

# SIGNS <sup>OF THE</sup> TIMES

THE WORLD'S PROPHETIC WEEKLY



KEYSTONE

## REFORMATION HERITAGE

*Our Debt to the Protestant Reformers*

by  
ARTHUR S. MAXWELL

SOME years ago it was our privilege to visit the town of Wittenberg, Germany, and we shall never forget the thrill of standing in the old Castle Church where Martin Luther, taking his life in his hands, challenged the then seemingly omnipotent power of the papacy.

Although the Reformation broke out almost simultaneously in many scattered places, it is generally conceded that Wittenberg was its main birthplace, for here, on October 31, 1517, Martin Luther nailed to the church doors his famous ninety-five theses denouncing the Rome-sponsored sale of indulgences by Tetzels. More than any other event, this was the signal for widespread revolt against the corrupt and tyrannous practices of the Roman Catholic church of that day. As history has proved, it marked the dawn of a new era for Europe and the world, and a new understanding of the rights of man.

In recent years efforts have been made to discredit the Reformation and belittle its results, but the fact remains that all who enjoy any measure of religious liberty today owe an enormous debt to those fearless champions of truth who, four centuries ago, blazed the path to freedom.

Huss, Melancthon, Zwingli, Luther, Calvin, Knox, and other towering spiritual giants of that day well earned the esteem in which they have been so widely held. Facing the ever-present threat of imprisonment, torture, and death at the stake, they witnessed unflinchingly for the basic principles of the Christian gospel which, finally recognized in all Protestant nations, have brought untold blessing to millions.

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*Separation of Church and State Should Be the  
First Principle in the International Bill of Rights*

# Keep Religion FREE!

by  
CARLYLE B.  
HAYNES

**N**O more important contribution could be made by the United Nations in promulgating its proposed International Bill of Rights than to set religion free from governmental control in all participating countries.

Religious opinions ought not to be under the control of legislative authority. The citadel of conscience should be safeguarded from invasion by civil government. Differences in religious belief should never be the basis for inequalities in the civil status of individuals.

To accomplish such worthy objectives, I would urge the removal of preferences established by law in various lands in favor of any one religious persuasion, church, or system of worship. Complete religious liberty does not and cannot exist where one religious organization is favored by the government and thus given a legal advantage over other religious bodies. When religious distinctions against one class or sect are established, inequalities result, and the way is opened for persecution.

What I am calling attention to has to do with something far larger than *sectarian* freedom alone. My appeal is for *individual* freedom of religious belief, the right of the individual believer to practice and promote his faith. I earnestly desire to see brought about, as a major contribution to the removal of the causes of war, universal recognition, not merely of the rights of religion, or the rights of organizations, or the rights of churches, but basically of the right of the individual to think and act for himself in matters of religion and without interference from any source whatever.

Government and religion are both good, both ordained of God. But they do not belong together. One of the great contributions that could be made to the effort to remove the causes of war would be for the proposed International Bill of Rights to provide that church and state, religion and government, shall be kept forever separate.

The history of nineteen centuries affords convincing demonstration that a union of church and state is always a baleful influence. The recognition and establishment of religion by law and the legal enforcement of religious observances, or of customs of which religion is the founda-

tion, result in giving religionists control of government to the extent this is done.

Wherever a union of church and state exists, heresy and heretical practices are likely to become infractions of the civil code, punishable no longer as errors in religion but as violations of the law of the land. When the state makes itself the enforcing power of a religious body or system, and acts to compel orthodox practices and observances, dissent in religious things becomes opposition to civil law and rebellion against the state. That way leads to strife and conflict.

The proper relationship of civil government and religion, therefore, is the complete and absolute separation of church and state, leaving every person to the free exercise of his conscience. Then no person will be brought under compulsion to attend or support any religious worship, institution, or ministry, or be subjected to coercion, restraint, or molestation, or suffer disabilities, penalties, or inequalities, on account of his religious beliefs, observances, and worship.

The basic concept of the democratic way

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A facsimile of the Declaration of Independence. Religious legislation in America is wholly at variance with the spirit of this great document and the fundamentals on which the nation was founded.



WHEN we speak of a name we think of the one whom it represents—his character, position, what he has done, or is doing. If we do not know anything of the person mentioned, the name means little to us. As we recall the names of Washington, Lincoln, Shakespeare, Mozart, Edison, and Michaelangelo, we immediately visualize national greatness, literary accomplishments, musical creations, scientific discoveries, or great works of art. Each name stands for an outstanding personality and what he has done.

In all nations great names stand out and are honored from generation to generation. But there is one name exalted above all other names in the universe—the name of God. It is the first of all names, for we read: "In the beginning God." Genesis 1:1. What does that name mean to you and to me?

One consecrated Christian wrote: "Our own spiritual life will depend upon what we know about God, and what we experience of His grace. Our conduct is largely guided by what we think of God's name. Our thoughts of God influence all our lives."

Through the ages men and nations have repeatedly built up a distorted and perverted conception of the Godhead. Superstition, cruelty, and the grossest immorality have flourished in debased and unworthy ideas regarding His character. "When they knew God, they glorified Him not as God. . . . They became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Romans 1:21-25.

Moses, questioning what he should say to the Israelites when they demanded who had sent him, was told by the Lord to answer: "I AM [the self-existent One] hath sent me." In Isaiah 43:10, 11 it is written: "Before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord." Again it says: "I am the first, and I am the last; and beside Me there is no God." Isaiah 44:6. Jeremiah, contemplating the greatness of God, was led to exclaim: "There is none like unto Thee, O Lord; Thou art great, and Thy name is great in might. Who would not fear Thee, O king of nations?" Jeremiah 10:6, 7.

When Moses asked to see the glory of the Lord, God answered by declaring to him His character. "And He said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord descended in the cloud, and stood with him there,



Christ prayed to His Father for strength to see Him through the hour of crisis.

## "Hallowed Be Thy Name"

by

LEONORA L. WARRINER

and proclaimed the name of the Lord. . . . The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 33:19; 34:5-7.

All things were made by God. "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jeremiah 10:12. "The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and He is high above all the people. Let them praise Thy great and terrible name; for it is holy." Psalm 99:1-3. In Revelation 15:3, 4 we read: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy."

All through the Bible the greatness and majesty of God the Father are emphasized. Paul wrote: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which

no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." 1 Timothy 1:17; 6:15, 16.

In the Old Testament the adjective "holy" is used more than a score of times in connection with God's name—"My holy name," "Thy holy name," "His holy name," etc., and almost fifty times in the phrase, "Holy One." In the visions that Isaiah and John had of the glory of God, the heavenly beings surrounding His throne are represented as continually crying: "Holy, holy, holy, is the Lord of hosts," "Holy, holy, holy, Lord God Almighty." Isaiah 6:3; Revelation 4:8.

If, then, God's name is so high and holy, why should we pray, "Hallowed be Thy name?" How can sinful man in any way add to the holiness of that great name? In the same way that he obeys the command, "Hallow My Sabbaths." Ezekiel 44:24. "Remember the Sabbath day, to keep it holy," says the fourth commandment, and we understand that we are to keep it holy in our own hearts and lives. So it may be with God's holy name.

Christ prayed to His Father: "Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name." It seems that the experiences that Christ was going through could bring additional glory to His Father's name. And God answered the prayer with the promise, which carried the assurance to Christ of strength for the coming trials: "I have both glorified it, and will glorify it again." John 12:27, 28.

So we, too, may in our lives glorify and hallow the great name of our God. We have been called by the name of God, and are members of His great family. The day is coming when His name will be written in our foreheads if we are faithful here and hallow that name in our lives. When we pray, "Hallowed be Thy name," we are acknowledging our sonship to God, our great responsibility to honor that name, and are pleading for power and strength to reveal in our lives something of His majesty and holiness.

Christ came to reveal the Father's name to mankind, and He tells us how we may glorify that name. "Herein is My Father glorified, that ye bear much fruit." John 15:8. Paul has told us what that fruit is: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. All these are the gracious attributes of heart and mind that mark the true follower of God's dear Son and that bring glory to the Father's name.

David, realizing that men may by their lives add to the glory and honor of God's name, wrote: "All Thy works shall praise Thee, O Lord; and Thy saints shall bless

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# THE Way Back to GOD

by EDWIN R. THIELE

THERE was a time when man, as the son of God, felt himself at one with his Creator. Then there was no rift to mar the friendship between heaven and earth. But this is no longer true. The natural heart of man finds itself at enmity with the basic principles of the kingdom of God. It is in revolt against God and His righteous character. Every son of man recognizes this dual nature within himself—a voice that tells him what is right and true, and an inborn tendency of the flesh to go contrary to the voice of the Spirit.

The apostle Paul calls attention to this carnal, basically evil nature of man which carries on an instinctive, continuous struggle against obedience to the laws of heaven: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." Galatians 5:17.

Again he writes: "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 7:18-23; 8:7. "Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 2:12.

James also calls attention to this enmity between the world and God: "Know ye not that the friendship of the world is enmity with God? whosoever therefore

will be a friend of the world is the enemy of God." James 4:4.

Man's greatest need is to find his way back to his Creator, to get back to where he knows himself to be at peace with heaven, and at one with the principles of righteousness. Only such a man can be truly happy and at rest in his inmost soul.

Man, however, being at war with the principles of God and His kingdom, finds himself facing the question as to how this enmity can be ended. He has strayed very far from his Maker. How can he come back again? Will his heavenly Father receive him? Is there hope for such as have gone to the very depths of sin, who for many years have knowingly followed the flesh and the devil, who have violated every principle of mercy, right, and decency?

All these questions find an abundant answer in the Bible. The outstanding purpose of the Scriptures is to point the way back to God and to break down man's natural enmity against the principles of heaven. It was because the Lord desired that His erring children come back to



The prodigal son found himself in a desperate plight, a hungry, ill-clad caretaker of swine.



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Him that the Scriptures were written. It was because He wanted man restored to his original perfection that He sent His prophets and left His word, pointing out in detail exactly the steps to be taken. The one thing that makes the Bible the outstanding book of today is the fact that it so effectively leads men back to God and breaks down the barriers separating earth from heaven. In all parts of the world men and women are finding their way back to God through the message this volume brings to their hearts.

Nowhere do we find a more touching portrayal of heaven's regard for the sinner than in the parable of the prodigal son. As the publicans and sinners came into the presence of Jesus, He pointed out to them: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. Then He told them the story of a young man who left his father, after having received his inheritance, and made his way into a far country where he wasted his substance with riotous living and ultimately was reduced to the place where "he would fain have filled his belly with the husks that the swine did eat."

"And when he came to himself, he said, . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But



the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:16-24.

The son in this parable who strayed so far from home represents you and me. The father is God. And with a father's tender heart of love the Lord desires to welcome back all who have ever gone away from Him. There is no measuring the love of God toward man in his lost and woeful state of sin. God wants His children back again. Even though we forget Him, He never forgets us. When we still are a long way from Him, His watchful eye is still upon us, and He longs most earnestly for the return of His wayward children. "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isaiah 49:15, 16. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

It is love that has opened the way for man back to God. It is the love of God that draws weak, erring human beings out of the ways of sin and back to the portals of heaven. No matter who we are, or what we may have done, or wherever we may be, the love of God reaches out after us, and His loving voice comes through the murk and mist speaking to us:

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.

"Today if ye will hear His voice, harden not your hearts." Hebrews 4:7.

"Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:16-19. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

Do we believe that our sins are too great, and that because of our rampant iniquities our heavenly Father will not receive us? God Himself has foreseen our reluctance and has sensed our timidity, and sends His tender entreaties to all:

"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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.

"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:31-39.

There is no power on earth greater than such a love as this. There is no better thing a man may do than to respond to such a love. By giving heed to such a call, man may again learn to love and learn to live. Once more may he learn to walk in the pathway of heavenly peace and holiness. Walking in such a way, he will find it the happiest path his feet have ever trod, the pathway back to God.

## Keep Religion Free!

(Continued from page 2)

of life as contrasted with the authoritarian concept is the integrity, dignity, and importance of the individual human being. This concept is the core of human freedoms. It is the hope of many that this will be the principal concern of the International Bill of Rights and will be placed as foundational in the system of international justice provided in the Charter, and made the underlying purpose of the United Nations Organization.

The democratic principle provides for the rule of the majority, but while the majority may have unlimited power, it does not have unlimited rights. The correct principle of civil government recognizes no authority in majorities over minorities in matters of religion, but only in matters which relate to the conduct of men toward their fellow men. The state

is a civil, not a religious, institution. No state has a right to legislate in religious things. Consequently it is without right to rule in religious concerns. Religion is not within its province or jurisdiction.

Religious liberty is a basic freedom. It is affected by every other freedom. In turn it affects every other freedom. It is the keystone of the arch of human rights.

It includes not merely freedom to worship, but also freedom to rear and instruct children in the faith of their parents, freedom for any man and every man to change his religion without interference or penalty, freedom to publish and propagate his faith, freedom to join with others in organizing churches, freedom to acquire and hold property for the promotion of religion.

Unless men may believe and teach and speak in accordance with the directions of their individual consciences, limited only by the well-being and liberties of their neighbors, they have no freedom.

Primary, therefore, among all human rights is this foundational liberty of religion, freedom to believe and to live according to conscience. May the International Bill of Rights give it its rightful place.

## "Hallowed"

(Continued from page 3)

Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." "My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever and ever." Psalm 145:10-12, 21.

An unknown writer has said: "God's reputation is in our hands—yours and mine. The Father's name, the name we desire to hallow, is written in our foreheads. Revelation 14:1. Do we always hallow it? If we even *praised* God more, the world would doubt Him less." F. W. Farrar writes: "We should hallow His name by utter humility in His presence, . . . by noble thoughts of Him, and by giving thanks for the remembrance of His holiness. We should hallow it most of all by living lives kind and pure, honest and truthful, obedient and contented. And then hallowing it ourselves, we should strive that it be hallowed by others also." —*The Lord's Prayer*, page 50.



## COMING NEXT WEEK

in addition to the regular features:

"THY KINGDOM COME" . . . . .	Leonora Lacey Warriner
CONSCIENCE MUST BE FREE . . . . .	Carlyle B. Haynes
THE CURE FOR CRIME . . . . .	Edwin R. Thiele
THE PROPHETIC FAITH OF OUR FATHERS . . . . .	R. A. Anderson
THE LAW AND THE GOSPEL . . . . .	The Voice of Prophecy
THE MESSAGE OF THE BOOK OF HEBREWS . . . . .	M. L. Andreasen
LOVING THE WORLD—OR GOD . . . . .	M. L. Rice
WHY GO TO CHURCH? . . . . .	Dallas Youngs



# BIBLE LESSONS

by DALLAS YOUNGS



42

## PROPER SABBATH OBSERVANCE

God has made the Sabbath a holy day, and it is His purpose that men should keep it holy. Keep it, not as a festival or holiday, but as a day of physical rest and spiritual exercise. On the Sabbath the thoughts are to be turned aside from the work and cares of the week, to God. It is a memorial of creation, and is designed to call to mind God's wonderful works. The Sabbath is the Lord's day and He is particular about the manner of its observance.

### What is the divinely appointed work program?

"Six days shalt thou labor, and do all thy work." Exodus 20:9. We should note carefully that God says "all" of our work is to be done in the appointed six days of labor. If any is carried over into the seventh day, this constitutes a violation of the Sabbath.

### In what manner is the Sabbath to be kept?

"Remember the Sabbath day, to keep it holy." Verse 8.

"All through the week we are to 'remember the Sabbath day, to keep it holy.' This means that all our plans are to be laid and all our business adjusted with reference to the Sabbath, the object of which is to help us keep in mind the truth that God is the Creator of all things. This is just as essential to spiritual growth during the six working days as upon the Sabbath itself. We are to remember that day, also, that when it comes we may not be tempted by circumstances of our own creating to treat it, or any part of it, as secular, or common time. Thus the Sabbath commandment is to be obeyed every day, though the Sabbath itself can be kept, or observed, only upon the seventh day, for 'the seventh day is the Sabbath.'"

### According to Bible reckoning, when does holy time begin?

"From even unto even, shall ye celebrate your Sabbath." Leviticus 23:32.

The Bible knows nothing of reckoning the day from midnight to midnight. God uses the great clock of the heavens which divides the day into two parts. The dark part first, then the light part. In Genesis 1:5, 8, 13, 23, 31 we find an "evening" and a "morning" in connection with each day of creation. "Even," Mark 1:32 tells us, is when the sun goes down. When the sun sets, a day has closed and a new day begun.

### Who made the Sabbath day holy?

"Wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

From beginning to end of Scripture there is but one weekly holy day revealed—the seventh day.

What is it that makes the seventh day holy? God's presence in it. We see this to be true when at the burning bush God told Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5. It was God's presence that "sanctified" the tabernacle in the wilderness. Exodus 29:43. In order to keep the Sabbath holy, it is necessary to recognize God's presence in it, His blessing upon it, and His sanctification of it.

### How did God instruct Israel in proper Sabbath observance?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

God is calling upon man today, as in Isaiah's day, to take his foot from the Sabbath and to keep it holy. The Sabbath is not a day upon which the worshipers of God are to seek their own pleasure. It is not a holiday, but a holy day. It is not a day for sports and amusement, but a day for spiritual recreation—a day upon which to do good. God is honored or dishonored by the manner in which His followers observe the day of rest. Even our very thoughts and words are to be brought into harmony with the spirit of the Sabbath.

"Whether the Sabbath becomes a delight or a burden depends upon the spirit with

which a man meets it. Indeed, the spirit of the man settles the question as to the benefits to come from any duty he may perform. One man cannot understand why his neighbor should prefer the park or the ball ground to the church, simply because his spirit is different. He has cultivated the higher nature until he loves spiritual things above all others, and to him the Sabbath is indeed a delight."—*Sabbath Recorder*, Dec. 12, 1910.

### In what words has God designated the Sabbath as a day of public assembly?

"Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation." Leviticus 23:3.

A convocation means a gathering together of people, and in the Bible refers to a meeting of a religious nature. The Lord understands the value of public worship to spiritual growth and development.

### What example of proper Sabbath observance did Jesus give us?

"As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Jesus came, not only to give His life in man's behalf, but also to give us an example of right conduct. This is plainly stated in John 13:15: "For I have given you an example, that ye should do as I have done to you."

Had it been Jesus' purpose to transfer the solemnity of Sabbath worship to another day, this assembly at Nazareth would have provided an excellent opportunity; but He said nothing about it. On the contrary, He put His seal of approval upon the creation Sabbath.

### Is it lawful to relieve suffering on the Sabbath day?

"Wherefore it is lawful to do well on the Sabbath days." Matthew 12:12.

When Jesus was here, the Jews had so far departed from the spirit of the Sabbath that they declared it wrong to heal the sick and to perform acts of mercy. Jesus generally disregarded these man-made laws. He healed the sick, but when He did so He came into conflict with Jewish law, and the priests and rabbis tried to kill Him.

### What day is the preparation day, and what is its significance?

"That day [the sixth day, Friday] was the preparation, and the Sabbath drew on." Luke 23:54.

Christ was crucified on the sixth day of the week, Friday. We know this to be so because "the Sabbath drew on."

### What should be done in preparation for proper Sabbathkeeping?

## Free Bible Correspondence Course

Readers of the "Signs of the Times" who are especially interested in Bible study will be glad to know that a free Bible correspondence course is now available to them. There are no fees and no postage charges, and the only textbook is the word of God. For full particulars, write

The Editor

SIGNS OF THE TIMES  
Mountain View, California



"It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: *bake that which ye will bake today, and seethe [boil] that ye will seethe.*" Exodus 16: 22, 23.

When God brought the children of Israel out of the slavery of Egypt, it was necessary to instruct them in proper Sabbathkeeping. They were to gather and prepare on the preparation day a sufficient amount of food to last them over the Sabbath.

The Sabbath is not designed for ordinary weekday work. Neither is it to be a day of pleasure and amusement. On the other hand, it is not to be a day of idleness. God's purpose in the Sabbath is that it should be a day of rest, worship, and helpfulness to others.

#### Test Questions

1. What is the Sabbath in relation to creation?
2. How many days are appointed in each week for work?
3. What does God admonish us to remember?
4. What day, in the Scriptures, did God hallow as the Sabbath?
5. Why was Moses told to remove his shoes at the burning bush?
6. What does God's presence do for time or place?
7. When, according to the Bible, does the day begin and end?

8. What is the Sabbath to be called?
9. Is it lawful for us to seek our own pleasure and amusement on the Lord's day?
10. Explain how God is honored when the Sabbath is properly observed.
11. What is a convocation?
12. Tell in what way Jesus gave us an example in Sabbath observance.
13. What is it lawful to do on the Sabbath?
14. What is the meaning and significance of the preparation day?
15. Tell how you can prepare to keep the Sabbath.

## Reformation Heritage

(Continued from page 1)

This does not mean that these men were perfect, or that they possessed all truth. They made many mistakes. They differed widely on some points of doctrine. They failed to advance into all the light that God was prepared to send them.

Zwingli, for instance, great champion of the Swiss Reformation, was not clear on the separation of church and state. He sought to advance his cause by the sword as well as with the word, and paid for it with his life. Nevertheless it was Zwingli who prepared and supported the following propositions which, novel and dangerous as they were in his day, are now universally recognized by all Protestants as fundamentally sound and true:

"(1) That the Holy Christian Church, of which Christ is the only Head, is born of the Word of God, abides therein, and

# 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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does not listen to the voice of a stranger; (2) that this Church imposes no laws on the conscience of people without the sanction of the Word of God, and that the laws of the Church are binding only insofar as they agree with the Word; (3) that Christ alone is our righteousness and our salvation, and that to trust to any other merit or satisfaction is to deny Him; (4) that it cannot be proved from the Holy Scripture that the body and blood of Christ are corporeally present in the bread and in the wine of the Lord's Supper; (5) that the mass, in which Christ is offered to God the Father for the sins of the living and of the dead, is contrary to Scripture and a gross affront to the sacrifice and death of the Saviour; (6) that we should not pray to dead mediators and intercessors, but to Jesus Christ alone; (7) that there is no trace of purgatory in Scripture; (8) that to set up pictures and to adore them is also contrary to Scripture, and that images and pictures ought to be destroyed where there is danger of giving them adoration; (9) that marriage is lawful to all, to the clergy as well as to the laity; (10) that shameful living is more disgraceful among the clergy than among the laity."

There is no reason to be ashamed of the Reformation, or to apologize for its mighty leaders. Rather let us honor them as Reformation Day is celebrated again on October 31, praying that the great work which they accomplished may be continued and completed in our hearts today.

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# The Soft Answer *That Turns Away Wrath*

by DEAN A. LOWER

"NEVER lose your temper with anyone." 1 Thessalonians 5:14, Moffatt. It is not an unusual thing to hear someone, in rather a boastful manner, tell how he gave an individual a tongue-lashing in return for an unkind deed or unpleasant experience. "I certainly gave him a piece of my mind," he says.

Such an experience is surely nothing to boast about. Anyone can speak sharp, sarcastic words. When one becomes angry, it is not difficult to be harsh and say cutting things. But it takes character, grace, and mercy to bear and forbear. One must be long-suffering to suppress anger and not lose his temper when others treat him unkindly. When individuals do us injury, it is the natural tendency to avenge ourselves; but this is not pleasing to God. Whatever men do to us, we must do good to others and think the best we can of everyone. This is the way Christ has treated us, and Christians will follow His example.

The Good Book says: "A soft answer turneth away wrath: but grievous words stir up anger." Proverbs 15:1. Nothing stirs up anger and sows discord like "grievous words," such as calling others cruel names and belittling them in the presence of friends and acquaintances. No Christian will do it. Those

who do are only placing themselves on a lower level than are those they are upbraiding. Certainly there is nothing to glory about when we speak impatient or unkind words to anyone. "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:24.

There is wonderful power in silence. Words spoken to another who is angry have a tendency to exasperate. But anger met with silence in a tender, forbearing spirit, quickly dies away. The apostle James tells us: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

Angry words! oh, let them never  
From the tongue unbridled slip;  
May the heart's best impulse ever  
Check them e'er they soil the lip.

Always return good for evil; "never lose your temper with anyone;" lay "aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," and you will develop a character that will stand the final test in the day of judgment.



Our Saviour revealed Himself to be the Prince of Peace, the Quieter of tempests on the sea as well as in the human heart.

# The Secret of the Untroubled Heart

by ERNEST LLOYD

JOSHUA LOTH LIEBMAN, in his *Peace of Mind*, gives us this thoughtful paragraph: "Talent and beauty God gives to man. Wealth is commonplace, fame not rare. But *peace of mind*—that is His final guerdon of approval, the fondest insigne of His love. . . . Most men are never blessed with it; others wait all their lives—yes, far into advanced age—for this gift to descend upon them."

Mr. Liebman is right. True peace of mind is a special gift from God. You have, doubtless, discovered that the world cannot give it. But have you discovered that God can? The worldling says: "Come with me, and we will go where there is merry music and dancing feet. Once at the feast, you will forget your trouble." But a troubled heart cannot be sung and danced out of its grieving. "The world's music may get into the feet; but only the music of heaven can get into the troubled heart."

In this world of problem and passion, fear and distress, shadows and sadness, there is but one way to obtain the quiet heart. It lies, not in the wisdom that would know all, or in the folly that would forget all, but in the faith that trusts the love and plan of God the Father, the faith that leads a man, in all the trouble of his days, to shelter his soul in the promises of God, and in the protection of His mercy. This is the security that never fails.

Some think that the secret of peace will come through science. Peter C. Ainsworth, in *A Thornless World*, explains why science cannot give peace to the human soul. He says:

"There is a tendency to approach every experience of life along the line of the intellect. Faith in many quarters is depreciated. But, however men may slight it, they learn soon or late that they cannot live without it. These scientists, with their delicate instruments and subtle treatises, can say a great many things to us, but they cannot say all we need to hear. . . . We honor them, and the service they have wrought; but we have missed one note in them all—the note of comfort. There is one thing they cannot in all their wisdom say to us: 'Let not your heart be troubled.' They cannot say that. They can teach us to talk wisely, but they cannot help us to live quietly. They do not give any help in the day of a troubled heart. In that day I do not want learning, I want to be comforted. I do not want man, I want God. I do not want science, I want faith."

Our Lord Jesus is the One who unfolds the secret of peace, for He is the Prince of Peace. He says that personal faith in the Father will keep the heart at ease. He does not offer exemption from sorrow and trouble, but He does offer peace in it all. We may not be able to rule the storm of trouble that sweeps about us, but His Spirit within can keep the storm from ruling us. If we give Jesus the lordship of our hearts, He will come in and abide with us. He brings true peace with Him.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isaiah 26:3. The mind that is trusting God in all circumstances, confiding in Him, believing in Him, leaning upon His everlasting power for help and guidance, will have blessed peace within.

A Christian businessman in London, England, selected for himself a telegraphic address to stand at the head of his letter paper. It was this: "Undisturbed, London." Such a person, living in such a state of mind and heart, verifies the truth of the scripture which says of the good man: "*He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.*" Psalm 112:7.

Scripture Reading: Isaiah 48:18; John 14:27; 16:33; Philippians 4:7.

