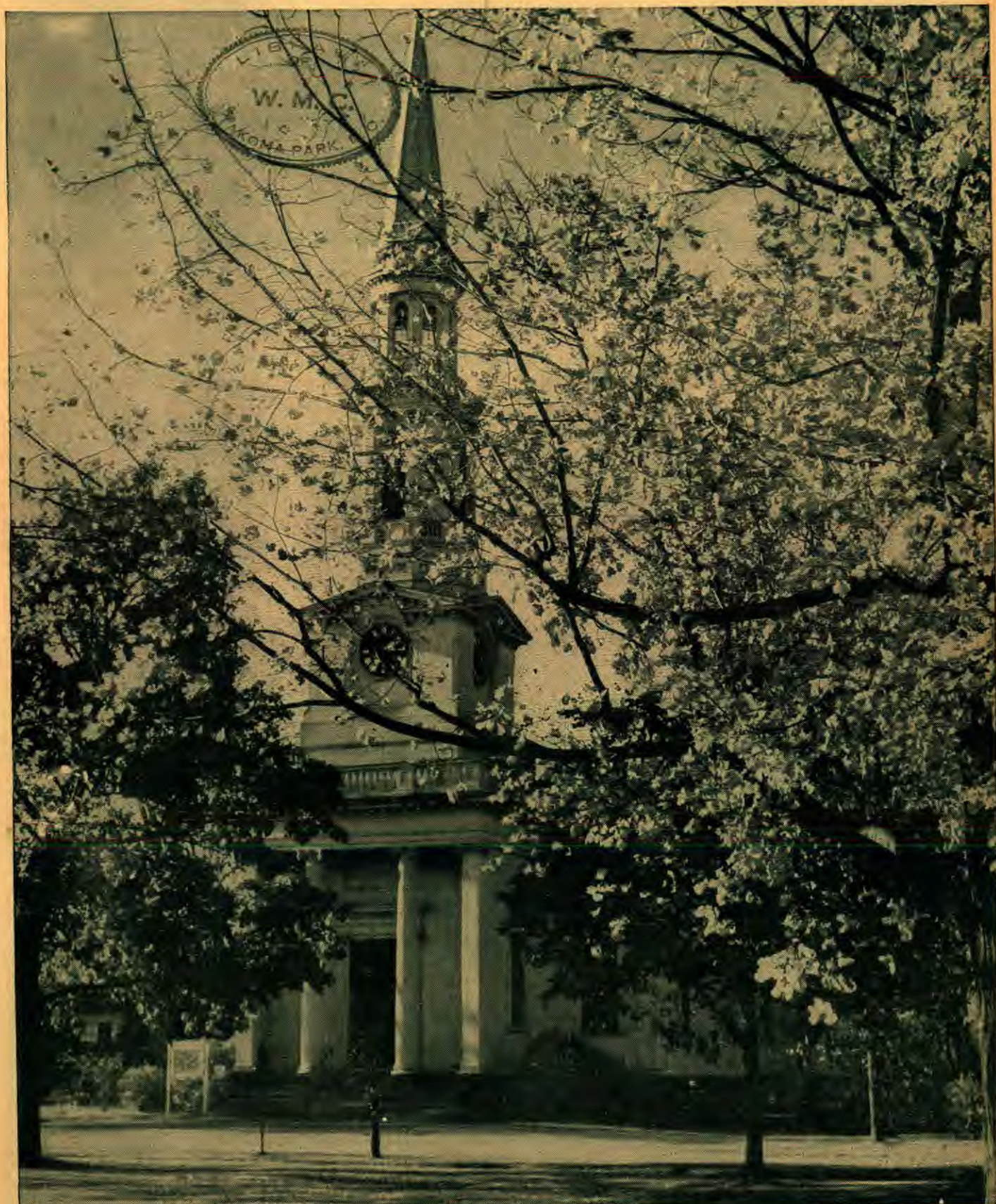


SIGNS ^{OF THE} TIMES

THE WORLD'S PROPHETIC WEEKLY



ROBERTS

The Flight of Time

A Survey of World Events
by the Editor



PREPARE FOR
THE END!

DISCUSSION concerning the possibility of the imminent end of the world continues unabated.

On September 19, Robert M. Hutchins, chancellor of the University of Chicago, shocked many people with his declaration that "devoting our educational efforts to infants between six and twenty-one seems futile. *The world may not last long enough.*"

He gave this as his reason for taking extended leave of absence from the university to devote his energies to adult education. "If there is a choice to be made between youth and adult education," he added, "then the urgency of our time gives priority to the adult."

"Time may be short," warned Winston Churchill the very same day in his speech at Zurich, Switzerland. "Over wide areas a vast quivering mass of tormented, hungry, careworn, and bewildered human beings gaze on the ruins of their cities and scan the dark horizon for the approach of some new peril, tyranny, or terror."

Referring to the atomic bomb, he said: "It may very well be that in a few years this awful agency of destruction will be widespread, and the catastrophe following from its use by several warring nations will not only bring an end to all that we call civilization, but may possibly disintegrate the globe itself."

A similar conviction has come to Henry Luce, editor of *Life* and *Time*. Addressing the farewell meeting in the San Francisco opera house for four hundred Protestant missionaries, he took occasion to tell of discussions he had had long ago with his missionary father in China on the subject of the second advent and the end of the world. He stated that both he and his father could see no light whatever in the idea of a premillennial return of Christ.



Artist's conception of the launching of the Bell XS-1, supersonic plane, from the bomb bay of a B-29. Launching aloft permits saving of rocket fuel and enables plane to travel faster than sound.

MECHANIX

But, he confessed, since the development of the atomic bomb, he had begun to wonder if the adventist position was not right after all.

The same question has come to many others of late. People who a few years ago would have scorned the very suggestion that the world might end and Jesus come again in glory, as predicted so often in the Bible, are now speaking and writing of the matter in the most urgent terms. Indeed, one finds the subject being discussed in the most unexpected places. Not only are secular magazines and newspapers devoting space to it, but religious magazines hitherto noted for their modernistic leanings are opening their columns for its consideration.

One of the most remarkable articles we have ever read on this theme appeared in *The Christian Century* of September 25 from the pen of Wesner Fallaw, whom we have not so far regarded as an evangelical. The burden of his two-page article is that the times are so serious that every church in Christendom should organize study groups to prepare the people for the approaching end.

"When a man is sick unto death," writes Mr. Fallaw, "thoughtful persons close to him find themselves making two plans. One is in terms of the possibility of the patient's recovery," the other "in case of death."

"The world is sick unto death. Politicians, statesmen, nations, and international bodies are making plans for its recovery. So are the churches. But the churches, unlike all the others, may be called on to come forward with a number two plan of action."

This plan of action he now proceeds to outline:

"A function of Christians is to make preparation for world's end. For generations this fundamental aspect of the Christian faith has been ignored or relegated to the subconscious. But now eschatology confounds us at the very center of consciousness. Neither the mind nor the emotions of man can encompass the enormity of this fact. It will take a unique program of training and education to overcome this deficiency. Here, in bare outline, is a suggestion.

"Groups of adults within the local church can begin now to analyze the eventualities. There are four: (1) complete global dissolution; . . . (2) atomic war within a few years, ravaging much of the earth's surface and destroying civilization as we know it, though leaving some survivors; (3) further avoidance of war, with people steeped in fear as nations strive to prolong their tenuous sovereignty; (4) a postponement of Armageddon, to allow for establishment of world government—a preliminary to earth's last throes in civil strife."

This analysis, says Mr. Fallaw, is only a beginning. "When they have got so far, official church boards, men's and women's societies, Bible classes, and discussion groups can start to educate individual Christians in understanding the implications of the possibility of world's end."

"The early Christians," he reminds us, "had a program of action which they followed while awaiting the expected early end of the world. . . . They not only worshiped together and strengthened one another in the belief that Jesus

Christ would return; . . . they also liquidated their possessions. . . . These first-century Christians were in training for life in a new world." He suggests that Christians today might well follow their example, and adds: "Church people would do well to inaugurate a training program whereby individuals can be conditioned spiritually and physically to render varying ministries to a society caught between two worlds. Obviously the only training adequate for global dissolution is one designed to cause men to be absorbed in worship of God and in sacrificial reapportionment of material goods, while there is time."

Mr. Fallaw frankly admits that all this may seem foolishness to the world; "but," he asks, "is it foolishness to the Christian who perceives that God's purpose is being worked out in the very midst of calamity? Will this read, perhaps a year from now, as a little less foolish?"

Then follows this extraordinary admission: "Christians normally reckon with eschatology. It was Christian abnormality which ignored eschatology for so long. But August 6, 1945, brought back normality, however much believers may lose themselves in the engulfing fear of unbelievers. The normality which the atomic blasts over Japan brought back to Christian believers consists of the rightness, the correctness, of not only contemplating but also *expecting* world's end. Here we need help.

"Ministers should get back to their studies at once, either alone or, better yet, with groups in special conferences and in seminars. . . . Let men search the Scriptures and ponder the facts of science, the vagaries of world politics, the economic, emotional, and industrial condition of the peoples—conditions pointing sharply toward *finis* soon or a little later."

Mr. Fallaw is right, and we welcome his ringing testimony concerning the imminence of the end. We believe he has made a most practical suggestion in urging the establishment of study groups in every church to consider this vital question, and to seek that spiritual preparation which all will need for the tremendous events soon to break upon the world. We hope it will be adopted not only by Adventists, but also by Methodists, Presbyterians, Baptists, and members of all denominations.

The hour has indeed come for a mighty awakening among Christian people everywhere. The end is near. Christ is coming again. He is "even at the doors." And if the church of Christ does not now, in clarion tones, proclaim this message to the world, it will miss its greatest opportunity in history and fail in its greatest responsibility to mankind.

As never before the cry should be raised among every nation, kindred, tongue, and people, "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7.

The words of Amos, "Prepare to meet thy God"! must echo again throughout the world; while in every waiting heart the silent work of personal preparation should proceed, with each of us remembering the solemn counsel of the Master: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

Famine Relief Fund

We take this opportunity to thank all who have made donations to our Famine Relief Fund during the past few weeks, since the last announcement of gifts was made. The Fund now totals \$3,383.96, and we gratefully acknowledge the following contributions:

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Mrs. E. L. Weems.

(Continued on page 15)



Many people who support Jewish claims to Palestine forget the equally insistent claims of the Arabs. Here the Arab League is seen in session at Bloudan, Syria, with thirty diplomats from eight Arab countries discussing the Palestine situation.



GRAMSTORFF

In his master painting, "Christ the Remunerator," Ary Scheffer has portrayed the love of Christ for the needy multitudes of earth.



"Thy Kingdom Come"

WHEN one reads the four Gospels, he is impressed by the dominant theme of the "kingdom" in the messages of Jesus Christ. It was the great passion of His life to explain its mysteries. Early in His ministry He "went about, . . . preaching the gospel of the kingdom." He said: "I must preach the kingdom of God: . . . for therefore am I sent." Jesus instructed His followers: "Seek ye first the kingdom of God, and His righteousness."

In the wonderful prayer we are considering, the second petition is: "Thy kingdom come;" while at the close of this prayer is the sublime statement, "For Thine is the kingdom, and the power, and the glory, forever." Between these two sentences are revealed the conditions by which the sons and daughters of God may become fit subjects for the everlasting kingdom.

The children of the kingdom are to do the will of the Father; they are to feed daily upon the bread of life; they are to be cleansed of their sins; they are to be kept from yielding to temptation; and, finally, they are to be delivered from all evil.

F. W. Farrar says that this second petition points to new spheres of life: "It is . . . no vague aspiration, but a

daily and awakening trumpet call to action, a divine finger pointing to what should be the very course and action of our lives."—*The Lord's Prayer*, page 55.

There are two phases to this kingdom for whose coming we are bidden to pray. They are sometimes spoken of as the kingdom of grace and the kingdom of glory. To the first of these two phases Christ referred in His parables illustrating the spiritual aspects of the kingdom. You will recall the parable of the ten virgins, of the man who went to a far country and left his servants in charge of his possessions, of the sower who went out to sow seed, and many others.

It is this phase of the kingdom with which we are concerned. To men is given the task of proclaiming the gospel of the kingdom to all the earth, and the promise is: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14)—the end of sin and sorrow and death; the beginning of life eternal in the everlasting kingdom of our God and Father.

O Lord of life, Thy kingdom is at hand,
Blest reign of love, and liberty, and light;
Time long foretold by seers of every land;
The cherished dream of watchers
through the night.

Fifth in the Series, "The World's Greatest Prayer"

by

LEONORA L. WARRINER

Now gleams at last upon our waiting eyes
The glory of the kingdom that shall be;
When truth in conquering grandeur shall
arise
And Christ shall rule the world with
equity.

Forward again we move at Thy command!
The flaming pillar leading on anew;
One in the faith of all Thy prophet band,
Onward we press, to make the vision
true! —*Marion Franklin Ham.*

So Christ taught us to pray: "Thy kingdom come." As we offer this petition in deep sincerity we are solemnly pledging ourselves to do all in our power to bring about the establishment of His kingdom on earth.

We must first make sure that we are citizens of this kingdom. It has been said that there are no "naturalized" citizens of God's kingdom. Those who

(Continued on page 13)

SIGNS of the TIMES

Conscience MUST Be Free

The International Bill of Rights Should Liberate Religion From Civil Government All Over the World

by
CARLYLE B. HAYNES

THE attempt of governments to control the consciences of men has been one of the chief sources of armed conflict throughout history. The International Bill of Rights to be framed by the Commission on Human Rights and recommended to the General Assembly for adoption should provide as basic in international relationships that religious concerns shall not come under the control of civil government.

We hear much today about something called the "collective conscience," and the necessity of the individual's subordinating his convictions to the conscience of the majority. That is only another form of totalitarianism.

As a matter of basic truth, there is no such thing as collective or corporate or sectarian conscience. Conscience pertains alone to the *individual*. In religious concerns conscience has to do with the individual's own conception of his personal relation of faith and obedience to God. The right of religious belief belongs to, and adheres in, the individual. His obligation to God, together with the way he thinks best to fulfill that obligation, should be determined only by individual judgment and conviction. His responsibility for the proper fulfillment of this obligation is to God alone, not to any civil state.

When the Creator brought man into existence, He made him free. He conferred upon man the inestimable boon of complete soul freedom. It is every man's right to decide for himself what he shall believe or not believe. In this there should be no human interference. God brought no coercion to bear upon man, even to worship his Maker. He left him at liberty not to worship. What God forbore doing, human governments should not presume to do.

The complete freedom of the individual conscience in the field of religion should, therefore, be recognized by all civil governments as a divinely given right conferred upon every human being. Each man is solely responsible for his relationship to God. Each man is wholly free to receive or reject, to assent or dissent, to believe or disbelieve, just as he chooses.

Any state or government that pre-

sumes to exercise jurisdiction over the religious belief and worship and religious observance of any individual, or coerces any person to conform to the precepts of any religion, or requires compliance with the ceremonies of any religious organization, or condemns and punishes men for not believing and conforming, or prevents the free exercise of religion, thereby puts itself above God Himself.

"Let every man be fully persuaded in his own mind." Romans 14:5. That is the one rightful source of conduct. He can be helped to a decision by the advice of others, but it is his own decision by which he must abide. He must act, not on the conviction of others, but on his own. It is what he himself understands and believes that must guide him.

He is bound to use every means to enlighten his conscience and to learn with accuracy what is right and allowable, but he is also bound always to act upon his own perception of what is right. His conscience may not be as enlightened as it ought to be. Still his duty is to enlighten, not to violate it. It is the guide which God has given us, and we must not ignore it.

Conscience does strange and unaccountable things. It takes one man into war with flaming ardor. It keeps another out of war with inflexible determination. It leads one to put on his country's uniform with lofty purpose and high resolve. It keeps another from putting on the uniform at all. One man's conscience is violated by saluting his country's flag, whereas the conscience of another man would be outraged to withhold such a salute.

One man refuses conscientiously to kill his country's enemies in warfare. Another man, who may be equally as conscientious, has no hesitancy in killing the armed enemies of his country. The conscience of one man leads in one direction; the conscience of the other leads in exactly the opposite direction.

Quite clearly something more than conscience is needed in order to determine the right attitude of any Christian to the problems of life that have moral and ethical values. A man of God must be instructed by God with regard to all

(Continued on page 18)



KEYSTONE-UNDERWOOD
This pillory is a grim reminder of oppression in New England's early history. Wherever the view prevails that the individual exists for the state, oppression results.

The Cure for CRIME

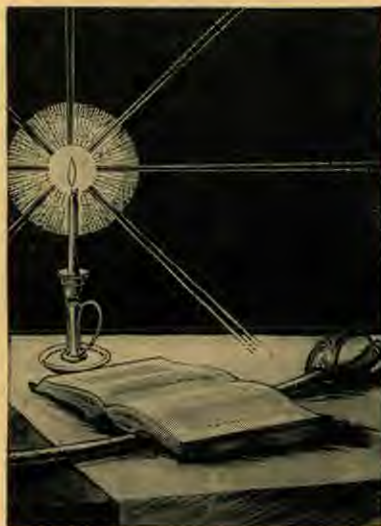
*How Man Can Be
Re-created in the Divine Image*

MANY items in our modern newspapers do not make pleasant reading. They reveal too much of the corruption, the brutality, and the utter depravity of man. At times there sweeps over us a feeling of revulsion and horror as we realize that men have sunk so low as to be capable of the deeds which the papers reveal.

But the heart of man was not always such as we see it today. Originally man was made in the image of God. "So God created man in His own image, in the image of God created He him." Genesis 1:27. Thus created, man was pure and upright, moral and good. There was no spot or stain on his character. His thoughts were thoughts of peace and his deeds were deeds of love. In all the activities of life he reflected the righteousness and holiness of God.

But a change took place. Listening to the voice of the tempter, man started on a downward course which ultimately took him far from his Maker. No longer did he reflect the spotless purity of the God who created him. The sad day came when God's own description of His people was that they were a "sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isaiah 1:4. All the human race came under the condemnation: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 3:10-12.

As men forgot and forsook their Creator, their nature was changed. Instead of being godlike as they were before,—gentle, kind, true, and virtuous,—men took on opposite characteristics. They "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit,



by EDWIN R. THIELE

malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:21, 22, 28-32.

The human race of the twentieth century retains little of the divine nature that was first given to man. We must agree with the prophet: "The heart is deceitful above all things, and desperately wicked." Jeremiah 17:9. The great problem now is whether or not the evil nature of man can be changed back to its original pure and holy state. If it can be, how is this to be brought about? We have all experienced something of the difficulty involved when we have set for ourselves good resolutions and have discovered how easy it is to break them and follow our original wayward course. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. Human endeavor and lofty ideals alone can accomplish little to change the heart of man.

It is only with divine aid that man's nature can be changed. As God originally created man righteous, so must God provide the power to re-create him

in His image. When Nicodemus, a ruler of the Jews and a Pharisee, discovered how difficult it was to endeavor by human effort to attain to this divine standard, he came to Jesus for counsel and heard from Him the memorable words: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:5-7.

The natural man is not, cannot, be in harmony with God. He hates what God loves, and loves what God hates. If he is to be brought into harmony with heaven he needs a new heart; he must be born again. This new heart and new spirit is nothing else than a gift of God. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26, 27.

"This shall be the covenant that I will make with the house of Israel; 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 they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:33, 34.

The above is the divine revelation of how a child of the kingdom is born and how a son of God is made. It is by being born again, by accepting of the grace of God and receiving from Him a new heart and a new spirit. The man with such a heart and such a spirit is a new individual, with new aims and new endeavors, new loves and new hates. He is entirely transformed. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. It was concerning this experience that Paul wrote to the Ephesian church: "That ye put off concerning the former

conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

"Ye shall know them by their fruits." As the old man of sin is known by the works of sin, so the new man of right-

eousness is to be recognized by works of righteousness. When a man has accepted God and has been born into the family of heaven, when he has died to self and is alive to God, he becomes a transformed individual. Instead of the old works of the flesh, there are manifest in his life the new works of the Spirit. Such works are not difficult to recog-

nize. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23.

The fundamental need of the world is a new birth of man in the image of God. Without such a renaissance of righteousness this world is doomed.

A Review of L. E. Froom's Notable Book on Prophecy

The Prophetic Faith of Our Fathers*

by R. A. ANDERSON

ONE of the most illuminating books of the year is *The Prophetic Faith of Our Fathers*, Volume 3, by LeRoy Edwin Froom. This is the first volume to be published in a set of four in which the writer reviews the various expositions of Bible prophecy throughout the entire Christian Era.

It covers the American colonial period when such men as John Cotton, Roger Williams, Increase Mather, Justice Paul Dudley, Jonathan Edwards, Samuel Langdon, Timothy Dwight, and scores of other notables were exerting their marked influence in the molding of the new world. These educators, preachers, statesmen, physicians, and others were unusual students of the prophetic word. More than that, their strong convictions grew out of their interpretations of prophecy.

It may not be generally known that among the earliest books printed in colonial America were many in the field of prophetic interpretation. In fact, the first published reader from which practically all the children received their earliest instruction reveals the accepted prophetic interpretation of the times. Reading the illuminating chapters in *The Prophetic Faith of Our Fathers* gives one a new concept of the pioneer stock of New England. Another important feature of the book is the discussion of the manner in which the great religious awakening of the nineteenth century of Europe and America grew into being.

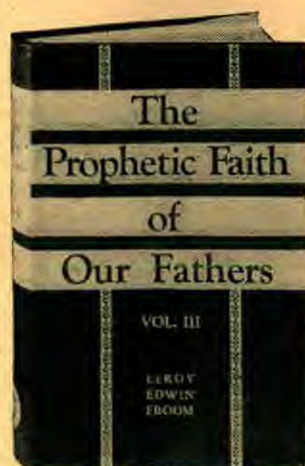
The book falls into two distinct sections. All who are interested in the origin of the second advent awakening of a century and a quarter ago, will find in this volume a thorough unfolding of the subject. The English students of

Biblical prophecy since the days of John Wesley down to the middle of the last century are introduced, and their positions on prophetic exposition impressively revealed. Such giants in prophetic exposition as Keith, Elliott, Cuninghame, Bickersteth, and scores of others, are made to live again. A short life story introduces each character, and by the aid of charts and diagrams the reader is able to discern the particular viewpoint of each on the main lines of prophetic symbolism. Teachers and students alike will find in these volumes a source of information unequaled by any other book we have seen.

Such unique characters are portrayed

as Joseph Wolff, the Jewish boy who turned from Judaism to Catholicism, and who, by a remarkable set of circumstances, later left the city of Rome to become a Protestant missionary. He traveled the steppes of Russia and down through the countries of the Middle East, proclaiming in some fourteen different languages the message of the second advent. He later made a missionary visit to North America, and, having preached in some of the most important cities of the eastern states, was invited by Congress to address a joint gathering of both houses. Before the lawmakers of this country he pro-

(Continued on page 18)



"A GREAT MONUMENT"

Of this remarkable work, "The Prophetic Faith of Our Fathers," Arthur W. Spalding writes:

"It is not too much to say that this work is one of the most scholarly of all Adventist publications to date. Magnificent in breadth and depth of research, sure in the grasp of essentials, well organized in pattern, exact in notation, lucid in style, it will stand as one of the great monuments of Seventh-day Adventist literature, a magazine of source material for all students of church history. The long and arduous toil and the organizing ability demanded in its preparation invite not merely congratulation upon its completion and publication, but the gratitude of the people it serves. . . . It unrolls a panorama of the mighty men of yore, 'who through faith subdued kingdoms, wrought righteousness, obtained promises, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.' "Compassionate about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

Francis D. Nichol, editor of the "Review and Herald" adds this testimony:

"This volume deals with the colonial American and nineteenth-century Old World advent awakening. It brings us to one of the great climaxes of prophetic study—the mighty advent movement of the early 1840's, out of which grew Seventh-day Adventism.

"This volume shows us the true setting in which William Miller, Joseph Bates, James White, and others proclaimed the prophecies. We see these men, not as the creators of new, strange prophetic fantasies, but as the restorers and proclaimers of beliefs that had been held and expounded by devout and learned theologians through former times. This illuminating volume proves false all the disparaging declarations of those who would dismiss Adventist preaching today as simply the echo of the views of an ignorant farmer named William Miller. It forever refutes the charge that the Adventist position that the 2300-day prophecy ended in the early nineteenth century is a lone view, unsupported by any good prophetic expositors.

"Here is a work that gives new meaning to the phrase, 'a more sure word of prophecy.' "

* Review and Herald Publishing Association, Takoma Park, D. C. \$4.50.



The LAW and

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THE VOICE OF PROPHECY

THE law and the gospel are not antagonistic. They both have a place in God's plan. It is like this:

1. The law of the Ten Commandments sets forth the standard of righteousness, and consequently makes sin known. Two or three texts will suffice to make this clear. First we read Isaiah 51:7: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law."

Why do they know *righteousness*? It is because God's law is in their hearts, and His law is the standard of righteousness. Next, turn to Romans 3:20 where we find it stated that "by the law is the knowledge of sin."

Here is one more text on this point: "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.

The law which the apostle Paul speaks of here is the Ten-Commandment law, the last commandment of which says: "Thou shalt not covet." So we see that God's law is a standard of righteousness and that it points out sin. It is like a yardstick. The yardstick measures the cloth but cannot cut it to proper length or form it into a garment. So God's law points out the perfect righteousness required by God, but it cannot give it to a man or change his old life into a new one.

2. The law of God is founded upon love and teaches us how to express our love both to God and to man. That this is true is clear from Matthew 22:35-40:

"Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In Romans 13:8-10 the apostle teaches the same thing and sums it up by saying: "Therefore love is the fulfilling of the law." Notice, love is not the abolishing, but the fulfilling of it. When a man loves God, he will obey Him. When he loves his neighbor he will do good to him. But, if he does not love his fellow men, how can he love God?

Love to God and love to man go together and are made evident in deeds of self-sacrifice. Love is the fulfilling, the doing, the living out in actual life, of God's holy law.

3. Love is of God; and man, separated from God through sin, is utterly unable to fulfill the law of love. "Wherefore the law is holy, and the commandment holy, and just, and good," writes the apostle in Romans 7:12. Then in the next verses he pictures the inability of a sinful man to live the life of love which it demands.

"We know that the law is spiritual: but I am carnal, sold under sin." "For 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." Verses 14, 18.

4. But here is good news for all men, since all men are sinners. In the gospel is revealed the righteousness described in the law, and the law witnesses to the genuineness of this righteousness.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

Again, in Romans 3:21 we read: "Now the righteousness of God without the law is manifested, being wit-

nessed by the law and the prophets."

The law is like a looking glass, according to James 1:23-25. A little boy comes running into the house with a dirty face, and his mother says: "Oh, sonny boy, go look in the glass." He does, and is he surprised? But how does he clean his face? With the glass? No. He must use soap and water and plenty of rubbing. After he does that, he looks again, and the same glass which told him that he was dirty now says he is clean.

So God's law reveals our sin—our grime and unrighteousness, our lack of love. Will the law wash us clean? Will it justify us before God? No. It pictures, but it cannot cleanse. It points, but it cannot lift. But, after the gospel does its work, it testifies to the genuineness of the righteousness that the gospel brings. And this righteousness is received through believing on Christ. We read in Romans 3:22, 25:

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." "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."

You see, the law reveals the sin from which it is unable to save us, and in that way urges us to Christ as the One who can supply the righteousness required. It is written in Romans 10:4: "Christ is the end [that is, the object, or aim] of the law for righteousness [justifying righteousness] to everyone that believeth." That is, He contains within Himself all that the law demands for the justification of all who accept Him as their Saviour. He bestows that very righteousness and life of love which the law holds forth but cannot give.

The law pursues the sinner like the avenger of death until he flees into the city of refuge, which is Christ. When a man comes to Christ and accepts Him by faith, Christ's own perfect righteousness becomes his. His sins are forgiven; he stands before God as if he had never sinned; and the power of the indwelling

the GOSPEL

What Did Christ Abolish by His Death on the Cross?

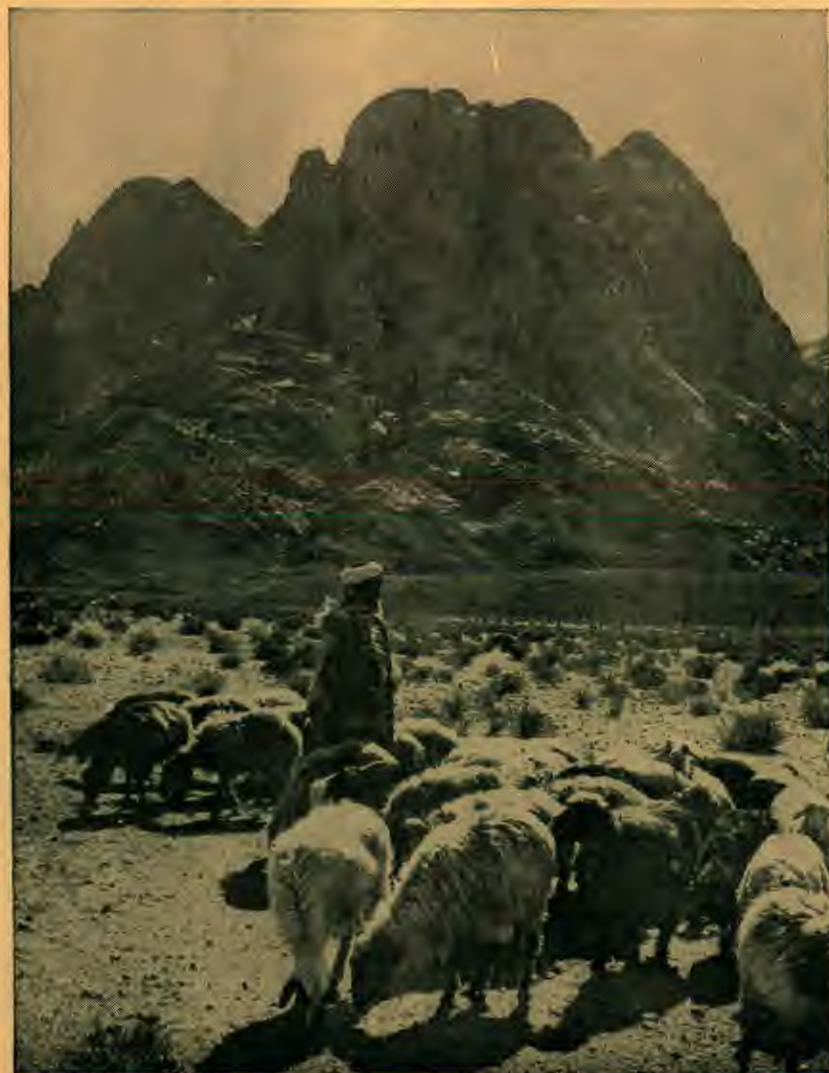
Christ provides the very righteousness of the law in his daily life. This is pictured in Romans 8:1-4:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . 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."

Isn't that wonderful! Christ died for us; Christ lives in us by His Spirit. So we belong to Him, and our salvation depends upon Him—wholly and entirely. Our obedience to God's law, then, is not in order to be saved, but because we are saved. It is not of our doing, but His doing.

"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." Ephesians 2:9, 10.

A shepherd tends his flock in the peaceful valley at the foot of Mount Sinai. If men would heed the Ten Words spoken from the mount by Jehovah, our world would know the meaning of peace and security.



WIDE WORLD

True faith "worketh by love." Galatians 5:6. All true obedience is the obedience of love. "Love is the fulfilling of the law." Romans 13:10. Even in human relationship it is only love that counts. The rest is nothing.

The love of God for sinners was voluntary. The love of Christ was and is voluntary.

"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.

Paul expressed his experience in these words: "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." Galatians 2:20.

Christ gave Himself for me, for you. The law requires perfect righteousness. He had it. We had none. So He gave. He wasn't forced to do it. Notice, He "gave Himself" for us.

A young man was once asked how long he had known his Saviour and if he was assured that his sins were forgiven. "Oh, yes," he replied, "I have known that ever since the bee stung mother."

"When the bee stung mother? What do you mean by that?"

"Well, mother had told me what the Saviour had done for me and tried to make it plain that He had really taken my place and died in my stead. But I never really understood it until one summer afternoon when mother was working in the kitchen with her sleeves rolled up. Suddenly, while I was playing at the doorstep, a large bee came buzzing around my head. It had no doubt been hurt and was determined to sting. I was frightened and tried to flap it away with my handkerchief, but it came closer each time. At last I started to cry and ran to mother and hid myself under her long white apron. She put her arms outside to assure me full protection; and this was hardly done before the bee struck one of her

(Continued on page 14)



The Message of the Book of Hebrews

by
M. L. ANDREASEN

THE importance of the Epistle to the Hebrews can hardly be overestimated. It is the only book that discusses Christ as Apostle and High Priest, comparing and contrasting His priesthood with that of Aaron. It is the only book that interprets the sufferings and death of Christ as vital and necessary in His preparation for the priesthood, declaring that only thus could He become a merciful and faithful High Priest. It is the only book which gives us the astounding information that there are things in heaven that must be cleansed. It is the only book which portrays Christ's entrance into the "holy places" in heaven through the greater and more perfect tabernacle. It is the only book in the New Testament which consistently uses sanctuary language throughout, such as: the first and second tabernacle; the holy and the most holy; sin offerings, burnt offerings, and sacrifices; the sprinkling of the altar with blood, and the carrying of the blood into the sanctuary; the veil; the priests and the high priest accomplishing the service; the burning of the body of the sin offering without the camp.

Hebrews is the only book in the New Testament which discusses the seventh-day Sabbath in the light of God's rest at creation, informing us that there remains the keeping of a Sabbath to the children of God. It is the only book that connects the rest of the soul with the rest which God instituted in the Garden of Eden, thus emphasizing the Sabbath as the true sign of sanctification. It is the only book which informs us that the God who once shook the earth when He spoke the Ten Commandments from Sinai will "once more" "shake not the earth only, but also heaven." It is the only book that presents Christ's second coming in the setting of the sanctuary doctrine, informing us that "unto them that look for Him shall He appear the second time without sin unto salvation."

The book of Hebrews begins and ends with the subject of Christ as High Priest and King. If you will turn to the first chapter you will there find Christ introduced as Son, Heir, Creator, Redeemer, High Priest, King, and God, supremely and in the highest sense.

Through Him God made the worlds; He was appointed Heir; He is the express image of the person of God, and He upholds all things by the word of His power; and He purged us from our sins.

At the time the book of Hebrews was written, more than thirty years had passed since the ascension, and the time was nearing when Jerusalem would be destroyed and the Jews scattered to the ends of the earth. The Jewish believers, particularly in Jerusalem, were still worshipping in the temple, believing in and practicing circumcision, and observing the whole Mosaic law. When Paul had appeared in Jerusalem, as recorded in the twenty-first chapter of Acts, he was asked by the apostles to perform certain purifications according to the Levitical law. The reason for this is stated in these words:

"Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying

that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." Verses 20-24.

Paul did as he was asked, and this resulted in his arrest. He was kept in prison several years. Meanwhile the day was drawing near when Jerusalem would be destroyed, and the Christians would have to flee. As these Christians would join the churches established by Paul, they would bring with them their teaching and practice of the ceremonial law. This would immediately raise the question of the ceremonial observance which was the point of issue between Paul and the Judaizers, and which came near dividing the church, as recorded in Acts 15. The only hope of avoiding a like catastrophe now would be to acquaint them with the work which Christ was doing in the sanctuary in heaven. If they once understood that the services



The ancient Hebrew sanctuary reproduced in miniature. The services of this tabernacle pointed to the coming of the Messiah.

on earth were no longer of avail, that Christ in heaven had taken the place of the earthly high priest, and was now ministering in the sanctuary above, they would not be discouraged or perplexed when the temple should be in ruins. They would be prepared to change their allegiance from the sanctuary on earth to the sanctuary in heaven.

The Jewish believers, especially those in Jerusalem, were strongly wedded to the ceremonial observances, as evidenced by Paul's experience. They held Moses in high esteem. When Paul therefore taught that Christ had abolished the sacrificial services and the complete ritual which Moses had introduced, it was incumbent upon him to show that Christ was greater than Moses. Not only this, but as God was the One who had commanded Moses to institute the sacrificial system, it would be necessary for Paul to show that Christ is God essentially and in the highest sense. Only as God would He have the right to change the Mosaic law and abolish the ordinances.

For this reason Hebrews begins with the most emphatic statements concerning Christ's Godhood. He is Creator and Heir. He is King and High Priest. He is God Himself. The supreme evidence which Paul brings is contained in verse eight, where the Father, in addressing the Son, calls Him God: "Thy throne, O God, is for ever and ever." In verse ten He says, speaking of Christ: "Thou, Lord, in the beginning hast laid the foundation of the earth."

Christ's Deity Set Forth

These two testimonies of the Father to the essential Godhood of the Son, taken from the Old Testament, the Jews could not gainsay. If God the Father addresses the Son as God and Lord, they must do the same. If Christ indeed is both God and Lord, He would have the right to take over the office of Priest and Mediator, thus abolishing the old priesthood. By quoting God's command to the angels to worship Christ, Paul shows Him to be greater than the angels, to be God Himself. His next task is to show that Christ also is man; for if He is to be a merciful and faithful High Priest, He must take His place as a man among men, live and suffer with them, if He is to be able to help those in need.

In the second chapter Paul therefore shows that while Christ is God, He is also man, and that this behooved Him. I call your particular attention to verses ten, seventeen, and eighteen, where the author states that Christ ought to become man, so that He might be able to know by experience man's temptations, and be able to succor them that are tempted.

Chapters three and four present Christ as greater than Moses and Joshua. Moses was counted great among the Jews. He was lawgiver and prophet. He was the one who had given them the law which they revered so highly. The author shows that while Moses is said to be the Lord's house, Christ is Lord in the house. Moses did not bring Israel into the land of Canaan; and although Joshua did bring them in, he did not bring them into the rest. This rest Paul

identifies with the seventh-day Sabbath, and thus in a remarkable way connects Sabbathkeeping with the true rest of the soul—sanctification.

In chapters five, six, and seven the author shows Christ to be greater than Levi and Melchizedek. Melchizedek as a type of Christ was greater than Abraham, Levi, and Aaron, and hence, if Christ is greater than Melchizedek, He is also greater than Abraham, Levi, and Aaron.

(Continued on page 14)



Loving the World or—GOD

by M. L. RICE

"DEMAS hath forsaken me, having loved this present world." 2 Timothy 4:10. Few sentences in the Bible are more pathetic and disappointing than this. This is the last line in the last chapter of a man who sold out his interest in the work of God for the allurements of this world. We never hear of him again. Like so many who have lost their way, because of the love of the world, he never came back.

This young man was not guilty of any great crime. He had not stolen from man, or, like Judas, sold his Master for money. He had not committed any disgraceful sin that caused society to shun him. The thing that had ruined his experience, that which made it impossible any longer to enjoy the fellowship of Paul and the work of God, was an innocent and apparently harmless thing. Some would hardly have regarded it as of sufficient importance to cause any concern. Some no doubt reasoned: "What difference does it make, anyway? What is wrong with having a good time?" Some still say the same thing. But it made a great difference in the life of Demas. It still makes a great difference in the lives of men and women.

From this experience of Demas we learn that the love of God and the love of the world cannot abide in the same heart. When the world comes in, love for God goes out. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

One who allows the love of the world to enter his heart will not long remain even neutral on the standards and principles that once governed his life. He will turn against them. In most cases he will become an out-and-out enemy of the fine principles and lofty ideals he once espoused.

"Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. The love of the world, if allowed to enter the heart of the Christian, will change him from a devoted, self-sacrificing follower of Christ to an enemy of the cause of God. "He that is

not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12:30.

The things that we are not to love in the world are those that would keep us from becoming Christlike in character. It is loving those things in the world which causes us to love God less. When we begin to admire and adore things that take away the desire for Christian standards, or that take away our desire to pray, we allow something to come into our hearts that will separate us from God.

What did Demas lose by surrendering to the love of the world? First, he lost his way. He quit the fight and the faith that he had once championed. He lost the race that he had started so well to run.

He also lost the opportunity to be a worker for God. Had he remained true, his name might have been quoted today along with that of the great apostle. But it has long since been forgotten except as we use it to illustrate the loss one sustains when he allows the world to take possession of his heart.

While the Bible does not say it in so many words, yet we are fairly safe in concluding that Demas lost his own soul. One thing is certain, unless he returned to God and gave up those things which separated him from the high and holy purposes to which he had been called, we are sure that he went to a Christless grave.

The things the world offers do not satisfy. They leave an aching void. Their pleasures are only temporary. "Sin is only charming in the present or in the immediate future. It has no charm in the past. How fascinating is sin a moment before it is committed! How absolutely necessary it seems to our happiness! But when it slips into the past its pearly teeth become ugly fangs, its shapely hands become unshapely claws, its winsome tresses become writhing serpents. The sin of the future often seems as fair as an angel from heaven, but the sin of yesterday is as ugly as a fiend from hell."—Clovis G. Chappell, *Sermons on Old Testament Characters*, page 76.

BIBLE LESSONS

by DALLAS YOUNGS



43

Why Go to Church?

Nowadays many people get their sermons by radio. Some maintain that they can be good Christians whether or not they attend church. The drift of church people away from the church is a matter of alarm to religious leaders.

In what words does the Bible instruct us to worship the Lord?

"Give unto the Lord the glory due unto His name; *worship the Lord in the beauty of holiness.*" Psalm 29:2.

Only the Deity may be worshiped without idolatry. Only God is worthy of worship, because He is the Creator. Idol worship corrupts the morals of the worshippers. The God of heaven is to be worshiped "in the beauty of holiness."

What manner of worship is most acceptable to God?

"God is a Spirit; *and they that worship Him must worship Him in spirit and in truth.*" John 4:24.

The Bible, the word of God, is truth. All who truly worship God must bring their lives into harmony with His truth as it is expressed in the Bible. God is truly worshiped by obedience and conformity to His precepts.

What attitude of worship is most pleasing to God?

"O come, let us worship and bow down: let us *kneel* before the Lord our Maker." Psalm 95:6.

The proud and haughty do not kneel; they will not humble themselves. The proud Pharisee in the temple lifted up his eyes to heaven as he prayed. The poor publican, on the other hand, bowed his head and smote his breast. The mental state of the two worshippers was expressed in their respective physical attitudes.

What is the promise of Jesus to small congregations?

"Where two or three are gathered together in My name, there am I in the midst of them." Matthew 18:20.

No one needs to be discouraged because of the smallness of the attendance at prayer meeting or church service. The Lord has promised to meet with the smallest congregation—even two. And doubtless the prayers of two or three earnest, praying disciples will be more effective than the cold formalistic prayers of thousands. Let us remember that "the effectual fervent prayer of a righteous man availeth much." God is moved by the sincere, unselfish, and persistent prayer. Let the faithful few take courage, for God will honor their assembly with His presence.

How should the Christian feel about going to church?

"I was glad when they said unto me, Let us go into the house of the Lord." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." "For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psalms 122:1; 84:2,10.

The lowliest position in the house of God, says David, even that of doorkeeper, is more to be desired than a life of wickedness. A day spent in service to God is better than a thousand spent in the service of sin. Surely the true follower of Christ could cherish no higher ambition than that of communion, in the appointed place, with his Lord.

Why did God instruct His people to build the sanctuary?

"Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

God's way is in the sanctuary. He delights to dwell in the midst of His people that He may bless them.

What caution is given us as we go to church?

"Keep thy foot when thou goest to the house of God." Ecclesiastes 5:1.

When the worshiper sets his foot within the church, he should remember that he is treading upon that which is hallowed and sanctified by the presence of God. Lightness and irreverence must be avoided.

As the day of Christ's second coming draws near, what special instructions do we have?

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

What record is made in heaven of faithful church attendance?

"Then they that feared the Lord spake often one to another: *and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.* And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels ["special treasure," margin]; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:16, 17.

Upon what day did Jesus go to church?

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day." Luke 4:16.

Nazareth was the town wherein Jesus grew from boyhood to manhood. When it is said that it was Jesus' "custom" to go to church on the Sabbath, it means that He had through the years established a habit of regular attendance. In all this Jesus gave us an example. A divine example is equal to a commandment. In doing what Jesus did, it is impossible to do wrong.

Upon what day did Paul, the apostle to the Gentiles, publicly worship?

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. Compare Acts 13:14, 42, 44; 16:13; 18:4, 11.

Paul did his work in raising up the Gentile churches from fifteen to thirty-five years after the crucifixion of Christ. Yet we find the apostle keeping the Sabbath faithfully. He never taught the keeping of another day. It was his "manner," or habit of life, to worship God on the Sabbath. In cities where there were churches he attended the house of prayer, but in places like Philippi, where there was no building, he met with the members by the riverside. Acts 16:13.

Will holy convocations be held in the new earth?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

Sabbath-day churchgoing will not cease with the second coming of our Lord. The practice will be carried over into the new earth, when the saints will go up to the New Jerusalem and there worship God "face to face," time without end.

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The Editor

SIGNS OF THE TIMES
Mountain View, California

"Thy Kingdom Come"

(Continued from page 4)

are so blessed are "born again." To Nicodemus Christ said: "Except a man be *born again*, he cannot see the kingdom of God." Again He said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:35.

In John 1:12, 13 we read: "As many as received Him [Christ], to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Before we can help others to enter the kingdom we must accept Christ into our own lives and become ourselves true "children of the kingdom," in sharp contrast to "the children of this world."

The kingdom of God is to be within us, and the King Himself is to be enthroned in our hearts. Only so can His will be carried out in our lives. Paul tells us: "The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men." Romans 14:17, 18, R. V.

In the Sermon on the Mount, Christ gave many of the characteristics of those who belong to the kingdom. "Blessed are the poor in spirit," He said, "for theirs is the kingdom of heaven." Those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, those who suffer persecution for His sake—all possess the qualifications necessary for citizenship in the kingdom.

Take your Bible and read the fifth, sixth, and seventh chapters of the book of Matthew. There you will find explicit instruction concerning Christian living if you desire to be among "the children of the kingdom." You will learn of your responsibility to let your light shine in a dark world, of your obligation to teach others the glorious principles of the kingdom, and of the blessed reward to be given those who are accepted as citizens in God's new order.

In the first chapter of the second epistle of Peter will be found further characteristics to be possessed by those who enter the kingdom. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and

to brotherly kindness charity. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In *The Lord's Prayer in Practice*, by an *Unknown Christian*, page 70, we read:

"God's kingdom! Oh, may it come! That vast empire of lives and souls, of ages and universes, eternities and infinities, high above us, deep beneath us, before us and behind us, in which we are nothing, yet which is *everything* to us, in which to have a place in glory, for which to be allowed to pray is the highest honor and the highest dignity of the creature.

"Dear Lord Jesus, teach *me* to pray more. Give me such a vision of Thyself and Thy kingdom that my prayer may move the hand that moves the universe, "Thy kingdom come!"

Conscience Must Be Free

(Continued from page 5)

matters of right and wrong. He cannot obtain that instruction from his conscience. He must obtain it from God through His word.

In carrying out what God instructs him is the right course he should be wholly free to act. His religious convictions should not be shackled by legislation or enactments brought to bear upon him and shaped by those who think he should believe and act in accordance with *their* own religious convictions, or with the dictates of a state religion.

When civil governments have mistakenly thought to remove religious discord by proscribing differences in religious belief and observance, oppression, persecution, and death for conscience' sake have resulted. It is to be hoped that the blood that has been shed over religious issues, and the sufferings that



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have been endured, may be considered enough to bring about at long last the recognition of the right of every person to the free exercise of religion, guaranteed by the projected International Bill of Rights. This basic right, the right of every person to be protected the world around in the enjoyment and exercise of religion, should be safeguarded with the same equal and impartial justice that protects his person and his property.

The Prophetic Faith

(Continued from page 7)

claimed for two hours the gripping message of the second coming of Christ. The story is fascinating, and alone is worth the price of the whole book. Scores of others, equally interesting, are brought vividly before the reader.

L. E. Froom, author of several books and the editor of *The Ministry*, a professional journal published in Washington, D. C., has made a great contribution in this volume. We commend this book alike to preacher and layman, theologian and historian. It is lucid; it is challenging; it is accurate. The



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in addition to the regular features:

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THE GIFT OF PROPHECY	Dallas Youngs
"ACCORDING TO THE COMMANDMENT"	A. B. Cheesbrough

most painstaking research of the author has been checked and rechecked by experts, and one has only to glance at the tremendous bibliography and the comprehensive index to become aware that in this volume of *The Prophetic Faith of Our Fathers* we have something unusual and timely for our day.

The Book of Hebrews

(Continued from page 11)

Having thus introduced Christ as our great High Priest, the author now invites us to leave the doctrine of the first principles, and press on unto perfection. These doctrines which we are to leave he enumerates as repentance from dead works, faith toward God, baptisms, laying on of hands, the resurrection from the dead, eternal judgment. Hebrews 6:1, 2. He does not mean by this that we are to discard these doctrines, but as a man lays a foundation and then builds on it, so having laid this firm foundation, we are to build on it and go on unto perfection. In this statement he refers to the sanctuary which he presents as one of the deeper things of God which we ought to know.

In chapters eight and nine he calls our attention to the old sanctuary which he contrasts with the new. In the old sanctuary there were two apartments, the first and the second. In these apartments the priests and the high priest served. The tabernacle and its service, he says, quoting the Holy Spirit, are significant of the true tabernacle in heaven.

The way into the heavenly sanctuary was not made manifest while the first tabernacle was yet standing; but now Christ, having become a High Priest of good things to come, through a greater and more perfect tabernacle, enters through His own blood, once for all, into the holy places, having obtained, or rather thereby obtaining, eternal redemption for us. He has shown that there was a service on earth in both apartments of the sanctuary, and he has called the Holy Spirit as witness to its significance. He now shows that as the earthly sanctuary was cleansed, so it was necessary that the heavenly things should be cleansed with better sacrifices than these, even with the blood of Christ. Hebrews 9:23. Christ has now appeared and does now appear before the face of God for us. When this work is finished, He shall appear the second time, apart from sin, to them that wait for Him unto salvation. Verse 28.

Paul was not satisfied with theory alone. He wanted theory translated into action. For this reason he brings the subject of the sanctuary to a climax in the tenth chapter of Hebrews by saying: "Having therefore, brethren, boldness

to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Verses 19, 20.

We Follow Christ

Christ wants us to follow Him by faith into the most holy of the sanctuary in heaven. He is the Forerunner, the Captain, and we are to follow. To go with Him into the most holy means more than to stand in a room. It means complete sanctification. If we are to stand before the face of God, it must necessarily mean the complete eradication of sin, appearing before a holy God without a mediator. The High Priest made elaborate and thorough preparation before he entered the most holy. If we are to enter we must likewise make preparation. The real sanctuary question involves sanctification, holiness, without which no man shall see God. This part has been left out too often, and the sanctuary question has not been given the practical value which God intended that it should have.

As we consider this subject, the question naturally arises, How can we ever reach the high standard God has placed before us? How can we ever stand before a holy God? The writer of Hebrews understands this problem, and gives us a word of cheer and courage in the eleventh chapter. If anyone is inclined to think the standard is placed so high that he cannot reach it, let him read this chapter. There men are portrayed who, despite their faults and weaknesses, at last obtained a good report.

It once was my opinion that the men and women mentioned in Hebrews eleven were all perfect; but as I read the record I find they were not. In fact, some names seem to have been placed there for the specific purpose of showing what God can do with imperfect material. Abraham is called the father of the faithful; yet in some vital respects he was very weak. He told that which was not entirely true, and also laughed at God's promise of an heir. Jacob, who obtained a good report, was not all he should have been. Neither were his sons. What shall we say then of Gideon, of David, Samson, Rahab, and the others who were far below God's standard of perfection, but whom God nevertheless helped, and who at last were victorious? This list is given that we may know that God can take poor human clay and make saints out of sinners. The chapter is a preview of the saints of God entering the kingdom, and it closes with the comforting words that "they without us should not be made perfect." That is, the list in Hebrews is not complete. They are not to be made perfect

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

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without us. God is waiting to add our names to the list.

In chapter twelve the author contrasts the inauguration of the first covenant with the inauguration of the second. We are placed upon Mount Zion in the city of the living God, the heavenly Jerusalem. There we see the innumerable hosts of angels, the general assembly and church of the first-born, the Judge of all the earth, and the spirits of just men made perfect. There in the presence of the assembled multitudes of earth and heaven Christ is crowned, and we ourselves are enrolled as members of the church of God.

In view of all this we are encouraged in the thirteenth chapter to go with Christ without the camp, bearing His reproach, that we may have a part in the glory to come.

This, then, is the message of the book of Hebrews, a divine New Testament commentary on the sanctuary. Christ has gone before us. The way to God through the sanctuary was the way of sacrifice, of suffering, of blood; but the story ends with the triumphant procession of all the saints mentioned in the eleventh chapter, to which are to be added the saints now living, without whom the former shall not be made perfect.

Law and Gospel

(Continued from page 9)

bare arms and stung so deeply that it was unable to draw out its stinger. Then, exhausted, it started to crawl down her arm. Mother trembled when she received the sting, but she did not take her protecting arms away from me. Then a thought struck her that led to my salvation. She said: 'The bee has stung mother instead of you. Come out now and look at it; it cannot hurt you now.'

"Timidly I lifted the apron and saw the bee still crawling on her arm. Then mother said: 'It has only one stinger,

and there it is. It has left it in mother's arm, who bore the sting for you.' And then she applied the lesson. I had never understood until then—with the bee and the sting before me—how Jesus in His great love had permitted Himself to receive the sting of death instead of us who deserved it, and how if we believe that He has really taken our place, the law having punished Him in our stead, it was impossible for it to punish us. It was when the bee stung mother that I accepted Jesus as my Saviour."

Christ did not abolish the law (Matthew 5:17), but for those who believe, by His own death—

1. He abolished *death*, the penalty of disobedience to the law. In 2 Timothy 1:10 we read of "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

2. He abolishes *sin*, the stain which no human righteousness can blot out, for "now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:26.

3. He abolishes the *enmity* which naturally exists in the human heart toward all holiness, and makes way for the rewriting of that pure law of love in the heart which by nature does not desire it. Ephesians 2:15; Jeremiah 31:31-34.

4. He at last abolishes the *devil*—the originator of sin and suffering and death—and all who continue with him.

"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." Hebrews 2:14.

5. He abolishes the *curse* which for almost six thousand years has hung like a dark curtain over the world.

"There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Revelation 22:3.

My friend, whoever you are and wherever you are, and no matter how far you have gone away from God, the call is for you. Accept Christ's atoning sacrifice for your sins there on Calvary's cross where the old account was settled years ago!

Famine Relief Fund

(Continued from page 3)

\$1.00

A Friend (Enosburg Falls, Vermont), Mrs. J. V. Frederick, Alta Brooks, Mrs. R. A. Mogis, Katherine Fries, A Friend (Los Angeles, California), A Friend (San Francisco, California), Mrs. Minnie Kelstrom, A Friend (Lynch, Nebraska), A Friend (Jefferson, Oregon).

This Fund will remain open until the immediate emergency is passed. Address your gifts to SIGNS Famine Relief Fund, *Signs of the Times*, Mountain View, California. A receipt will be sent.

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Great Spoil

by FERN BLAIR DOSS

**"I REJOICE at Thy word, as
one that findeth great spoil."**
Psalm 119:162.

AN old story tells of a prince who sent a gift to his betrothed as a token of his affection. When the messenger arrived with the present, it proved to be but an iron egg. The princess, on seeing it, became angry and threw it upon the floor. Upon second thought, however, she picked it up and began to examine it. By accident she touched a spring which caused the outer casing to part, revealing an egg of brass. She found the spring to this, and it fell to the floor, leaving in her hand an egg of silver, which when opened, disclosed an egg of gold that, on being opened, let a magnificent diamond of rare beauty and value fall into her lap.

So it is with the word of God. The world picks it up, glances at it, and casts it aside as dry and uninteresting. But those who love it know differently.

The word of God is the only steadfast thing in our world. It is the sure foundation. "Heaven and earth shall pass away," said Jesus, "but My words shall not pass away." Matthew 24:35.

"To what do you attribute your country's greatness?" a visiting Indian prince once asked Queen Victoria. The queen handed him a Bible. "This," she said, "is the secret."

Sir Walter Scott had a library of thousands of volumes, but just before his death he turned to his son-in-law, Dr. Lockhart, and said: "Bring me the book." "Which book?" asked Dr. Lockhart in surprise. "Ah, my dear," replied Scott, "there is but *one* Book."

Holy Bible, book divine,
Precious treasure, thou art mine.

The Honorable Benjamin W. Olcott of Oregon said: "Shorn of its religious value, the Bible would stand out as the masterpiece of literature of all time. Add to it its spiritual value, and it is impossible in words for any man to give an adequate idea of what it means and has meant to the world."

Other renowned people have said many inspiring things about the Bible, but how much do we know

of it ourselves? We should read and study it from the first word of Genesis to the last word of Revelation.

"Its splendor will grow upon you," says Amos R. Wells. "You will be amazed by its variety, as you discover all kinds of literary forms in the Sacred Library. You will be constantly finding fascinating stories you did not know were in the Bible. You will see in it the summary of rules for success and happiness, peace and prosperity, a perfect guide for social well-being, a statesman's manual, a comprehensive treatise on human life. And at last you will perceive with awe that this is not like other volumes; that through it God is speaking to you, that its pages acquaint you with the Father, and with His matchless love revealed through His only-begotten Son."

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

A young man was packing his trunk for his first long journey from home. As a friend stood by, the young man packed one article after another—suits, shoes, books, and finally a tennis racket and balls. There remained a space of about six inches by four. All the rest of the trunk was full.

"What are you going to pack there?" asked the friend.

"I have reserved this corner," replied the young man, "to pack a guidebook, a lamp, a looking glass, a volume of poems, a microscope, a telescope, several biographies, a package of love letters, a book of songs, some histories, a hammer, and a sword. I'm going to put in that little space the Bible my mother gave me."



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