

# SIGNS OF THE TIMES

FOUNDED 1874

THE WORLD'S PROPHETIC WEEKLY

## Ten Eternal Words

THE CHARACTER OF GOD AND  
OF HIS GOVERNMENT REFLECTED  
IN THE DIVINE LAW

WILLIAM G. WIRTH

**W**HAT is the moral and spiritual law which all Christendom recognizes as the criterion of its conscience and conduct? It is that which appears on banners in many a Sunday school and Sabbath school—the Ten Commandments. It is generally admitted by all Christians that its rules should be obeyed. Instinctively we feel that these ten precepts find response in our higher spiritual nature. One Christian leader well expresses it: "One cannot be fully Christian and be disloyal to the Ten Commandments."

Yet, strangely enough, not a few persons are hazy in their understanding of the claims of the Decalogue on them. Some view it as temporary in its duration, as something that *was* connected with the Jews in Old Testament times, but that is of no particular value now in the Christian dispensation. This could not be, for if the Ten Commandments sum up the demands of the divine government upon us, they must of necessity be as eternal as God Himself.

The Scriptures indisputably reveal this, for in the forceful language of Paul we read: "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." Romans 7:7. John echoes this truth when he writes: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

The Ten Commandments cannot be abrogated, for "the works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

What kind of government would it be that had no abiding law for the conduct of its citizens? We know the government of these United States by its Constitution, and as long as this nation stands, the Constitution will and must stand. It is axiomatically true that none of us would want to live where people did as they pleased without legal restraint, where violence, theft, and crimes of every description flourished without governmental control. We would be driven to the establishment of government by law in self-defense and self-preservation, or be left to perish in our own anarchic lawlessness.

Dwight L. Moody well declares: "If God created this world, He must make some laws to govern it. In order to make life safe, we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this [the Ten Commandments] is God's law. It has come from on high, and infidels and skeptics have to admit that it is pure."—*Weighed and Wanting*, page 11.

Since the Decalogue is eternal, we can understand why, before Sinai, Abraham obeyed it. God told Isaac, Abraham's son, that "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. We can see why Jethro gave his son-in-law Moses the counsel: "Thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." Exodus 18:20. Since sin is the transgression of God's law, and Paul states in Romans 6:23 that "the wages of sin is death," then from the creation of the world we have been under the jurisdiction of the Ten Commandments, for the apostle says: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Romans 5:14.

It is true that *officially* the Decalogue was given Israel of old at Mount Sinai. The record of this majestic event we find in Exodus 19 and 20; but that God's people knew the Ten Commandments and were expected to observe them before Sinai we have abundant witness in the account given in a previous chapter of the book of Exodus. See Exodus 16:4, 5, 26-28.

To impress upon His people then—and upon His people today—the solemn and sacred responsibility they owe to heaven's law, God wrote the Ten Commandments upon two tables of stone, thus emphasizing the enduring reign of its jurisdiction upon men and the divine authority of its support and sanction. "The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exodus 24:12. "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two

tables of testimony, tables of stone, written with the finger of God." Exodus 31:18. What depth of meaning is expressed in the giving of the Ten Commandments in awe-inspiring, majestic glory! "It came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Exodus 19:16-18. "This is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them." Deuteronomy 33:1, 2.

The Decalogue is the revelation of God's will, the transcript of His character, the perfection of His Spirit. A government is known by the nature of its laws. We know the beneficent freedom of the United States through its honored Constitution. "The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring forever: the ordinances of Jehovah are true, and righteous altogether. . . . More-

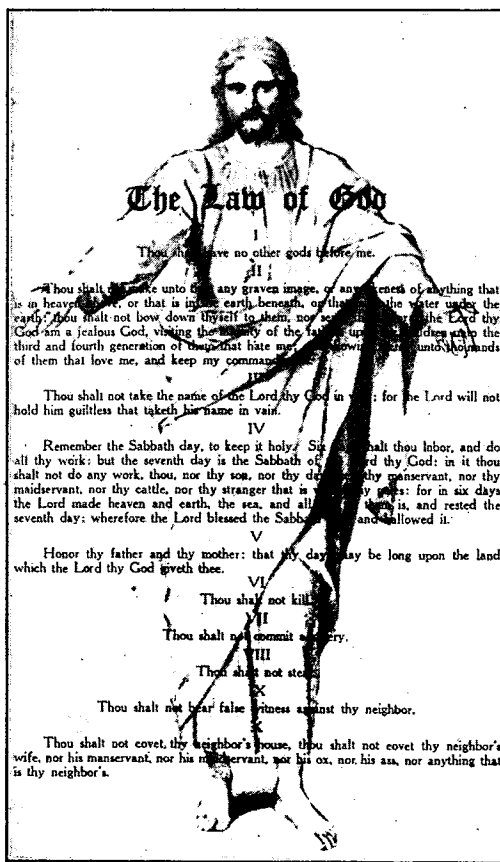
over by them is Thy servant warned: in keeping them there is great reward." Psalm 19:7-9, A. R. V. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

How can we deny our duty to observe the Ten Commandments? "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" Deuteronomy 10:12, 13. "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.

Small wonder is it that Christ in the Sermon on the Mount declared: "Think not that I am come to destroy the law, or the prophets: I came not 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.

And with what resounding force through the centuries have we heard Paul's confirmation: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. Pointedly John writes: "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. But whoso keepeth His word, in him verily is the love of God perfected." "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 2:3-5; 5:2, 3.

"Come ye yourselves apart, . . . and rest awhile." All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. . . . We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.—E. G. White.



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# The DAY of VICTORY



*Millions Find Comfort and Hope in the  
Promised Advent of Christ*

by JULIUS L. TUCKER

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.

This promise of Jesus Christ is perhaps the sweetest and most hopeful of all the promises in the Bible. Millions of God's children have found comfort and solace in it. It is universally known and cherished as the "blessed hope." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The return of Jesus is the crowning act in the drama of God's plan for human redemption. It is the one and only solution to a troubled world's ills.

All the Bible writers had their eyes on this glorious event. The promise of Christ's second coming and the accompanying experiences are mentioned so frequently that the subject becomes the Bible's predominant theme.

The second coming of Jesus holds the answer to every problem. His promise, "I will come again," makes the lonely heart sing, and is comfort for those who mourn. When Jesus comes, there will be a time of joy no pen can fully describe.

"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.

At His coming, Jesus will gain the final victory over death. "The last enemy that shall be destroyed is death." 1 Corinthians 15:26. The saints of all ages will respond to His resurrection call. He will call, and they will answer. Job 14:15. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." Isaiah 25:8.

Every heart has known its sorrow; every home has had its vacant chair. But we sorrow not without hope, for "the Lord Himself shall descend from heaven with a shout: . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds,

to meet the Lord in the air." 1 Thessalonians 4:16, 17.

When Jesus comes, He will crown His saints with immortality—eternal life. Paul wrote of this experience in these words: "We shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For . . . this mortal must put on immortality." 1 Corinthians 15:51-53.

What a shout of victory will go up in that glad day! "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Verses 54-57.

What greater incentive to godly living is there than the promise, "I will come again"? What an urge to faithfulness in service!

It can't be long now until the goal of our hopes is realized and faith gives place to sight. "Yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.

That which stands between us and our Lord's appearing is an unfinished task. There are unwarned millions of earth whom Jesus loves that do not know of His power to save and of His infinite love. We must tell them the story, that they, too, may share in His eternal plan.

This is an age when great and mighty things are achieved quickly. Centuries seem to converge into days. The mechanical means for a speedy heralding of the gospel of Christ are in our hands. With the speed of light, God's word can now be sent to the ends of the earth. God declares: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9:28.

When the "blessed hope" dominates the thinking, the planning, the praying, the giving, and the energy of His professing children, God will be able to do mighty things through them.

Christ is coming! Let this be the theme of our conversation, the keynote of every sermon. It is the climax of the gospel. It holds the answer to all our hopes; it brings the end of the cruel reign of sin. It ushers in everlasting peace. It is the only permanent solution to the international problems which the best of men have been impotent to cope with. (Continued on page 6)



## Till Jesus Comes

MARGUERITE M. JASPERSON

*I saw a youth with soul aflame,  
As to life's parting ways he came,  
Pause just a moment to behold  
The glittering pleasures of sin's road.  
A moment, then he grasped the cross,  
And counted all of earth as loss.  
His aged father urged him on,  
"Be faithful, son,  
Till Jesus comes."*

*I saw a missionary stand  
Upon a stormy ocean strand.  
His eyes looked back to home and friends,  
His soul looked forward to earth's ends.  
With perils of the deep before,  
With perils of a foreign shore,  
His lips took up the words so oft  
Repeated o'er,  
"Till Jesus comes."*

*I saw a lonely woman stand,  
With tear-dimmed eyes and trembling  
hand,  
Beside a mound upon a hill,  
A lovely spot, so calm and still.  
She thought of happy days lived o'er,  
She thought of lonely years before;  
But still she grasped the tender words,  
And softly said:  
"Till Jesus comes."*

*An aged soldier of the cross,  
Whose soul long years had purged of  
dross,  
Sat facing life's descending sun,  
Her little day was nearly done.  
And her voice, too, caught up the strain  
So oft repeated in His name,  
"I'll faithful be  
Till Jesus comes."*

*O precious words! How much they hold  
For young and strong, for weak and old;  
In manhood's golden hour of youth,  
In sorrow's search for hope and truth.  
From dawn of day till set of sun,  
From youth's bright hours till life is done,  
We'll loyal be  
"Till Jesus comes."*

# HUNGRY AND THIRSTY FOR

# God



*"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.*

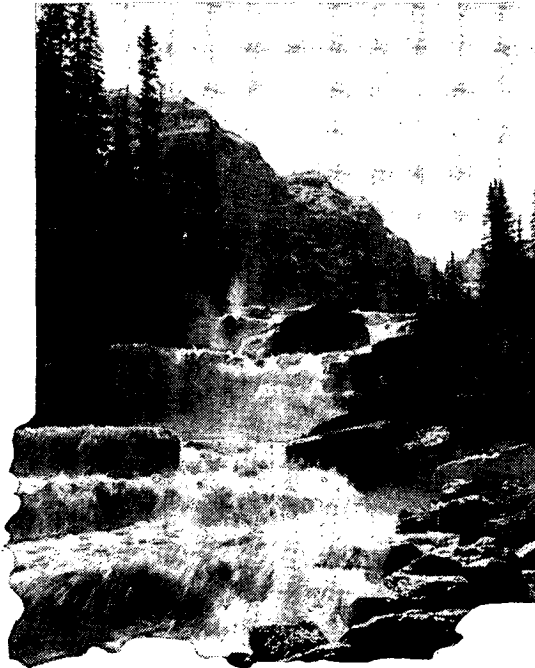
by

H. H. MATTISON

USUALLY hunger and thirst are not a blessing. We consider them a curse. Jesus says that hunger and thirst after righteousness is a blessing. Have you ever truly experienced the pangs of hunger, the miseries of thirst? I thought I knew what it meant to be thirsty until two years ago; then I knew. It was a hot day in the middle of one of India's cruel summers. Two missionary families had a journey of seventeen miles to make by foot over three ranges of low mountains. Much of the country we were to pass over was barren, and though there were wells of water along the way, we realized that the water was unfit to drink. We were not prepared to run the risk of cholera or amoeba, so we provided ourselves with a supply of drinking water. We figured on a half gallon per person. However, one of the coolies thought his load was too heavy. When he caught up with us, one gallon of water was gone.

The day seemed extra hot, and by the time we reached the halfway mark of our journey, our water supply was almost exhausted. Although we used what remained sparingly, we were a long way from the railway station when our last cup of water was consumed. On coming over the last range of mountains, we came down into a valley in which were stagnant pools of water. The sight of it tantalized our thirst, but we pushed ahead to where fresh, pure water could be had. The hot sun had boiled practically all the moisture out of our bodies. Talking became difficult. Our mouths were parched. We thought of the ice-cold soda water at the station only five miles ahead.

Slowly, laboriously, foot by foot, we marked off those long miles, through beds of hot sand and over the hard soil baked as only the hot Indian sun can bake it. Finally in front we could see the station. Only three more miles, said the coolies, then two, then one, and then we measured it by halves, quarters, yards, and feet. The journey



SOIBELMAN

ended, and we were able through parched lips to make known our wants to the soda water vendor. Lemon sodas we ordered, with plenty of ice. Never before had the vendor found such good customers, and never before or since has a cold drink tasted so good. Four bottles each we counted after satisfying our thirst. I thought of our text, this wonderful beatitude of the Master, that those who hunger and thirst after righteousness shall be filled.

A friend was once visiting in my home in India, and he called for a drink of water. I thought he might be thirsty, and he was; but he did a strange thing with the glass of water I gave him. He began to sip it, taking only a small amount of the liquid at a time, all the while talking about various things. After fifteen or twenty minutes, when his glass was only one fourth empty, I suggested that I take it if he didn't want the rest of it. He affirmed that he did want it, but that he liked to sip water. Then he remarked that he learned to sip water in Turkey during World War I. I pressed him for the story, and this is what he told me:

He was with the British army near the Dardanelles, and when the Turks finally retreated, they poisoned every well and spring of water in the country. At best, water was scarce, and to supply a whole army with drinking water in such a place was no small task. Even though the weather was terrifically hot, water was rationed to one and a half cups a day. That was their supply, and the order was to march. Those of the army who drank their ration in one or two gulps were finally left by the way. Only those who learned to sip their supply

were able to carry on. Finally, said my friend, they came to a river. There was water flowing in abundance, but the order was to refrain from drinking a drop until the water of the river was tested. The officers feared that the water at the edge of the stream had been poisoned. The sight of the water infuriated the men. My friend said that he had never seen men so close to mutiny, and had not the order soon come through for them to drink, the results would have certainly been mutiny.

There are souls today who have journeyed long through the wilderness of sin, who are thirsting after righteousness. What is righteousness? Righteousness is holiness, likeness to God; and "God is love." 1 John 4:8. Righteousness is conformity to the commandments, for all of His commandments

are righteousness. Psalm 119:172. Righteousness is love, and love is the light and life of God. The righteousness of God is embodied in Christ. We receive righteousness when we receive Him.

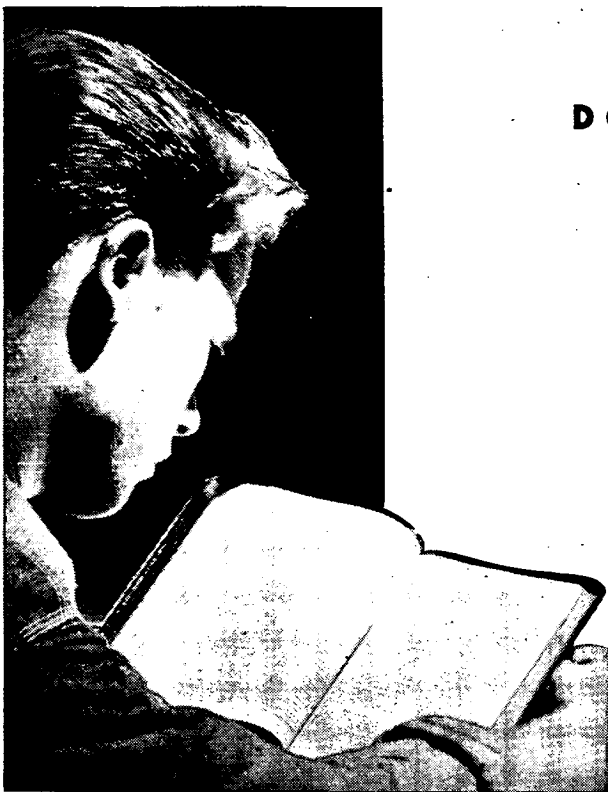
Says the prophet Isaiah: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . without money and without price." Isaiah 55:1. Have you tried other things and been disappointed?

But you say: I would accept Jesus were it not for the fact that I wish to have a good time. I want to live life to the full while I am young. Perhaps when I am old I shall consider being a Christian, but not while I am having fun. I pity the person who doesn't want to live life to the full.

Every message of Jesus is for those who want to live. He says of Himself in Matthew 22:32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." And again in John 10:10: "I am come that they might have life, and that they might have it more abundantly." Jesus does not deprive anyone of living an abundant life. By following Jesus, man's dearest Friend, you may have the best pleasures of life and know true happiness.

Solomon tried everything under the sun, and he punctuated the account of his experiences, as recorded in the book of Ecclesiastes, with this oft-repeated expression: "vanity and vexation of spirit." The gathering of money, building of houses, planting of vineyards, drinking of wine, all ended in disappointment, in "vanity and vexation of

(Continued on page 6)



LAMBERT

DOES ROME STILL FEAR THE

# Bible?

*Has the Papacy's Attitude to the Scriptures Really Changed?*

*Fourth in the Series  
"Rome and the Bible"*

by W. L. EMMERSON

THE reason why the Roman Catholic Church has consistently endeavored to keep the Bible out of the hands of the laity down through the centuries is not far to seek. It is obviously because, when the Bible is studied, the traditions of Rome are immediately seen to be contradictory to the express teaching of Scripture.

If a Catholic begins reading the Bible and comes to the statement, "There is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2:5), he is bound to wonder where the priests got their teaching about the mediation of Mary, which occupies so prominent a place in Roman Catholic devotions.

If he observes that death in the Bible is commonly referred to as a "sleep," he will begin to question what the priest tells him about souls in purgatory, and to ask how Mary and the saints, if resting in unconscious sleep, can possibly hear the prayers he is taught to offer to them.

Again, if he reads the Ten Commandments in an accurate translation of the Bible, he will discover that the second commandment forbids the worship of images. He will immediately recall that in his Catholic catechism this commandment is omitted and the tenth commandment is divided into two to make up the number to ten. Naturally, he will want to know who tampered with the commandments in this way, and why.

Reading about the ministry in the Bible, the Catholic will learn that "a bishop" should be "the husband of one wife," and he will be constrained to inquire why his church lays down the inviolable rule that a priest must be celibate.

As he reads on he will discover more and more statements of Scripture which absolutely contradict the teachings of the Catholic Church, and his doubts about Catholic dogma will rapidly grow.

The Church of Rome only too vividly remembers that it was the accidental discovery of a Bible in the monastery library at Erfurt that led Luther along this very road and started the Reformation in Germany. And Cardinal Wiseman, not many years ago, frankly confessed that the greatest menace is still the open Bible. In his lectures on the "Principal Doctrines and Practices of the Catholic Church," he says:

"The history in every single case of Catholics going over to the Protestant church is simply this: That the individual by some chance or other, possibly through the ministry of some pious person, became possessed of the word of God, of the Bible; that he perused the Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory or the worship of images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him and endeavors to convince him that he should shut up the Book that is leading him astray; he perseveres, he abandons the communion of the church of Rome . . . and becomes a Protestant."

Here, from the mouth of a Catholic cardinal, is given the reason why Rome all down the centuries has vehemently proscribed the laity's reading of any Bible without explanatory notes, and particularly the Protestant Bible which, by its fearlessly accurate rendering of the original so vividly reveals the un-Biblical character of Roman Catholic teaching and practice.

But while the highhanded methods of medieval Catholicism proved effectual in curbing all but the boldest spirits, the tragic revolution in France and the subsequent growth of democracy in nineteenth-century Europe made Rome realize that she could no longer hold in check the increasingly independent masses by force.

It was evident that the policies of the past would have to be modified if the papacy was to survive. And the pope who made it his supreme concern "to bring about a reconciliation between the papacy and modern states" was Leo XIII, whose pontificate (1878-1903), Father Joseph Bernhart has called "the most efficacious . . . since the sack of Rome."—*The Vatican as a World Power*, page 371.

One of the ways in which Leo set about restoring the waning prestige and power of the papacy was by the issue of a series of encyclicals or letters, explaining and defending Catholic teaching in the sphere of politics, economics, and religion.

The attitude of the Vatican to the political questions of modern Europe, Leo set forth in such encyclicals as *Immortale Dei*, on the "Christian Constitution of States" (November 1, 1885); *Libertas Praestantissimum* or "Human Liberty" (June 20, 1888); and *Graves de Communi* or "Christian Democracy" (January 18, 1901).

The economic policy of the papacy was explained in the important encyclical, *Rerum Novarum*, on "The Condition of the Working Classes" (May 15, 1891), which earned for him the title, "The Workingman's Pope."

Then, among the letters dealing with purely religious questions, Leo wrote the encyclical, *Providentissimus Deus* (September 30, 1893), which the Vatican radio recently described as "the Magna Charta of Biblical studies among Catholics."

Therein Leo accomplished a most skillful *volte-face* on the question of Bible reading by urging both priesthood and laity to an eager and reverent study of "this great arsenal of heavenly arms."

As a special incentive to Catholics to begin reading their Bibles, Leo granted "to all the faithful who read the Holy Gospels for a quarter of an hour each day, an indul-

gence of three hundred days; and to those who follow this practice for a month, a plenary indulgence on any day within the month on which they approach the sacraments and pray for the intention of His Holiness."—Quoted from *Why Catholics Should Read the Bible*.

With the political and economic program of the papacy laid down in the new encyclicals, we are not here concerned, but in the sphere of religion, Leo was evidently convinced that the time had come to "pipe down" on the Bible prohibitions of his predecessors. Instead, a Bible promotion campaign was to be launched which would deceive Protestants into thinking that modern Rome was "different" from Rome of the Middle Ages, and so facilitate the recovery of her spiritual influence.

Subsequent popes followed the clever lead of Leo XIII in acclaiming the virtue of Bible study. To the Catholic Truth Society, which had begun circulating Scripture portions in Britain, Benedict XV wrote:

"It was with not little gladness of heart that the Holy Father learned of the work of the society and of its diligence in spreading far and wide copies of the Holy Gospels, as well as of other books of the Holy Scriptures, and in multiplying them so as to reach all men of good will. Most lovingly therefore His Holiness blesses all who have put their hand to this very excellent work; and he earnestly exhorts them to persevere with ardor in so holy an enterprise."

Benedict's own encyclical, *Spiritus Paraclitus*, Father Lattey calls "the strongest of all papal pronouncements in favor of Bible reading by the faith."—*Catholic Herald*, October 2, 1942.

It closes with a prayer that "all the children of the church, penetrated and strengthened by the sweetness of the Holy Scriptures, may attain to the surpassing knowledge of Jesus Christ."

In May, 1928, a great congress assembled in Turin to give study to the spread of the Holy Scriptures, and to it the reigning pope, Pius XI, wrote:

"No book can speak to the soul with such light of truth, with such power of example, and with such loving-kindness as the Holy Gospel."—Quoted by Stanley B. Jeames in the *Catholic Herald*, November 12, 1943.

And then on September 30 of last year, Pius XII issued his Biblical encyclical, *Divino Afflante Spiritu*, commemorating

the fiftieth anniversary of Leo's letter, even as his predecessor, Pius XI, wrote the social encyclical, *Quadragesimo Anno*, to celebrate the jubilee of Leo's *Rerum Novarum*.

Besides these authoritative appeals of modern popes, commending a serious study of the Bible, various Catholic associations have been formed in recent years for the promotion of Biblical studies.

Leo XIII approved the establishment of the Biblical School at Jerusalem for archaeological research and also instituted the Biblical Commission in 1902. Benedict XV in 1902 founded the St. Jerome Society for the circulation of the Scriptures in Italy. Pius X in 1906 inaugurated the Pontifical Biblical Institute for higher Biblical studies, and Pius XI decreed that all professors of Sacred Scriptures in Roman Catholic seminaries must hold a degree from the Biblical Commission or Institute.

In both England and America there are Catholic Biblical Associations, and February 21 is now Biblical Sunday in the Catholic calendar.

In the autumn of 1942 a series of radio broadcasts was arranged by the Catholic Biblical Association of America to call "the attention of all Christians in the United States and Canada to the love and care and scientific study which the church ever has devoted to God's inspired word."

About the same time, opening up a copy of the English Catholic *Universe*, I was almost startled to notice an article by Father C. Lattey entitled, "New Ideas to Spread the Bible." Therein I learned that Conference of Ecclesiastical Studies had convened at Cambridge to arrange for lectures, commentaries, pamphlets, and periodicals to foster Bible study and increase Biblical sales.

All this makes strange reading to those who do not realize what a radical change of policy was inaugurated during the pontificate of Pope Leo XIII.

(Concluded next week)

## Thirsty for God

(Continued from page 4)

spirit." Even his musicians failed to satisfy, and music is such a wonderful thing to soothe and comfort. But without God, music fails, money fails, grand enterprises fail.

Solomon came to this conclusion: "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. He did not find that experience to be vanity and vexation of spirit. Neither will you if you will give yourself to Jesus and let Him have His way in your life.

I have yet to meet the person who has given himself wholly and entirely to Jesus and regrets it. I have yet to meet one who is disappointed in Jesus. The large number who find fault with Christianity are those who have never given it a trial. Men have not tried Christianity and found it wanting; rather they have found it contrary to their natural ways of living, and have not tried it.

The apostle Paul tasted of worldly glory. He had a promising future before him in the Jewish nation as one of the members of

# SIGNS OF THE TIMES

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

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the Sanhedrin, the highest council in Israel. The more he fought against Christ, the more miserable he became. When Jesus spoke to him on that memorable day as he was journeying to Damascus, He said: "It is hard for thee to kick against the pricks."

Paul knew that all he had gotten out of his experience was remorse, disappointment, and bitterness of soul. When he found Jesus, the Master took complete possession of him. What was his experience? "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Philippians 3:7, 8.

Did such an experience in Christ satisfy? The apostle says: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Philippians 4:11, 12.

Where did he obtain this complete satisfaction? It came from a life wholly and completely surrendered to Jesus, from a life full of Christ. He expresses it thus in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." They shall be satisfied. Do you know this to be true? Jesus stands today to receive you, to fill you. "O taste and see that the Lord is good." Psalm 34:8.

## The Day of Victory

(Continued from page 3)

Jesus is coming soon! Our hearts must be cleansed of every selfish and unholy desire. There is little time left to prepare. "Be ye also ready" is the message from the King.

Do you ask: How can I be ready? Let Christ have control. "Christ in you, the hope of glory." Colossians 1:27. We are complete in Him. Colossians 2:10.

That is the only sure preparation. No

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efforts of man will suffice. Like Paul we will find that the failure of our own efforts against the power of sin will only rise up to mock us, and we in dismay will cry: "O wretched man that I am!" But when we have given the absolute direction of our lives into the control of His hand, we can say: "I live; yet not I, but Christ liveth in

me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. Then with Paul we, too, can say: "I am now ready." 2 Timothy 4:6. Ready to meet Jesus, ready to hear His welcome: "Come, ye blessed of My Father." Matthew 25:34.

whose faces were weary and hardened. Each saw his own dear home, and lived over again the days of childhood.

Truly Madame Patti was a great singer. Now I know the secret of her magic power. What is it? *She* went out of sight and hearing behind her great art, her appealing *subject*. Though she was born in poverty and through the early days of her childhood lived in humble circumstances, she had been brought before the great, even the crowned heads of the nations, through her wondrous talent of song. Truly, she roamed "mid pleasures and palaces," yet on that night her true heart returned in memory to early days. Forgetful of the years of fame, the tender visions of her childhood's home brought tears to her own eyes—eyes that saw not the great throng of the wealthy and the noble before her. Her heart sang; she saw her own childhood's humble home. We, therefore, beheld our own, and forgot the singer and all else. Our heart heard not the singer, but the song. We saw not Madame Patti, but home, sweet home.

This is true art; this is inspiration; this is divine talent. Keep self out of sight; let your glorious work, your calling, however humble, appear. Be unconscious of self and of selfish desire to be seen, to be applauded, to grasp, to hold for self, and you will succeed. Let God be seen in your life. Live for others and for the good you may do, the blessing you may be, and you will have a home, a "sweet" and everlasting home, in the Father's house at last.

# THE SECRET OF *Success*

*Hide Self Behind Your Calling*

by J. S. WASHBURN

ONE night in June, 1896, I stood in the topmost gallery of Royal Albert Hall, the finest concert hall in England, and looked down upon the many thousands in the vast auditorium, so crowded that latecomers found only standing room.

Madame Adelina Patti, one of the greatest singers the world has ever known, was to sing that night. She had sung before all the royal families of Europe, and after nearly half a century of public singing, still drew the crowds as few others have done. What was the secret of her marvelous success?

Memory brings back the picture of that night. The singers are so far from me that I cannot without a glass distinguish Madame Patti from the others in her concert company. Now she sings difficult Italian music, and her voice is wonderfully flexible, clear, and penetrating. But *that* is not the secret. Listen! I hear the opening bars of "Home, Sweet Home." The piano is faint, so far is it away, but a deathlike silence has fallen upon the vast throng. I fear I shall not hear the singer. I strain my ears, intently listening. Yes, I can *hear*, so slow and soft, like a spirit voice:

'Mid pleasures and palaces, though we  
may roam,  
Be it ever so humble—

The hall fades from sight, the brilliant lights vanish. I see no more the great fashionable crowd. I forget that I am listening to the greatest singer in the world. Only a whisper, silver clear, yet faint and sweet and far away, "Home, home, sweet, sweet home." I am borne westward swiftly across the wide sea that has for years separated me from the land of my birth. The years of manhood vanish. I am a child again. I see once more the dear old home—the brown farmhouse in Iowa.

The old orchard is there. I am swinging, careless and free, with my little brother under the old oak tree. I hear the sweet voices of my sisters; I see my father, so true and good; I see my mother's dear face, full of tenderest, sweetest love. *She* is singing, and her voice comes to me as an angel's. Scarcely had I dared hope to see my home again. Yet now truly I see it all, clear and bright—the blessed innocence of childhood,

the sweet free country air. I hear the music of gentle breezes whispering through the trees and over the waving grain—the dreamy hum of nature. It is too sweet to last.

Almost with a shock I awake. I hear the last echoes of the piano notes. A great *sigh* heaves up from thousands of listeners, the most appropriate applause that could be given to the great song artist who had painted so vivid a picture of home for the ten thousand hearers in that great hall. The singer is retiring, and the crowd is awaking from the wondrous spell.

The vision was mine, and yet not mine alone. There were tears in the eyes of many



⊛ **Soviet Statistics.** There are 189 races represented and 150 languages spoken in the 16 Soviet "republics." These Soviet divisions cover one sixth of the land surface of the earth and contain 193,000,000 inhabitants.

⊛ **Army Blood Donations.** While guns blazed in Normandy, soldiers in England donated their blood to aid casualties across the Channel. This was stored in refrigerator trucks, then flown to France where, in some cases less than two hours after the takeoff, it was administered to the wounded.

⊛ **Microfilm in China.** China is now getting technical journals on microfilm as a result of the joint efforts of the United States and Chinese governments. Improved models of microfilm readers have been developed by the University of Nanking College of Science, at Chengtu, and a central microfilm library has been established here for the entire area.

⊛ **New Bible Languages.** Four languages were added during 1943 to the number in which the Bible or portion thereof has been translated, bringing the total to 1,062, according to the American Bible Society. Three of the additions are of African languages—Walamo, spoken in Ethiopia; and Yipounou and Yisangou for tribes in French Equatorial Africa. The fourth is Gunwinggu, a language spoken by natives of northern Australia.

⊛ **Man vs. Plant Pests.** Discouraging news in the fight against plant pests and diseases comes from Prof. Elvin C. Stakman, plant pathologist of the University of Minnesota, who is currently working to master "No. 56," the dread wheat rust which is threatening to become epidemic. After thirty-five years of battling cereal diseases, Stakman says that the best that man, with all his science, can ever hope to do against bugs and plant diseases is to hold his own.

⊛ **U. S. Church Members.** Church membership in the United States includes only two fifths of the population, says *The Watchman-Examiner*. However, from this group come the following: four fifths of the college students, three fourths of all the homeowners, nine tenths of the gifts to charity and other forms of philanthropy, and almost 90 per cent of the outstanding leaders in public life.

⊛ **Bible Distribution.** Since their founding in 1899, the Gideons have placed more than 2,250,000 Bibles in hotels, hospitals, schools, and penal institutions. In addition, they have furnished the men and women of the armed services with more than 6,500,000 copies of the New Testament, Psalms, and other Bible portions.

⊛ **Working Women.** *Time Magazine* says that there are now 16,000,000 United States women on regular jobs, 3,500,000 of whom are in war industries.



# THE CHOICE WE MAKE



by L. W. NORMINGTON

“WHAT shall a man give in exchange—?” It was a scene none of us will ever forget. Barely two hundred yards away the doomed ship lay, huge and still.

The waves that rolled our little lifeboat with such a sickening motion had no effect on her. But already flames were leaping high from a gaping hole. In the smoke we could see the crew throwing over rafts while the eerie flight of tracer bullets, reaching upward to dim specks in the sky, showed how disaster had come.

About a mile away a sister ship was in even greater straits. She was ablaze along the whole of her decks. We could hear the sound of ammunition exploding; and watched, awed, as cascades of molten metal poured hissing into the sea.

The sun had almost set, but its last rays lit up the waves until even the ocean seemed on fire.

Never before have I felt such utter impotence. Men were dying. Property worth thousands upon thousands of dollars was being lost. But we, in our little boat, in company with others growing less distinct as darkness fell, could only watch.

A little while before we had been joking and laughing in the sunshine of the promenade deck. The worst of the perils of war, we imagined, were left behind. Then in rapid succession had come attack, rending explosions, and uncontrollable fire, quickly followed by the dread order, “Take to the boats!”

There are times when a text, so familiar as to have lost its meaning, suddenly receives new force. The phrase with which our Lord ended one of His parables was like that with me: “What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” Mark 8:36, 37.

I had read the words so often that I am afraid my eyes passed over them without taking in their import. But in the lifeboat they became trenchant with meaning! Almost everything my wife and I possessed in the world was on the ship—and lost forever! But we had our lives, and that was what mattered.

With us were traders, missionaries, sailors, teachers, and government officials, every one of whom had suffered similar loss. Probably we would not have agreed on any other subject. But faced with the same choice, if choice it can be termed, all had decided alike. Better

far to leave everything behind and live than cling to possessions and perish with them.

We pulled two more survivors out of the sea as we rowed away. One of them died a little later. The other, a sailor, soon recovered enough to tell us of his rescue. Trapped below by falling beams and half suffocated with fumes, he managed to drag himself free. With a shudder he told of comrades he had tried in vain to release. Then he had crawled to a porthole and dropped into the waves.

Fortunately our ordeal wasn't prolonged. A few hours later we were picked up by a warship, the wounded received medical aid, and we were on our way once more. But since then that same phrase, “What shall a man give in exchange—?” has come back to me again and again.

If we hold fast to this life with such tenacity; if these few years so mixed with sorrow and uncertainty are yet so precious; what of the life to come? How much more shall we value eternal life?

Absolute, continual surrender to the will of God; implicit reliance on the love, and life, and leadership of Jesus Christ—these mean safety. Anything less is disaster.

Perhaps, too, we are deceived because the danger is not so apparent. On a blazing ship it is obvious. No one hesitates. But, in reality, when our Lord bids us turn our back on earthly ties and follow Him, the penalty of refusal is even greater. To spurn the claims of Christ, however, is to stand condemned in the judgment and to perish forever.

What of your choice, fellow traveler?

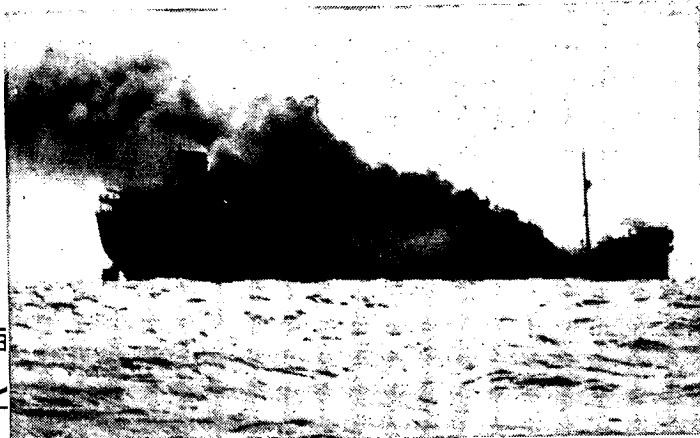
Will you accept the saving invitation of the gospel? “Whosoever believeth in Him should not perish, but have everlasting life.”

Decide you must. To postpone is to choose death.

For when the coming of the Son of God in judgment bursts on a startled world with all the suddenness of aerial attack, the time for decision will have passed. Pathetic indeed is the picture the prophet paints of those who delay and realize too late their lost condition.

The time “is past,” they cry, “and we are not saved.”

Who dare hesitate? Who can remain in doubt, remembering those awesome words: “What shall it profit a man, if he shall gain the whole world, and lose his own soul?”



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