eternal hills were the refuge of God's people. "To the woman were given two wings of a great eagle, that she might fly into the wilderness." "So that she might fly to her place in the desert" is the rendering of Goodspeed—the idea being that of taking refuge in a wild and desolate locality, far from pursuit or observation. And it was in

such solitude that for many generations a purer creed was cherished than that which was accepted by Christendom at large. In the fastnesses of the Piedmontese Alps, the Waldenses for centuries held a faith which in its simplicity and nearness to the gospel was diverse from the splendid ceremonialism of the medieval church.

"Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished," remarks Ellen G. White in her work, *The Great Controversy Between Christ and Satan*. "In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

"The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. . . .

"But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. . . .

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their

(Continued on page 14)

trines derived from the ancient Manichees, spread rapidly through Provence and Languedoc. . . .

"The danger to the hierarchy was indeed formidable. Only one transalpine nation had emerged from barbarism; and that nation had thrown off all respect for Rome. Only one of the vernacular languages of Europe had yet been extensively employed for literary

Tradition says this is the tree in the plains of Mamre under which the angels appeared to Abraham, to whom God promised the Holy Land on condition of obedience.



Palestine Given to Abraham

*The Future
of the Holy Land—3*

by
FREDERICK C.
GILBERT

THE patriarch Abraham was so true, loyal, and faithful to his Maker that he became an outstanding character in his generation. After his decease the Lord said of him: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

Because of the courage, trust, and strict obedience of this devoted man, the Lord gave to him a charter, a deed. Here is the pronouncement: "For all the land which thou seest, to thee will I give it, and to thy seed forever." "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Genesis 13:15, 17.

This gift which was proffered to the patriarch was not one in fee simple, it was not an outright gift, to be owned with absolute authority. All of God's gifts to mankind are offered willingly, lovingly, and freely; but they are all given on condition of obedience.

That the Holy Land was given to Abraham's posterity on the basis of obedience is evident from the following Scriptures:

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." Deuteronomy 4:1.

"The land shall not be sold forever: for the land is Mine; for ye are strangers

and sojourners with Me." "Ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety." Leviticus 25:23, 18.

They were to have no fears of being molested by the surrounding peoples, for the Lord gave them assurance He would preserve them. It is written:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice. . . . But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, . . . and the Jebusites: and I will cut them off." Exodus 23:20-23.

If the posterity would continue to remain loyal, abundant blessings and mercies would constantly be showered upon them. These blessings were included with the gift of the land. The Scriptures declare:

"If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all

these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." Deuteronomy 28:1, 2.

A long list of blessings was enumerated. Verses 3-14. Not a single need of the people, either at home or abroad, was omitted. Every conceivable gift which the household could possibly hope for was assured them. Every demand would be provided by day and by night, in summer or in winter, in the dry or the wet season. They would be so abundantly supplied by the gifts of heaven in this land, that it was said of them:

"All people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." Verse 10.

If the nation constantly traversed the path of obedience and loyalty the Lord mapped out for them, all peoples of the earth would be attracted toward them, so thereby the nations would be led to glorify the God of heaven.

To encourage them constantly to heed the voice of God, this promise was given them:

"The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the command-

ments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them." Verses 13, 14.

God was so willing to certify to the descendants of Abraham that He would comply with every promise made to their progenitor—if they would heed His voice—that He made a covenant which He confirmed with an oath. It is written:

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Hebrews 6:17, 18.

By His word and by oath the eternal, unchangeable God gave assurance that He would, without fail, verify every promise made to faithful Abraham and his posterity.

The ancient method of obligating two parties by a covenant with an oath is expressed by the prophet Jeremiah in these words:

"And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they cut the calf in twain, and passed between the parts thereof." Jeremiah 34:18.

An eminent writer, referring to this custom, makes this interesting observation:

"The patriarch begged for some visible token as a confirmation of his faith, and as an evidence to after-generations that God's gracious purposes toward them would be accomplished. The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement. By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies, and laying the pieces a little distance apart. . . . This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. Watchful and steadfast, he remained beside the carcasses till the going down of the sun, to guard them from being defiled or devoured by birds of prey. About sunset he sank into a deep sleep; and, 'lo, a horror of great darkness fell upon him.' And the voice of God was heard. . . .

"As a pledge of this covenant of God with men, a smoking furnace and a burning lamp, symbols of the divine presence, passed between the severed

victims, totally consuming them. And again a voice was heard by Abraham, confirming the gift of the land of Canaan to his descendants."—*Patriarchs and Prophets*, page 137.

What a condescension on the part of the Almighty to enter into such an agreement with a man, in order to assure him that the promise would be fulfilled, if his posterity would only conform to the divine requirements! Was it possible for heaven to offer greater evidence or encouragement? What remarkable inducements were held out to the people to be true and faithful to Him!

Consequences of Disobedience

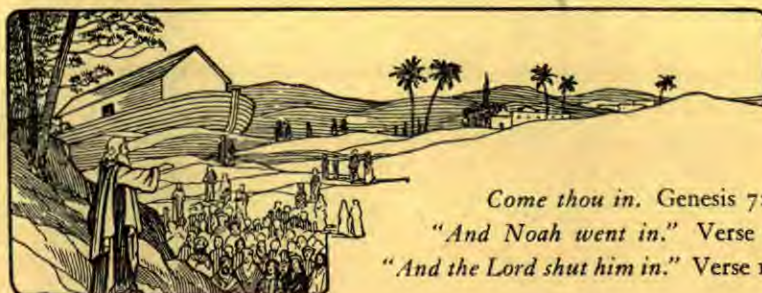
However, the Lord did not fail to point out to the nation what might happen to them and to the Holy Land, should they fail to give heed to the commands and judgments of the Lord. Says the Scripture:

"But if ye will not hearken unto Me, and will not do all these commandments; and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you. . . . I will set My face against you, and ye shall be slain before your enemies." Leviticus 26:14-17.

"I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Verses 31-33.

God promised to give the people whatever help was necessary to enable them to be obedient. He wanted them to know

(Continued on page 14)



Come thou in. Genesis 7:1.
"And Noah went in." Verse 7.
"And the Lord shut him in." Verse 16.

Shut In With God by A. A. ESTEB

NOTICE the complete provision on the part of God; the perfect response on the part of man; and the result of this co-operation.

God knew of the coming disaster and prepared for it. Every provision for man's safety and happiness was made—all conditional, of course, upon man's obedience and acceptance. Refuge from the storm; feed for the famine; companionship for the journey. God was inside the ark when He said, "Come thou . . . into the ark."

"And Noah went in." Noah accepted the saving invitation. He didn't quibble or cavil. He obeyed and obtained the reward which obedience always brings. He "went in." He went into the ark of safety for refuge, for food, for fellowship—for blessings which God alone could give. Thus Noah entered into the saving plans of God. He entered into the will of God, into the promises of God; into the provisions of God; into the peace of God.

"Noah went in," "and the Lord shut him in." Shut in with God! Shut away from the world. Shut away from the sin and the contamination of the world. Shut in to enjoy perfect peace and fellowship with God—grateful to Him who had "delivered us from so great a death." 2 Corinthians 1:10. Shut in to partake of the only food supply in the world. Shut in with absolutely no desire to get out. Shut in with God.

Reader, can you hear the call of God this moment? Can you hear this loving, saving invitation, "Come in"? Then enter in. Enter into the ark of safety. Enter into the peace of God. Enter into all the rich, abundant provisions of God.

Out of the Book God speaks to you, saying, "Come in." May God shut you in with Him this day. Find in His word your refuge, your strength, your daily manna, your "everlasting consolation."



May Christians Sin



Because

They Are SAVED?

Grace and Law in the Balance of Life

by

EDWIN R. THIELE

IF THE Christian has a part to perform in the work of sanctification and redemption, it must never be supposed that it is through his own effort alone that he brings about his entrance into the kingdom of God. Salvation after all is not achieved by the works of man but through faith in the grace of Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." "Therefore we conclude that a man is justified by faith without the deeds of the law." Ephesians 2:8-10; Romans 3:23-25, 28.

These words of Scripture emphasize a vital point in the plan of salvation; namely, that this is brought about by Christ and by man's faith in His propitiatory sacrifice. Man does not save himself by any merit or any good deeds of his own. The fiat of heaven is: "The soul that sinneth, it shall die." "The wages of sin is death." Man has sinned and has thereby incurred the penalty of death. From the payment of that penalty there is only one way out, and that is to accept the sacrifice of Him "who His own self bare our sins in His own body on the tree, that we, being dead to sins,

should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

If, then, man is to be saved by faith in the grace of Christ and not by any righteous works of his own, are we to conclude that the Christian needs to pay no attention at all to his deeds, and that he need have no concern for that law which defines what is sin? Inasmuch as he has a Saviour who will save him from sin, is therefore license given to him to sin as he will, with the assurance that Christ will save him regardless of what his deeds may be? The scriptural answer is clear and to the point: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God. . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "What shall we say then? Is the

law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'" "Wherefore the law is holy, and the commandment holy, and just, and good." "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." Romans 6:12-16; 7:7, 12; Hebrews 10:26, 27.

The man who is saved will be a righteous man. He will be righteous because he has been freed from sin. There will be in heaven no such thing as a righteous sinner, no such thing as a sinful saint. Those who enter the mansions of the redeemed will be there because after they had been sinners Christ forgave their iniquities; because He placed on them His robe of spotless righteousness, because He pointed out to them the way of life in which they ought to walk, and because they accepted that way. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "If ye love Me, keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." "Blessed are they that do His commandments,

COMING NEXT WEEK

in addition to the regular features:

WHAT THE ARMY DRINKS	F. C. Carrier
SON OF GOD AND SON OF MAN	Jesse C. Stevens
THE SPANISH ARMADA	Gwynne Dalrymple
THE HOLY LAND DEFILED	F. C. Gilbert
PURPOSE PLUS PERSEVERANCE	Adlai A. Esteb
GOD CAN HELP YOU	Edwin R. Thiele
PRESS CLOSE TO GOD	N. P. Neilsen

that they may have right to the tree of life, and may enter in through the gates into the city." 1 John 1:9; 2:1, 2; John 14:15, 21; 1 John 2:6, 7; 3:4, 5; Revelation 22:14.

The teaching of the Scriptures concerning the relationship of God's law to the plan of salvation is the same in the Old Testament as it is in the New. As God's law is a transcript of the character of God, so is it a perfect picture of what is to be the character of the man of God—of how he is to think and how he is to live. Sinful man does not obey that law, he does not love its precepts. But the man who has turned away from the world, and is endeavoring to serve the God of heaven, loves and respects the commandments of God's holy law. Its precepts become the fundamental principles of his life. He loves that law because he loves God. He lives out that law because he lives out the life of God.

"Blessed are the undefiled in the way, who walk in the law of the Lord." "They also do no iniquity: they walk in His ways." "With my whole heart have I sought Thee: O let me not wander from Thy commandments." "Open Thou mine eyes, that I may behold wondrous things out of Thy law." "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight." "Let Thy mercies come also unto me, O Lord, even Thy salvation." "So shall I keep Thy law continually forever and ever. And I will walk at liberty: for I seek Thy precepts." "And I will delight myself in Thy commandments, which I have loved." "O how love I Thy law! it is my meditation all the day." Psalm 119:1, 3, 10, 18, 34, 35, 41, 44, 45, 47, 97.

No sinful man loves the law of God nor does he live in harmony with its precepts. But a man who has experienced the saving power of Christ, whose heart God has touched, and who has been made over by God into a "new creature," does live in harmony with the principles of God's holy law. He does this because in the process of conversion God takes His law and writes it within the human heart. This is indeed the process whereby sinful man becomes transformed into the image of a pure and holy God. This and this alone is true conversion. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in

My statutes, and keep Mine ordinances, and do them." "I delight to do Thy will, O My God: yea, Thy law is within My heart." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." "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. For whatsoever is born of God overcometh the world." Jeremiah 31:33; Ezekiel 11:19, 20; Psalm 40:8; James 1:25; 1 John 2:3, 4; 5:2-4.

Why God Became Man

(Continued from page 6)

not be God only, but also man. The Substitute must identify Himself with man whom He is to redeem. First, He must live a sinless life for man (Romans 8:1-4); and second, He must die for man; for "the wages of sin is death." Romans 6:23. He must take man's place and be "numbered with the transgressors." Isaiah 53:12. He must be made "sin for us." 2 Corinthians 5:21. He must "taste death for every man." Hebrews 2:9.

This must be if He was to save man from the penalty of sin, death.

A divine person cannot die; hence it was necessary for the Substitute to become man, still retaining His divine nature, that He might pay the penalty of sin in man's stead. So we read of Christ: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14, 15.

Therefore He must make that mysterious and, to mortals, incomprehensible transition from the form of God to the form of man, which is called the "incarnation," meaning "becoming embodied in the flesh," or "assuming bodily form." This transition is forcibly expressed by the apostle Paul in his epistle to the Philippians:

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:5-8, A. R. V.

Jesus was therefore the Son of God



Test Your Bible Knowledge

Check Your Answers by Referring Back to the Study Paragraphs on Page Seven



1. Write False or True after each statement in the space provided.

- A child can readily understand some parts of the Bible.
- The Bible is different from other books.
- It is a book that is simple, yet deep.
- It is best to disregard God's study instructions.
- It is hard, in fact, impossible, to understand the Bible immediately.
- God teaches us a little at a time.

2. Check under Yes or No:

- God will teach His will to the person who will do it.
- We should study the Bible without reverence and prayer.
- When we search for the truth as for "hid treasure," God has promised we shall find it.
- The Bereans read the Scriptures now and then.
- The believers at Berea were satisfied with hearsay.
- They are called "noble" because they disregarded the Bible.

3. The first ten books of the Bible are:

- | | |
|--------|--------|
| G..... | E..... |
| L..... | N..... |
| D..... | J..... |

J..... R.....
1 S..... 2 S.....

4. False or true:

- One of the works of the Holy Spirit is to bring things to our remembrance.
- God will give us the Holy Spirit for us to use as we please.
- We cannot comprehend the Scriptures unless the Holy Spirit gives us understanding.
- The Holy Spirit and the Bible work together, hand in hand, for man's benefit.
- Prophets, in olden times, spoke and wrote their own ideas.
- The Bible is profitable to us because it reproves us of our wrongdoing (sins).

5. Check Yes or No:

- The Bible requires careful thought and study.
- We get out of Bible study about what we put into it.
- The Bible is the world's second most important book.
- "How to be saved from sin," is man's most vital subject.
- The Bible is the Book that teaches us how to be saved.
- God, in the Bible, tells us how to study His Book.
- We can learn all about the Bible with one or two readings.

in human form when He was here on earth. From the highest place in the universe of God He stepped down to the lowest, to die the death of a common malefactor.

What a sacrifice this was on the part of the Son of God in order to be man's Saviour! It would have been almost an infinite humiliation for Him to have laid aside His divine form and to have clothed Himself in flesh before man fell, —while man was still in his Edenic purity,—but the Son of God "was manifest in the flesh" (1 Timothy 3:16) after humanity had been scarred and marred by the curse of sin four thousand years.

Of this we read, "For verily He [Christ] took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor [help] them that are tempted." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 2:16-18; 4:15.

To the Romans Paul wrote: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 3, 4. Like every child of Adam He accepted the results of the working of the great law of heredity, and He triumphed over sin in that kind of flesh where sin had reigned and was triumphant. This He did that He might live in us by His Spirit a life of victory over all the sins to which flesh is heir. His victory may be ours by faith in Him.

Given to Abraham

(Continued from page 11)

how kind and loving He is, so that they would be delighted to please Him. It is written:

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." Deuteronomy 6:24.

Nevertheless, the people were warned that if they failed to give heed to the voice of the Lord, but turned aside from following His counsels, they must meet the results of their disobedience. The land which was so freely presented as a gift would be taken from them, and they would be dispossessed of its benefits and blessings.

In the Wilderness

(Continued from page 9)

faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy, there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and His honor.

"Behind the lofty bulwarks of the mountains,—in all ages the refuge of the persecuted and oppressed,—the Waldenses found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith."

Thus during many generations the light of truth was kept burning, however dimly, among the mountains of central Europe. Thus, ignored by the great of the world, or noticed only to attract their scorn and arouse their persecuting fury, the church in the wilderness marched on her solitary way. She was truly separate and apart, in the world but not of it, despised and afflicted as was her divine Lord in the years of His earthly sojourn. Yet she was the true church, rather than her splendid rival seated upon the seven hills. She held the true faith. She was Christ's.

No Religious Monopoly!

(Continued from page 5)

the constitution of the nation guaranteed freedom of worship, and promised to investigate. With some officials an "investigation" into cases of this sort may last a day or indefinitely, depending on whether or not they wish to abuse their power. In this case, when the native Protestant believers met in small

SIGNS OF THE TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITOR . . . ARTHUR S. MAXWELL

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I. J. WOODMAN, Circulation Manager.

groups in private homes at the week end to read the Holy Scriptures and pray that God would intervene and grant them freedom to worship in their own churches, they were arrested and jailed. Some were fined and incarcerated as punishment. A tight-fisted dictator was then in control of the country, and a rigorous censorship over the press kept the people from answering the infamous charges published against the Protestants. After some months, however, the situation changed, and freedom of worship was restored. Similar experiences could be mentioned.

In the United States the Roman hierarchy says: "The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected." In Latin America she demands the very opposite.

Latin America has never been, is not, and never will be wholly Roman Catholic. The history of these countries, as well as the records of the papal synods and the Spanish Inquisition, show that there have been religious minorities in Latin America ever since colonial times, and some of them have suffered the most harrowing persecution under the union of church and state.

In Latin America there are approximately 18,000,000 pagan Indians between the Rio Grande and Tierra del Fuego. Many of these have never so much as heard of the gospel of Jesus Christ. Fortunately, Latin-American and foreign missionaries of the evangelical faith have taken to many of the tribes their first knowledge of the Lord Jesus Christ. Many of them for the first time have received the Holy Scriptures in their native tongue, thanks to the efforts of the Bible societies of the United States and Britain, and to the contributions made by Latin-Americans and foreigners for that purpose.

There are many millions of Latin Americans who are not Roman Catholics. Many of these, it is true, were taken by the priests and baptized as helpless

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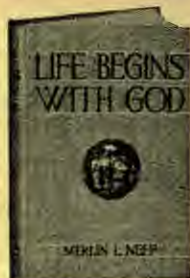
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babes, who could neither understand the meaning of the rite nor comprehend the teachings of the Roman Church. The papal prelates claim them as Rome's children, but they do not acknowledge her claims. They are indifferent, in most cases, to religion. Some are avowed skeptics, others are agnostics, some atheists, some theosophists, some spiritists, some materialists, some freethinkers, and some make liberalistic philosophy a sort of religion.

Perhaps half, or a little more, of the Latin Americans really profess to be Roman Catholic. There are many Jews and Orientals in Latin America who still cling to their racial beliefs in religion. There are a few million Protestants, and many more sympathizers with them, scattered throughout the Latin-American countries. Part of these are the fruitage of foreign missionary work. Most of them are the results of the witness of Latin-American Protestants, who are earnest and active. Many immigrants of Protestant faith from Switzerland and Germany have settled permanently in Latin America, as many Roman Catholics from Ireland and Italy have come to make the United States their home. From the British and Dutch West Indies many thousands of Protestant colored people have settled in Central America all the way from Venezuela to Mexico, to work in oil fields, the sugar cane and banana plantations, as well as the United States labor projects in the Canal Zone.

The Latin-American people are a democratic and liberty-loving group of nations, and their battle for freedom has been a heroic one. They have largely followed the pattern of democracy laid by the United States, instead of the example of Spain and Portugal. The Roman hierarchy does not voice the sentiments of the masses of the people, and it is certain that, given a fair chance to study the matter, they would never vote for a state-supported monopoly of Roman Catholicism to be clamped down over their minds and hearts.

Evangelical Protestantism has always demanded religious freedom for all—for Roman Catholics, for Jews, and for those of other faiths. To betray this principle now would be fatal to the cause of religious liberty for the world at large. The right that Protestants have to preach and teach the gospel to all men everywhere is as sacred as is that of Roman Catholics to preach their views. We must not consent to the establishment of a Roman Catholic religious domination over the millions of people in Latin America. The religious minorities of Latin America need the loyal support of their fellow men in the United States who love liberty.



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Just as the sun illuminates the world, so foreign missions are lighting many benighted lands today.

The FRUITAGE of Modern Missions

FOR a number of years some persons, in the church and out of it, have been hostile to foreign missions. They have pleaded that since there is enough missionary work to be done at home—and there is no denying that—it is inexpedient to send missionaries to foreign lands. But the missionaries and those who supported them have answered that Christ commanded His disciples to “go . . . and teach all nations,” and, besides, they have said that taking the gospel to the whole world should not be deferred until the Western nations become perfect.

The wisdom of this course has long since been apparent to many, but it is only recently that prominent American spokesmen have called attention to the salutary effects of foreign missions upon international relations. About two years ago, Mrs. Clare Booth Luce, dramatist, lecturer, and now Congresswoman from Connecticut, returned from a trip to China with the pronouncement that the Chinese were our friends because of the

“A Reservoir of Good Will”

by

WILLIAM C. KERNAN

missionaries we had been sending to them all these years. And only last month Wendell Willkie, reporting to the nation on his trip around the world, said that “there exists in the world today a gigantic reservoir of good will toward . . . the American people.” First on the list of causes for the existence of this reservoir of good will Mr. Willkie placed “the hospitals, schools, and colleges which Americans—many of them missionaries—have founded in the far corners of the world.”

In short, the work of our missionaries is bearing fruit. It is creating good will at a time when good will and international understanding are at a premium. To be sure, this is not its only fruit. But it is a very important one at the present time.

It could not have been otherwise. For the missionaries went to those foreign lands in the service of God and man. They carried no racial prejudices with them. They knew men not as black or yellow or brown, but only as men, God’s children and their brothers, who needed the gospel of Christ. In their hospitals men with black skins received all the help and all the tenderest attention that the missionaries could give them. And in their schools and colleges yellow children and young people were patiently instructed with all the skill that the missionaries could command. In their churches all were welcome. They were breaking down the prejudices that separate men. They were building up a reservoir of good will.

We can learn from them. The missionaries interpreted Christianity, and the best that is in America, to their neighbors in other lands. At the moment we have the opportunity to do the same thing for our neighbors at home. It is more than an opportunity. It is a responsibility.