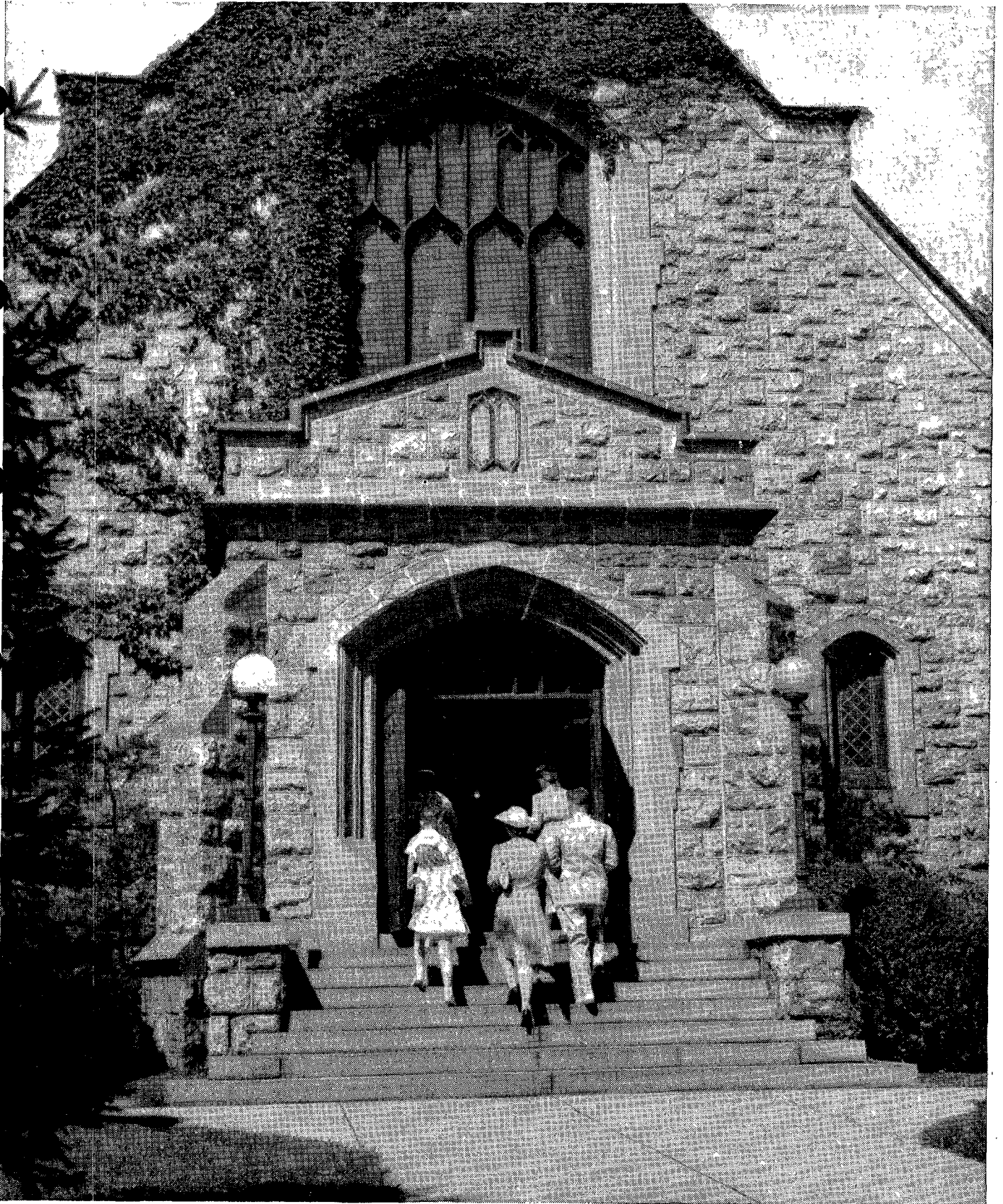


# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



Vol. 74, No. 10

**GOLDEN STAIRS TO THE GOLDEN CITY—See page 6**

CALLOWAY

March 11, 1947



# A Cross-Centered Religion

THE desperate condition of our world makes it increasingly apparent that the way to lasting peace is not through politics. The more the nations experiment with international organizations, the more evident it is that their political imbroglios only aggravate the causes of war. Nationalism is too strong, governments are too selfish, to warrant any hope that politics can offer us a highway to Utopia.

Nor are we cheered when we look at world economics as the solution. Gone is the illusion that the increased productivity of our industrial age would furnish the means to bring about a heaven on earth. Our materialistic paradise, with its manifold conveniences and comforts, its gadgets, its mechanical and scientific benefits, has only proved to be a Pandora's box, liberating economic disorders and evils of the most harrowing sort.

We had trusted that our educational system would make us the kind of men and women needed to populate the sphere with law-abiding, peace-loving, war-shunning citizens. But while our increased educational opportunities and expansive and arresting curricula have given us a brighter polish and an outer coating of culture and skill, it has also revealed the inner core of wickedness, selfishness, hatred, and pettiness in the human soul.

There is scarcely any wonder, then, that men everywhere are turning to the one field of hope, religion. Many are getting in the frame of mind of Charles Steinmetz, the electrical wizard. When asked by Roger Babson what road we would have to follow to secure international concord, Steinmetz said that only one road remained, the moral and spiritual; all the others had been tried and found wanting.

Certainly, now, there is every indication that this is increasingly true. No one can read the earnest appeals of Albert Einstein and his fellow members of the Emergency Committee of Atomic Scientists in their serious attempts to save our planet from atomic destruction, without sensing this undertone of the need of such character equipment.

This explains the appearance in different countries of "Christian" political parties. It indicates why there is a re-

surge of religion in many places. It is also but another proof that the Bible is the inspired word of God. Its divine prophecies that pertain to our time show unmistakably that because of the desperate condition of the world, men will turn to religion as the only escape. "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zechariah 8:20-22. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isaiah 2:2-5.

However, because the desperate world situation drives men to think about religion and God, this does not necessarily mean that it is a good thing. It should be; but, remembering as we all do that there is no field where the counterfeit is more deceptive than in the sphere of the soul, it may well prove to be that this emphasis on the religious values of life, unless secured in God's way, the way of Scriptural teaching, is Satan's masterful delusion, his most subtle temptation.

*Urgent Need of a Confused  
and Disillusioned World*

by

WILLIAM G. WIRTH

Indeed, the next words of Isaiah contain this warning: "Therefore Thou hast forsaken Thy people the house of Jacob." Verse 6. And the significant words of Paul, in his prophecy of 2 Timothy 3:1-5 give this caution: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; . . . having a form of godliness, but denying the power thereof: from such turn away." There is religion and *religion*. There is a deceptive "form of godliness" that shades the eyes from seeing that spiritual relationship which has the "power" of divine truth and righteousness.

Much attention is given to Christianity as a system of ethical order, an expression of good citizenship, a code of exalted moral teaching. Christianity is and ought to be the fountain of all these. It is cheerfully acknowledged that the world owes and will continue to owe much to the church's influence in these channels. But to leave Christianity there, to regard it solely as a standard of external moral action, is to place it on a plane no higher than Confucianism.

Christianity as presented in the Scriptures is not superimposed on the native background of human sinfulness and depravity. It comes to us with a Saviour from sin, with Jesus Christ as the One who was sacrificed for sinners. The Bible deals with our *actuality as sinners* before it deals with our *possibility as saints*. Accepting the challenge of Paul's last-day prophecy that there would be a type of Christianity that would set forth "a form of godliness" instead of "the power thereof," the Bible affirms that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Corinthians 1:18.

We need now as never before to grasp the deep meaning of Paul's postulate in 1 Corinthians 15:1-3: "Moreover, breth-

ren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

Note that the apostle felt it his duty to deliver to the believers "first," or as the Revised Standard Version and Goodspeed render it in clearer fashion, "as of first importance," "that Christ died for our sins." Our Lord's death is the fundamental fact in the gospel. Paul supports this prime truth by asserting that to hold to any other gospel than this would signify that "ye have believed in vain," or "all for nothing," as Good-

speed renders it. In the light of this declaration there is small wonder that the apostle elsewhere in this same epistle writes: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Corinthians 2:2.

May we again remind the reader that our Lord's death for us is shown in Holy Writ as the greatest fact of His earthly career. How suggestive it is that, while the four Gospels give us the record of the last three and a half years of His life, striking prominence is placed on the closing days of this period. It is not at all difficult for us to agree with the last verse of John's evangel: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books

that should be written." John 21:25.

Alexander Maclaren says: "Christianity without a dying Christ is a dying Christianity."

That the cross is the central truth of Christianity is shown by the two ordinances Jesus has left His church. Both of these stress His death. They are baptism and the Lord's Supper. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Romans 6:3. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26. If these sacred ordinances mean anything, they disclose that it is more important to know what Christ did for us on the cross than to know what He said or how He behaved among men. (Continued on page 14)



Missionaries Orley Ford and Wife.

SOME thirty years ago the writer and his wife left the United States for Latin America. We felt that we were making a great sacrifice and leaving behind us all the good things of life. However, looking back across the years, we know that we were mistaken in our preconception. We have passed through many hardships, and no doubt we have missed many good things; but life has not been without its recompense. We have spent thirty years probably happier than many in the homeland; we have fulfilled a youth's dream of service; and still both of us are in the best of health, strong and enjoying life.

Our work has taken us to many strange places. Several years were spent among the colorful Indian tribes of the highlands of the Andean plains in Peru, Bolivia, and Ecuador, and four years on the shores of Lake Titicaca, among

the ruins of the old Inca Empire, with its forgotten arts and mysterious graves and magnificent stonework, today peopled by some of the most progressive Indians of Latin America. For years we lived a few miles from the equator, at the foot of the giant queen of the Andes, Mount Chimborazo, which, although so near the equator, is eternally covered with snow. From there we traveled down into the jungle country, with its wild, naked, and painted Indians, and then on until we reached the Atlantic Ocean at Para, Brazil. We followed the course of the mighty Amazon from its source, where it is only a rivulet, until it becomes such a mighty stream that from one bank you cannot see the farther shore.

In this jungle the wild, cannibal head-hunters still roam at will, hunting with the *bodaquera*, or long, hollow blowgun, using poison-tipped arrows, which are so poisonous that only a scratch is sufficient to produce death quickly. In many places we were unable to go ashore for fear of these wild Indians.

The more friendly of them showed us the shrunken heads of their victims.

There were alligators, huge snakes, fish of all sizes and types. For months, traveling in this jungle with our two children, ages two and eight, we never slept inside a house, but each night our Indian guides and carriers would build for us a palm hut to protect us from the tropical rain. Our guides watched camp while we slept. Several mighty rivers, of from ten to fifteen miles in width, run into the Amazon. Every day brought sights of curious animals, plants, bugs, and butterflies of gorgeous hues. Some persons would pay a great deal to take such a trip from coast to coast through that immense jungle; yet for us, as missionaries, it was all in the path of duty.

For ten years at our mission in Ecuador we held a clinic for the Indians, where from twenty-five to fifty patients were attended to daily. They suffered from all the known and, at least to us, many unknown sicknesses. Many with wounds and infectious sores, itch, para-

(Continued on page 18)

# LIFE as a Missionary Sees It

*Experiences in South and Central America*

by ORLEY FORD

*When the Angels Cease Their Singing*

*The Hush in the Gloryland as Final Judgment Falls on an Impenitent World*



© AUTOTYPE  
When the final judgment of the ungodly is carried out, the angels will cease their singing.

# Silence in Heaven

“WHEN he had opened the seventh seal, there was silence in heaven about the space of half an hour.” Revelation 8:1. Chapter 7 is an interruption in the vision of the seven seals which cover the Christian Era, in order to answer the question: “For the great day of His wrath is come; and who shall be able to stand?” Revelation 6:17. This parenthetical prophecy pictures the safety of the church militant during the day of God’s wrath, and the glory of the church triumphant in the heavenly kingdom.

When the first four seals were broken, the voices of the four living creatures pealed forth like thunder. The breaking of the fifth seal brought to the prophet’s ears the loud cry for vengeance from the blood of the millions of martyred dead. The sixth seal pictures the convulsions of nature as signs of the second advent, and the cries of the unsaved for the rocks and mountains to entomb and hide them from the face of the Lamb. In contrast to this noise and confusion on earth, the breaking of the seventh seal brings a profound silence in heaven. This period of silence is also in marked contrast with the great rejoicing in heaven as described at the beginning of the vision.

The silence is indicative of both intense interest and awful expectancy. It is “the day of judgment and perdition

TAYLOR G. BUNCH

of ungodly men,” when all heaven stands, as it were, in breathless silence awaiting the sound of the last trump and the execution of the sentence of eternal death. Doubtless the following scriptures have reference to the same time and event. “Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand.” Zephaniah 1:7. “Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation.” Zechariah 2:13.

This rising up of the Lord in the heavenly temple is for the purpose of executing judgment. “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Daniel 12:1, 2.

The celestial host lay aside their harps and cease their singing as the Lord prepares to go forth to execute His final judgments upon transgressors. Nothing could be more appropriate than that the ministering redeemed elders, the cher-

ubim guardians of the throne, and the innumerable angelic host should stand in breathless expectation of the shout of the Archangel and the peal of the last trump. Of this event Adam Clarke says: “Silence” is suggestive of “the deep and solemn expectation of the stupendous things about to take place, which the opening of this seal had produced.”

There can be no joy in heaven during the awful day of God’s vengeance when He executes His righteous judgments. The unfallen universe shares the sorrow of its King. “As I live, saith the Lord God, I have no pleasure in the death of the wicked.” Ezekiel 33:11. See also Ezekiel 18:32. He “is long-suffering to usward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. Jesus died of a broken heart on the cross because of His love for the human family, and His heart almost breaks again as He executes the sentence of eternal death on those who have rejected Him and His offer of mercy. Angels cease their singing and silently weep as vengeance takes the place of mercy. There is no promise that there will be no more tears, until man is in the new earth state. See Revelation 21:1-4.

One writer thus describes the silence attending the breaking of the seventh seal: “An interest and awful expectancy

risers in the hearts of the celestial orders, which renders them as silent as the grave. All heaven becomes mute and breathless. Saints and angels hush their songs to look and wait for the results. . . . Hence a motionless stillness, more awful, and fuller of thrilling import, than that overwhelming wave of adoration which went over the universe of holy beings when the Lamb first took the book."—J. A. Seiss, *The Apocalypse*, vol. 2, p. 18.

Doubtless another reason for silence is that all the angelic host accompany Christ as He returns to earth to gather the saints and destroy the sinners. In Matthew 25:31 we are told that "the Son of man shall come in His glory, and all the holy angels with Him," and Paul declared that "the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day." 2 Thessalonians 1:7-10.

The rejoicings of the reunited family of God will never be broken by another "silence," for all the universe will ring with praise and singing through the eternal ages. This great home-coming celebration is described in the preliminary vision which reaches through to the final triumph. The singing of the "new song" seems to be the signal for universal rejoicing by the redeemed elders, the cherubim, the angelic host, and, finally, by all creation. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." See Revelation 5:9-13.

In fact it seems that the journey from earth to heaven will be accompanied by songs of rejoicing. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10. In Isaiah 60:20 is the promise, "The days of thy mourning shall be ended," and in Isaiah 65:17-19, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping

shall be no more heard in her, nor the voice of crying."

Tears and crying will forever cease because the causes have been removed. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." Isaiah 25:8. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21:4, 5.

With these conditions prevailing, how

can there be any more silence? The removal of the curse causes even the things of nature to rejoice, for "the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands." Then shall "the heavens be glad" and "the earth rejoice" and "the trees of the wood sing out at the presence of the Lord," because "the Lord reigneth." See Isaiah 55:12; 1 Chronicles 16:31-33. This will be the happy "inheritance of the saints in light" who have been delivered "from the power of darkness" and "translated" "into the kingdom of His dear Son." Colossians 1:12, 13. Let us therefore set our faces like a flint and permit nothing to turn us to the right hand or to the left until we reach that blessed abode.



### Alcoholic Beverage Retailers

There is one alcoholic beverage retailer for every ninety-one families in the United States, says Mrs. D. Leigh Colvin, president of the national Woman's Christian Temperance Union. "Twenty states and Washington, D. C.," she said, "are wetter in terms of number of retailers, than the national average. Nevada is the wettest state with one alcoholic beverage retailer for every twenty-nine families. California is second . . . with one retailer for every forty-two families. Wisconsin is third with one retailer for every forty-five families."

### Drys Sue for Radio Time

Complaining that if radio time can be sold to liquor interests to counsel the drinking of beer and wine, it should also be sold to temperance interests to warn against the evils of drink, Henry M. Johnson, Louisville attorney, and Rev. Sam Morris, Dallas, Texas, have filed suit against the Columbia Broadcasting System, says the *Methodist Clip-sheet*. These men, claiming to represent at least twenty organizations which have requested them to buy time, feel that the CBS offer of sustaining time for the broadcasts is unsatisfactory. Sustaining time, they say, is controlled time, and discussion must be free.

### Liquor the Most Costly Item

"Inhabitants of the United States," states *Spinnet*, "spend more money every year on alcoholic potables (liquor) than on all public and private schools, all universities, all special schools for the blind, deaf, and dumb, all libraries, the care of veterans of all our wars, all employment compensation, all old-age assistance, all churches, all health services, and the Red Cross."

### Short Rations

"Hardly a forkful" of fats, oils, meats, and dairy products makes up the weekly ration of an inhabitant of Hamburg, according to Norris E. Dodd, Undersecretary of Agriculture and American delegate to the Food and Agriculture Organization, who returned recently

from Europe. His report, published in *Consumer's Guide*, stated that in Hamburg and Bremen, the ration has been 1,137 calories a day, with prospects of a rise to 1,337 calories. In Wiesbaden and Stuttgart, in the American zone, with 1,000 calories a day, a typical daily ration consists of: "Breakfast: 1 slice black bread, ½ pat butter, 1 cup black ersatz coffee. Lunch: 4 small potatoes, very small square meat (size of two pats of butter), 1 bowl flour soup. Dinner: 1 slice black bread, ½ pat butter or cheese, 1 bowl cereal (no milk or sugar)."

### Gang Control Near

"Crime is increasing daily; juvenile delinquency is shocking; lawlessness is rampant. We are nearer to the days of gang control than we were a year after World War I," warned J. Edgar Hoover in an address at the annual convention of the American Legion. Later, at a press conference, he said that, during the first half of 1946, men had been arrested for 276,621 crimes, women for 32,681, and, considering the influence of mothers on their children, expressed the fear that "further increases in female arrests may portend a future rising juvenile crime rate." "Drastic increases," the *New York Times* reported him as saying, "have been noted in certain types of offenses by women. Robberies, auto thefts, forgery and counterfeiting, sex offenses other than prostitution and commercialized vice, unlawful possession of weapons, offenses against families and children, and miscellaneous offenses show definite increases."

### 2,000,000 in Colleges

More than two million students have enrolled in the colleges and universities of America this year. Dr. Raymond Walters, president of the University of Cincinnati, who has been preparing such figures for twenty-seven years, says that this is 59 per cent higher than for the school year 1939-40, the last full peacetime year. He estimates that more than 1,000,000 former GI's are in college, of which 865,000 are taking full work. The general trend, he pointed out, has been in favor of the large universities.

S. L. M.

# Golden Stairs to the Golden City

*Seven Steps on the  
Highway to Heaven*

*International Radio Broadcast by*

**THE VOICE OF PROPHECY**

**L**ET us consider the golden stairs to the golden city, the seven steps to be taken by all who would enter the pearly gates of the New Jerusalem.


I have seen many devout persons ascend stairs to religious shrines. They seemed to be most sincere in their belief that they were climbing toward heaven and God. But here we will consider the spiritual stairs, revealed in the Holy Scriptures, which will actually carry us to the Father's house. It is good to know that every one of us may, with God's help, go up this golden stairway. It is absolutely certain that if we climb each of these steps we shall at last go through the gates of the city of God. Here is the first step; it is called—

*Repentance.* When you think of Peter's great sermon on the Day of Pentecost you will remember that it placed the people under deep conviction of sin so that they came to the apostles and said: "What shall we do?" Here is the story in the Bible's own words:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

Our first step, then, is to repent. The apostle Paul mentions it in Acts 20:21: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Now, what is repentance? It is to be sorry for all the wrong you have done—



The golden stairs to the golden city are accessible to all who are willing to take the steps leading to the gates of the New Jerusalem.

and to stop it. It means to turn away from wrong, and to turn toward the right.

If a man has the bad-language habit, when he repents he stops swearing. The thief who repents stops stealing and does his best to make restitution. The liar begins to tell the truth. The man who has been defiling his body temple with liquor or tobacco quits these unspiritual habits. If a man finds out that he has been keeping the wrong day for the Sabbath, and repents, he starts keeping the true Sabbath. If a person is robbing God of tithe, when he repents he begins to pay his tithe. Repentance means doing our best to right the wrongs that we have committed against God and our fellow men.

Some time ago a man committed a crime which carries a life sentence. He escaped punishment by implicating an innocent man. He heard The Voice of Prophecy broadcast while living under an assumed name in San Francisco. He was led to repent of his sins and give his heart to God. What did he do then? He wrote us asking for special prayer. He said he had decided to make things right as best he could; he was starting back to the eastern part of the United States to take his place in the cell and let the innocent man go free. Real repentance is sometimes hard, but it is the first step toward heaven.

In Luke, the nineteenth chapter, we read of Zacchaeus who was deep in finance, and evidently had been guilty of some sharp practices. He was a very short man and could not see over the crowd to catch sight of Jesus as He came by. But he was resourceful and determined—one of those who believe that "where there's a will there's a way." He saw a tree near by, and up he climbed. When Christ came under the tree, He stopped and looked up right into Zacchaeus's eyes, and called him by name: Come down, Zacchaeus; I am going home with you today.

Zacchaeus came down from the tree and took Jesus home with him, and he was a happy man! Why was he happy? Because he had repented and made things right. We read his own words:

"Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house." Luke 19:8, 9.

You see, when a man is ready to make everything right, when he actually does it, salvation comes to him—and happiness, too.

Yes, *repentance* is the first step, and it leads to the second step. If a man repents of his sins, he will confess them to the Lord. So, the second step is—

*Confession.* David said, in Psalm 32: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

Now, as surely as a man takes the first step and repents, and then confesses his sins, that puts him on the second step. And, when he has taken the second step, he will at once find that he is on the third step, which is—

*Forgiveness.* When a man confesses his sins, God forgives him. "If we confess our sins," says the apostle John, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

When a man takes these three steps, he must go on to the fourth. After he had repented and confessed his sin, the Lord forgave him. He says He will. But the man still has a sinful heart, for he was born that way. He is sinful by nature. He must be born again, he must have a new heart. This is the fourth step:

*Receiving a new heart.* David prayed: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:7, 10.

Here David repented and confessed his sin and prayed God to forgive him, and God did forgive him. Then he went on and prayed more: "Create in me a clean heart, O God; and renew a right spirit within me."

Such a prayer is always answered. God has promised that when we truly repent, when we honestly confess our sins, He will forgive. Then, as surely as we pray, "Create in me a clean heart," He does it.

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

It is absolutely necessary to have this *new heart*. Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." John 3:3. Every man therefore must take this step on the golden stairway.

God has promised that He will give us a new heart that we might obey Him. "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." Ezekiel 11:19, 20.

How good God is! He knows that as long as we do not have a new heart, we cannot live right. Our resolutions fail. And we cannot change our hearts ourselves. So God promises to do it—and He does it!

As soon as a man takes the fourth step, he must go on and take the fifth step, which is—

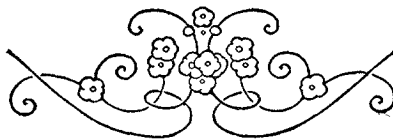
*To get Christ in the heart.* In Galatians 2:20 the apostle Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Christ desires to live in our hearts every day by the Holy Spirit. When Christ lives in a man's heart, the man does right because he *wants* to do right.

When Christ was on earth, He kept all of God's commandments; and when He lives in a man's heart—by the Holy Spirit—He will live the same kind of life that He lived before.

When He came to this earth, Jesus said, in the words of the prophet: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8.

When He comes to dwell in our hearts by the Holy Spirit He brings God's holy law with Him. You see, He keeps God's commands—and we will keep them because He is in our hearts.



## TILL JESUS COMES!

"The grace of God be with you all  
Till Jesus comes"—What benediction!  
It makes the cares and trials of life  
Seem but a light affliction;  
It brings the thought that He may come  
Today, perhaps tomorrow!  
It takes the hurt from pain, and leaves  
A balm for all our sorrow.  
"Till Jesus comes"! They thrill our hearts,  
Those words of expectation;  
O Lord, Thy loved ones watch for Thee  
With glad anticipation.  
Of all Thy grace bestowed on us,  
Help us to tell the story,  
That others in this hope may rest  
And meet with Thee in glory.

—Etta Gracey Storr, in  
*The Bible Advocate.*

Now, having received a new heart, and having Christ living within, we are ready for the sixth step. The old life is dead, and we are ready for this step, which is—

*Baptism.* This means that we are buried with Christ and also *risen* with Him to a new life. We read in Romans 6:3-6: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

When we read this passage we see how wonderful baptism is, and we never have any more doubts about its being necessary, either. Baptism is the sixth step in this wonderful golden stairway, and it is so important for us that Jesus Himself took it—before a great multitude of people—that we might have His blessed example to follow. God, the Father, highly approved of it, too. We read Mark 1:9-11:

"It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased."

Our Saviour said to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28:19, 20.

Baptism actually puts you up on the seventh step. Let us read 1 Corinthians 12:13:

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

That "one body" mentioned here is the church. Colossians 1:24. Some may say: "Well, I want to be baptized; but I don't want to belong to the church." They say that because they do not understand things properly. Look at this text:

"Now when they heard this, they were pricked in their heart, and said unto

(Continued on page 14)

Long-Hidden Facts Brought to Light Concerning the Faith of the Early Colonists.

Harvard President Expounds Biblical Predictions.

by

LEROY E. FROMM

Author,

*The Prophetic Faith of Our Fathers*



When the early American colonists attended church, the expounding of prophecy had its services; its interpretation was woven into their discourses on such occasions as convalescence, thanksgiving, and regular sermons.

# When America Studied P

IT is amazing to find how general the practice of expounding prophecy was among the colonial American clergy. Of the more than sixty well-trained ministers who early came from Britain to this "wilderness," as they termed it, to find asylum from the religious pressures of the Old World, an unusual number wrote on prophecy. Its exposition was woven into their discourses on various important occasions—in convention, election, fast day, thanksgiving, and regular sermons. More than that, it was brought into the secular literature of the time by learned men in all walks of life and of all religious persuasions, who were themselves influenced by Bible prophecy, and the people seemed to understand the prophetic ideology used.

The proportionate number of the early American imprints, or published works, that bore upon prophecy, is truly remarkable. These interpretations are the more conspicuous because of the authoritative place then occupied by the preacher. In fact, the history of the colonial American town was largely the history of its churches; and, in turn, the history of the churches was essentially that of their clergy. Ministers were then the leaders not only in theology, but in education, law, medicine, and,

often, in politics. Their training may be judged by the fact that nine tenths of the colonial clergy were college graduates, and the rest were privately tutored by college-trained men. The clergy wrote the majority of the treatises on prophecy.

The expounding of prophecy was by no means confined to the clergy, or even to the masculine sex. It is interesting to find that America's first woman poet employed the prophetic symbolism of Daniel and the Revelation as the preachers, educators, statesmen, judges, and physicians about her were doing. Anne Bradstreet (1612-1672), wife of Governor Simon Bradstreet, was the earliest professional poet in New England. Reared religiously and possessed of a brilliant mind, she protested the traditional disparagement of womankind. The mother of eight children, she nevertheless found time to write more than seven thousand lines of verse. She was a faithful student of history, and the longest of her poems was significantly named "The Four Monarchies." It was penned in 1642. Into its structure she wrought the same prophetic element in a sound and impressive way. Her ready pen brings into panoramic view the prophetic symbol of Daniel 2—the four world powers of Babylon, Persia, Greece, and Rome, the

kingdom of man portrayed by the giant statue of a man. Here are some of her remarkable lines:

Thus Kings, and Kingdoms, have their times, and dates,  
Their standings, overturnings, bounds, and fates;

Now up, now down, now chief, and then brought under,  
The Heavens thus rule, to fill the earth with wonder.

The Assyrian Monarchy long time did stand,

But yet the Persian got the upper hand;  
The Grecian, them did utterly subdue,  
And Millions were subjected unto few;  
The Grecian longer than the Persian stood,  
Then came the Romane, like a raging flood,

And with the torrent of his rapid course,  
Their Crownes, their Titles, riches beares by force.

The first, was likened to a head of gold,  
Next, armes and breast, of silver to behold;  
The third, belly and thighs of brasse in sight,  
And last was Iron, which breaketh all with might.

The Stone out of the Mountaine then did rise,  
And smote those feet, those legs, those arms and thighs;

Then gold, silver, brasse, iron, and all that store  
Became like chaffe upon the threshing floor.

—*The Tenth Muse*, page 173 (1650).





portant part in their election, fast day,

# Prophecy

Mention should, of course, be made of the first systematic commentaries on Daniel and the Revelation to be issued in colonial America. These were by Ephraim Huit in 1644 and by Thomas Parker (1595-1677) in 1646. The same basic outline current among other expositors is expanded in these commentaries—the four empires, the divisions of the Roman fourth empire, the papal antichrist, the 1260 year-days of its dominance, and the 391 years of the Turkish woe. At the close of Parker's extensive work he puts these generous words:

"If any of my Reverend Brethren, otherwise minded, can shew unto better light, I shall count myself and the Church of God beholding unto them for it, and willing receive it at their hands. In the meantime this is my judgment." —*The Visions and Prophecies of Daniel Expounded*, page 156.

Then there was the earliest colonial historian, Edward Johnson (1598-1672), in his *Wonder-working Providence of Sions Saviour* (1654). In the midst of his history covering the years 1628-1652 he refers to Italy as "the Seat and Center of the Beast," and the Spaniards and Portuguese as having been made "drunke with the Wine of her Fornication." Page 33. This simply illustrates the general usage and common understanding of the prophetic terms.

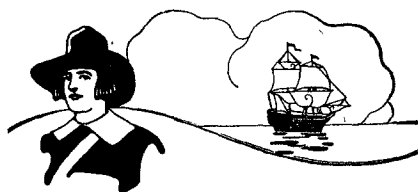
Special note should likewise be taken of the most representative group statement of those stirring times,—the *Confession of Faith*, of 1680,—which records a formal creedal statement on the identity of antichrist, supported by all the churches of the time. This was vastly more than an individual opinion. It represented the general belief of colonial times:

"There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be Head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of His coming."—Ch. 26, art. 4, p. 55.

From a critical examination of all the early American writings this impressive fact emerges: For the first two centuries of American history the concept of the papacy as the prophesied antichrist of Scripture was universally recognized among Protestants. Moreover, the prophesied 1260 year-days for the papal dominance, and the 391 year-days of ravages by the Turk, were likewise the common objects of calculation and expectation. It may be justly said that these were the common or general beliefs of all religious groups except the Catholics.

This prophetic terminology permeated the basic secular literature as well. Into this category falls the famed *New England Primer* (168?) which served six generations as the principal textbook for the children of the Dissenters in New England. Used for a century and a half, unnumbered thousands—estimated by experts at 6,000,000 to 8,000,000—were sold. This volume ran through many editions. Sometimes called the "Little Bible of New England," it exercised a profound influence over the populace. Children were taught to read its pages that they might read the Bible. So prophetic terminology and teaching appeared on its pages. One instance was the alleged parting message of John Rogers, first Smithfield martyr under Bloody Queen Mary. His death, in 1555, is illustrated by a woodcut, and he is quoted as saying to his children, in the midst of his recital and admonition:

Abhor that arrant Whore of Rome,  
And all her Blasphemies;  
And drink not of her cursed Cup,  
Obey not her Decrees.



Another feature of the *Primer* was a "Catechism" for children, with prophetic citations and admonitions, supported by texts of Scripture. Most striking of all, and doubtless most offensive to Catholics, was a woodcut in some of the editions of a man with a triple crown, bearing the telltale caption: "The Pope, or Man of Sin."

Turning from the children's primer to college classics and activities, we come to the notable Increase Mather (1639-1723), Congregationalist pastor and author, and president of Harvard for fifteen years. A prodigious writer, he produced more than one hundred published books, ten of which bear on prophecy. Mather was the connecting link between the seventeenth and eighteenth centuries. In *The Mystery of Israel's Salvation* (1669) he declares that the Turkish power is signified by the Euphrates, and asserts that the papal antichrist will be destroyed at the second advent, and that the Church of Rome is portrayed as the "Mother of Harlots, and abominations of the earth." The seat of this symbolic "beast" and the ten kingdoms he places in Europe.

France is pointed out by Mather as the tenth part of the great city, and the earthquake as a coming revolution. The same four world powers of prophecy are stressed, with the fatal blow to antichrist's kingdom impending, when the kingdom of God will become the world-filling mountain prophesied in Daniel 2. Here is a sample statement:

"Our Lord will have a Church somewhere or other in Europe until His Second coming. The witnesses must there Prophecy in Sackcloth; there be Slain, there Rise again. The Ten Kings which give their Power to the Beast are in Europe: That part of the world was to be principally the Seat of the Church of Christ during the Reign of Antichrist, who must continue until Christ Himself shall destroy him with the Brightness of His coming."—*Ichabod or . . . the Glory of the Lord, is Departing from New-England*, page 64.

Such was the explicit and repeated testimony of the most comprehensive of colonial writers—Harvard's illustrious president. And these are but a few of the many and varied expositors of the seventeenth century.

The earliest writers had come from Britain and, of course, had brought their initial concepts with them from across the Atlantic. But in time these colonial writers came to constitute an independent but paralleling line of prophetic exposition witness, increasing in clarity and fullness of exposition, and standing in virtual agreement with Old World interpretation. Those cited are but typical of many others.

(To be continued)

# Thou Art the Man!

*The Finger of History Points  
Unerringly at the Papacy as the  
Power That Fulfills the Prophecy  
of Daniel 7:25.*



*Great Prophecies for Our Time—10*

ARTHUR S. MAXWELL

AS the papacy grew in power, it did not hesitate to tamper with the law of God. Finding the second commandment out of harmony with its use of images, it attempted to eliminate this law from the Decalogue, especially in the catechisms used in most countries. Then, ignoring the plain requirements of the fourth commandment regarding the observance of the seventh day as the Sabbath of the Lord, it deliberately encouraged the keeping of Sunday, the first day.

This was indeed a grievous error, leading all Christendom astray upon a most important and vital matter. It destroyed the whole purpose of God in establishing the Sabbath as a memorial of His creative power, and it paved the way for the entrance of many false teachings. If the true Sabbath had been observed from week to week down the ages, reminding the people every seventh day of the power and love of the Creator, how different might have been the course of history!

The Sabbath was designed to be a beautiful blessing to the human race. We read that in the beginning "God blessed the seventh day, and sanctified it." Genesis 2:3. To sanctify is to set apart as holy. "The Sabbath was made for man;" it was to be a source of continual benefit to mankind through all the years to come. It was to be a physical blessing, giving man regular periods of rest and preserving him from the perils of overwork. It was to be a spiritual blessing, keeping him from the soul-destroying effects of a too-constant application to material pursuits, leading him to devote a portion of his time each week to the development of the nobler qualities of his being, and turning his thoughts Godward at frequent and constantly recurring intervals.

The incalculable importance of the weekly rest day established in Eden was

made even more apparent when it was enshrined in the midst of the holy law of God as it was thundered from Sinai.

"Remember the Sabbath day, to keep it holy," was the divine command. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

In this commandment the fact was re-emphasized that it was on the *seventh day* that God rested; that it was the seventh day that God blessed and hallowed. Not the first or the third or the fifth; only the seventh.

It should be remembered, too, that when the Son of God came to live among men it was this same seventh day that He observed all through His earthly life. He called Himself the "Lord even of the Sabbath day"—meaning the seventh day. Matthew 12:8. He went to the synagogue regularly on this day, "as His custom was" (Luke 4:16), and He taught the Jews continually how the day should be kept (Matthew 12:1-13). Moreover, the habit of proper Sabbathkeeping was so deeply ingrained in the hearts of His disciples that when at last His wounded body was awaiting burial, they considered the day too holy to be used even to embalm the body of their Lord, "and they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

Was the Sabbath changed by Christ after His resurrection? Certainly not. If so momentous an alteration in the law of God had been divinely intended it would surely have been mentioned somewhere in the New Testament. But no such reference is to be found. Indeed there is no text in the entire Bible which sanctions any change in the Sabbath day.

## *Who Changed the Sabbath?*

Paul observed the seventh-day Sabbath (Acts 17:2), and so did all the other apostles. True it is that John said that he was "in the Spirit on the Lord's day," but, as noted above, the Lord's day is the Sabbath, the seventh day.

Who then changed the day, or at least attempted to do so? At first the change came gradually with the infiltration of pagan rites and customs, with the general apostasy from true religion, and with the increasing animosity toward anything supposedly belonging to the Jews. Then came the emperor Constantine's famous decree in A. D. 321, setting apart "the venerable day of the sun" as the rest day for Christians. This first civil Sunday law in history was followed by other decrees made by various councils of the Roman Catholic Church, until the full responsibility for making the change is now acknowledged by its leading representatives.\*

In a catechism by Rev. Stephen Keenan the following statements are to be found:

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?"

\*The full wording of the second and the fourth commandments are retained in the Roman Catholic (Douay) Bible and the *Catechismus Romanus* published by the authority of the Council of Trent; nevertheless the teaching catechisms for priests and teachers omit the second commandment and all of the fourth except the first sentence: "Remember that thou keep holy the Sabbath day."

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority."—*A Doctrinal Catechism*, page 174 (1851).

In another Catholic catechism, which received the "apostolic blessing" of Pope Pius X, January 25, 1910, we find these words:

"Q.—Which is the Sabbath day?

"A.—Saturday is the Sabbath day.

"Q.—Why do we observe Sunday instead of Saturday?

"A.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—Rev. Peter Geiermann, C. S. S. R., *The Convert's Catechism of Catholic Doctrine*, page 50 (2d ed., 1910).

Grown to full stature, the papacy exercised the power of a supreme overlord in the affairs of the nations, threatening with interdicts and other pains and penalties all who dared to disregard its will, kings and commoners alike. In the winter of A. D. 1077, the German emperor Henry IV, for presuming to disregard the authority of Pope Gregory VII, was forced to seek his pardon at the castle of Canossa. On his arrival he was kept waiting in an outer court, with uncovered head and naked feet, for three long wintry days! In A. D. 1208 Pope Innocent III placed all England under an interdict and excommunicated King John.

### *Wearing Out the Saints*

Having gathered so much authority to itself, the papacy became intolerant of all opposition and embarked on a program of persecution which took the lives of millions of sincere followers of God's word.

The historian Lecky declares: "That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—William Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, vol. 2, p. 32.

Commenting on the prophecy that the little horn should "wear out the saints of the Most High," Albert Barnes, writing on Daniel 7, says: "Can anyone doubt that this is true of the papacy?

The Inquisition; the 'persecutions of the Waldenses;' the ravages of the Duke of Alva; the fires of Smithfield; the tortures of Goa;—indeed, the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything *could* have 'worn out the saints of the Most High'—could have cut them off from the earth so that evangelical religion would have become extinct, it would have been the persecutions of the papal power. In the year 1208, a crusade was proclaimed by Pope Innocent III against the Waldenses and Albigenses, in which a million of men perished. From the beginning of the order of the Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned, or buried alive, for the crime of heresy, within the space of thirty-eight years from the edict of Charles V, against the Protestants, to the peace of Chateau Cambresis in 1559. Eighteen thousand suffered by the hands of the executioner, in the space of five years and a half, during the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the papacy will convince anyone that what is here said of 'making war with the saints' (verse 21), and 'wearing out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history."—*Notes on the Old Testament*, comments on Daniel 7.

From a Roman Catholic source we have this appalling admission:

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition.

Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—*The Western Watchman*, December 24, 1908.

For "a time and times and the dividing of time" the "little horn" was to exercise its power. How long is this period? It is not difficult to compute. In Scripture a "time" and a year are synonymous, as, "at the end of times, even years." Daniel 11:13, margin. "Times" are two years, and "the dividing of time," a half year. Adding these together, we have a total of three and a half years. Reckoning 360 days to a year, according to Hebrew usage, we find that three and a half years contain 1260 days.

Now, in symbolic prophecy a day stands for a year, for we read in Ezekiel 4:5, 6: "I have appointed thee each day for a year." See also Numbers 14:34. Thus the period of "a time and times and the dividing of time," 1260 prophetic days, represents 1260 literal years.

Did papal dominance in Europe cover such a period? Taking A. D. 538 as the starting point,—this being the year when the Ostrogoths (last of the three powers to be uprooted) were driven from Rome,—the 1260 years ended in 1798; and in that year the French army under General Berthier entered Rome and took the pope prisoner.

"Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence." And at that moment, to all appearances, "the papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal

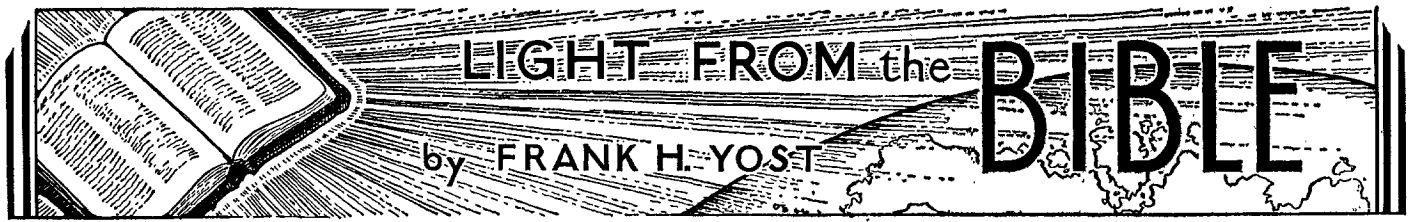
(Continued on page 14)



## COMING NEXT WEEK

*in addition to the regular features.*

THE PURPOSE OF THE CROSS . . . . .	William G. Wirth
WILL ROME RULE AGAIN? . . . . .	Arthur S. Maxwell
THE LOST PROPHETIC WITNESS . . . . .	LeRoy E. Fromm
WHO MADE SATURDAY SUNDAY? . . . . .	Francis McLellan Wilcox
WILL CHRIST'S INTERCESSION EVER CEASE? . . . . .	Frank H. Yost
THE EASIER LOAD . . . . .	Alma E. McKibbin



**What is the spiritual condition of natural man?**

"All have sinned, and come short of the glory of God." Roman 3:23.

**Can natural man as he is come before God?**

"No man hath seen God at any time." John 1:18.

**Will men ever see God?**

"They shall see His face." Revelation 22:4.

**What makes the difference between men who may not see God and those who presently will see Him?**

"Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:2.

**How is sin removed from us, that we might have access to God?**

"Almost all things are by the law purged with blood; and without shedding of blood is no remission." "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:22, 14. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

**Where was Christ's blood shed?**

"One of the soldiers with a spear pierced

## CHRIST'S MINISTRY FOR US

His side, and forthwith came there out blood and water." John 19:34.

This would indicate a ruptured heart, broken by the weight of the human sin Christ was bearing in our behalf.

**What happened at that time to the Jewish sacrificial system?**

"He shall cause the sacrifice and the oblation to cease." Daniel 9:27. "The veil of the temple was rent in twain from the top to the bottom." Matthew 27:51.

This laid open the most sacred apartment, the holy of holies, and marked the end, as far as God is concerned, of the Old Testament typical sacrifices.

**What did Jesus Christ become after He had offered Himself a sacrifice for sin upon the cross?**

"This Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." Hebrews 10:12. "There is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5.

Christ became our Mediator, the only priest in the true Christian system, offering His blood on behalf of sinners of every age.

**What does this atonement of Jesus Christ give to men who desire to serve God?**

Peace and access to God. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1, 2.

**Did Christ sympathize with mankind while He was on earth?**

He sympathized with the sorrowing: "Jesus wept." John 11:35. He wept for Jerusalem, which was refusing His salvation: "When He was come near, He beheld the city, and wept over it." Luke 19:41.

**Is Christ an understanding Mediator as He ministers as priest in the heavenly sanctuary today?**

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15.

**In what confidence should we therefore come to receive Christ's intercession when we turn away from 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." Verse 16.

EVERY day I saw him squatting there on his little bed of spikes as I made my frequent trips from the suburbs into the city of Bombay. One day I stopped to question him.

For eleven long years, I found, this Hindu holy man had been sitting there by the busy thoroughfare. His garb, consisting only of the most meager loin-cloth, afforded him no protection whatsoever from the sharp points of his self-inflicted penance board. His hair was matted with sacred cow dung, and his face was covered with the ashes of the same "holy" substance. Some queer red marks on his forehead announced to a passing world that he was a faithful devotee of the Hindu god Krishna. His time was spent in meditation, in drawing lazily on a large-bowled Indian pipe which he held between two hands in a piously prayerful posture. Hundreds of faithful Hindu followers stopped to visit with him.

I was interested in knowing his history and also in learning from his own lips the reason for this self-imposed pen-

## The Way of Salvation

*Good Works No Substitute for Faith in Christ*

by ROBERT H. PIERSON

ance. His explanation was as I had expected. He was hoping to gain merit and favor with God by inflicting this form of prolonged torture upon his body.

Nineteen hundred years ago an enraged mob of religious zealots, armed with clubs as though they were hunting a wild animal, laid hands upon the sinless Son of God, and in mock justice rushed Him from one sham trial to another. Then they took a heavy cross and some spikes and led Him away to a place called Calvary. Here they laid His precious person upon the cross and drove the savage spikes into His tender

and unresisting palms and feet. The same barbarous spikes tore mercilessly at those blessed hands as the cross was jammed recklessly into the hole prepared for it. How great the suffering! Yet the physical pain that the Saviour endured was nothing as compared to His mental anguish as the weight of a world's sin crushed Him.

Because Jesus suffered, we are saved from the penalty of sin. In the religion of the heathen the sinner must himself suffer. In the religion of Christ, our Saviour has passed through the suffering for us. The heathen is attempting to earn what God so willingly bestows as a gift upon every soul who will accept by faith the atonement effected by the death of His Son—His only Son. For centuries now, man in his ignorance has been attempting the impossible by trying to save himself through his own deeds.

All that is good, as far as it goes, but it falls far short of meeting the real need for cleansing. To the heathen, sin is an external defilement that may be

cleansed with ceremonial bathing or that may be expiated by self-imposed physical penance. In God's sight, sin is a hideous principle that caused man to rebel against his Creator and Redeemer. It is the spirit of wickedness and rebellion that dwells in the unregenerate heart. That malignancy cannot be eradicated by penance nor arrested by good deeds any more than it can be erased by good behavior. Only the nails of Calvary can deal it a fatal blow. Only Christ's death in our stead, and accepted by us through faith, will satisfy the justice of God.

Today there are nails in our hands. They are the nails of disobedience, and the word of God says that if we continue to reject the Saviour and put Him to an open shame through a life of willful disobedience, we crucify the Son of God afresh. Hebrews 6:6.

What nails do you have in your hand today—the nails of good works that cannot save you, the nails of disobedience that crucify the Son of God afresh, or the nails of Calvary that can and will care for your past and assure your future?

## Famine Relief Fund

I WISH to take this opportunity of expressing to the readers of the *Signs of the Times* my sincere appreciation of their splendid gifts—now more than \$5,800—to our Famine Relief Fund.

Every dollar contributed to this fund is used for the purpose of buying food for famine sufferers. This food is obtained in Sweden, Denmark, or Switzerland, with the exception of some concentrated foods which may be purchased to advantage in the United States. All expenses pertaining to the gathering of this fund are paid from another source of income, so that all contributions are used specifically for the provision of food.

I spent a part of November and all of December, 1946, in Europe, and had an opportunity to contact the famine situation firsthand. There is great scarcity of the bare necessities of life. In one home I visited in Germany, the entire milk supply for five persons consisted of not more than one glass of skimmed milk each day. Dinner consisted of boiled potatoes, some cabbage with no seasoning whatsoever, and a little black bread.

The need is still very great. Contributions to the Famine Relief Fund are deeply appreciated.

W. E. NELSON.

Treasurer, General Conference,  
S. D. A., Famine Relief Fund,  
Washington 12, D. C.

## Missionary Life

(Continued from page 3)

sites, malaria, fevers, leprosy, as well as internal diseases, were attended to in our clinic. Then we were able to establish a school and church. As we taught and cared for the people, we saw them leave off many of their filthy vices and develop into men and women who were not only useful to their country, but candidates for heaven as well. This work for these poor people not only brought the thanks of the Indians, but also the appreciation of influential persons and gave us the satisfaction of having been able to help so many.

For the last fifteen years we have been in the smaller republics of Central America. Ten of these years were spent in Guatemala, with its colorful and diverse tribes with twenty-six different dialects. The customs are curious. Witchcraft, priestcraft, superstition, and trickery abound, which at their best produce color and interest, and at worst, depravity, poverty, and wretchedness. Some inhabitants are adept at weaving textiles, and make beautiful handmade blankets and cloth of pure wool or of cotton in curious designs, much sought after by tourists. Here again we have seen hundreds of men and women develop, marvelously changed by the grace of God.

At present we are in the smallest of the republics, El Salvador, one of the heaviest-populated sections of the world. It is an interesting and progressive Spanish-speaking country, with people of democratic and liberal tendencies and industrious habits. Great poverty, however, is the lot of the majority. In the cities the poorer classes live in what is known here as a *meson*. This is a type of tenement house built Spanish style around a central yard or patio. Each room is for a different family; but often two families occupy the same room, which is usually from twelve to fifteen feet square. Generally there are no windows, and at night often ten or twelve persons occupy the floor and the two or three platforms or beds inside. Once the door is shut, which is necessary to

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protect from thieving, there is no ventilation at all for the many who sleep inside.

During the day everyone spends the time outside in the patio. In the middle of the patio are the open fires for cooking. From ten families to sometimes as many as fifty families live in each *meson*. Scores of children play there. In rainy times the patio is a mudhole, while in dry times it is a dust bowl. The old and the sick sit around the walls. Among so many there are always some sick, especially tubercular victims, as this is one of the greatest scourges here. In all it is a pitiful life, and one wonders how they can exist at all. Why do they live thus? Poverty. Even to pay for one room is almost beyond the financial ability of the majority, and for that reason they often share their room with another family or person.

As I go through the country visiting churches and schools, there are many means of travel. Airplane service is common and about as economical as any. Then there are trains, busses, autos, oxcarts, and horses. Many times it is safest and surest to go afoot. In the tropics we plan to travel early in the morning to avoid the tropical downpours which are so common in the afternoon and evening. Often I arise before daybreak and walk to the next village, where I spend the day visiting the people and treating the sick. I often pull as many as one hundred teeth in a day. At night I hang my hammock from the rafters of a hut and cover it with my mosquito bar to protect myself from bugs, flies, and malaria mosquitoes.

The people here appreciate the work of the missionaries, and we are seeing great progress. The gospel is being received by thousands, and their lives are being gladdened and changed. Desperation is giving way to hope, and those who are poverty bound from the cradle

to the grave at least have hope for something better when Christ will return and make up for the inequalities and lack of privileges of the present life.

In our work and travel for God we have many times experienced miraculous protection. Much of our travel has been in the crudest and hardest way and often in malarial sections, where there is little or no sanitation. Yet we have never had malaria or other serious sicknesses.

After thirty years of work out here we are as well physically as are our friends at home. From a material standpoint it would be foolishness to follow the missionary trail, yet there are many joys and experiences by way of recompense. We have been privileged to have a part in the great gospel commission and have seen thousands rejoice in the new life through the gospel.

We hope our friends at home will go on holding the ropes and sustaining us and other missionaries with prayers and funds until the task is finished.

## Thou Art the Man!

(Continued from page 11)

City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."—Rev. George Trevor, *Rome and Its Papal Rulers*, page 440.

This astounding event created a profound impression throughout Europe, and was recognized by many students of prophecy at the time as indicating that the long period of papal supremacy was over, and that the prophecy of Daniel 7:25 had been marvelously fulfilled.

In the face of such overwhelming evidence, there can be no shadow of doubt as to the true interpretation of the "little horn." History points accusingly and unerringly at this great religious dictatorship, proclaiming with a voice of thunder, "Thou art the man!"

Merely to identify this prophetic sym-

bol, however, and trace its proud and baleful course through the centuries, until it received its seeming mortal wound in 1798, is to miss one of the supreme revelations of this prophecy.

There is a sequel of utmost importance to the world today; and this sequel will be considered next week.

## Cross-Centered

(Continued from page 8)

Again, consider the deep significance of the rending of the veil of the temple at His death. "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matthew 27:50, 51.

The veil could have been rent at His birth, at His baptism, during the Sermon on the Mount; but, no, it was rent at His crucifixion. Even so, it was our Lord's death that opened the way for His heavenly ministration of reconciliation. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:11, 12.

## The Golden City

(Continued from page 7)

Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:37-41.

What happened to these people who believed? They were baptized. Did they hold back? No! They wanted to

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

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know what to do next. Then what happened to them? Did they wander about like sheep with no shepherd? No, indeed!

"And the Lord added to the church daily such as should be saved." Verse 47.

Where did the Lord put them? He added them to the church. Let us not say that the Lord made a mistake. He never makes a mistake. *He put them in the church.* That is the seventh step on the golden stairs.

*Joining the church.* When a man takes all these steps—when he repents, confesses his sins, receives forgiveness from God, the Lord gives him a new heart, Christ lives in him, he is buried with Christ in baptism and rises to live a new life—he becomes a member of the body of Christ, the church, and begins to live the life of obedience. These seven steps put him on the direct road to the city of God.

Ask yourself the questions: Where am I tonight? Which step am I on? Have I taken all these steps? Am I on the highway of holiness that leads to the New Jerusalem?

If you are on the King's highway, do not let anyone or anything get you off it.

How is it with you, friend? Are you pressing on toward the golden city? Can you say, in all sincerity:

Jesus, I my cross have taken,  
All to leave and follow Thee;  
All things else I have forsaken;  
Thou from hence my all shalt be.  
Perish every fond ambition,  
All I've sought, or hoped, or known;  
Yet how rich is my condition,  
While I prove the Lord my own.

Haste thee on from grace to glory,  
Armed by faith and winged by prayer;  
Heaven's eternal day's before thee;  
God's own hand shall guide thee there.

Soon shall close thy earthly mission,  
Soon shall pass thy pilgrim days;  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise.

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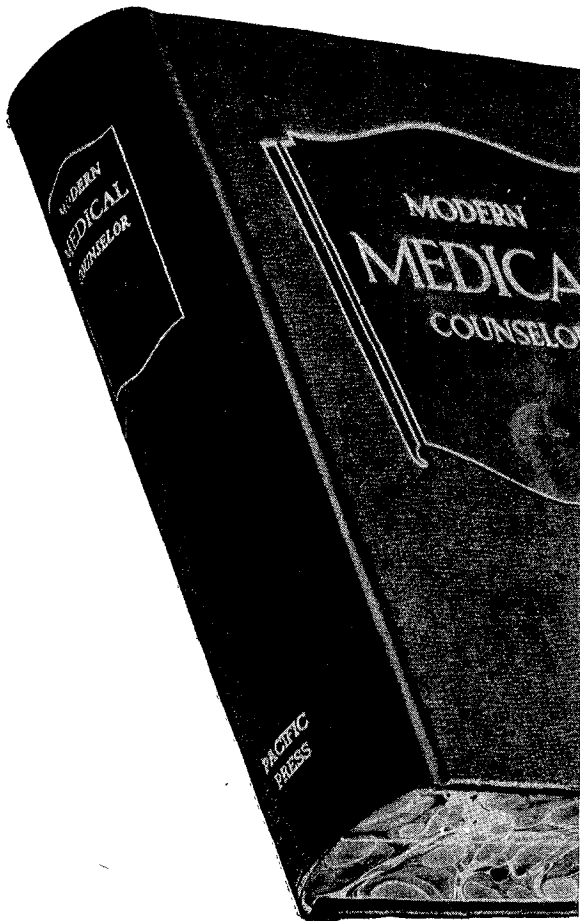
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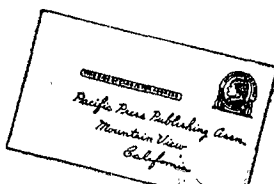
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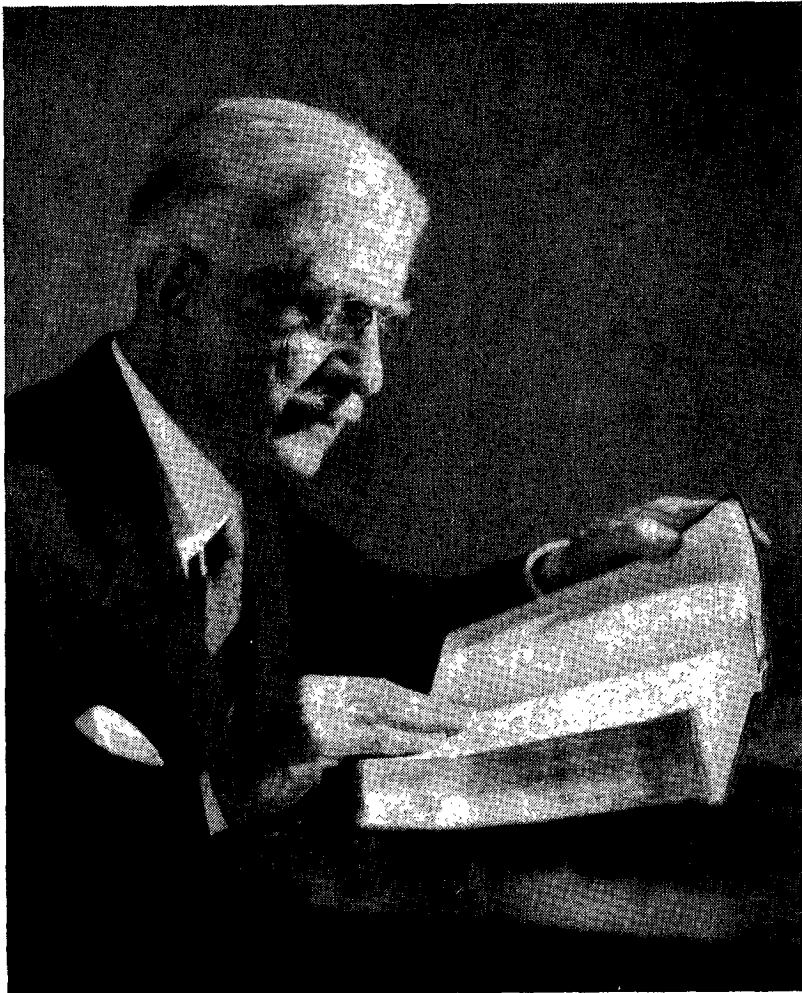
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## Your Heart Right?

*Have You Had Your  
1947 Checkup?*

by  
DEAN A. LOWER

"Is thine heart right?" 2 Kings 10:15. This is a question that can only be settled between man and his God. It is a personal question. Only God can read the heart.

When Israel was looking for a new king after Saul had disobeyed the Lord, Samuel was sent to Jesse, the Bethlehemite. He prepared a sacrifice and invited Jesse and his sons to attend. The first to be inspected by Samuel was Eliab, the eldest son of Jesse. He resembled Saul in stature and beauty. His comely features and finely developed form attracted the prophet. He thought that surely this must be the man God had chosen to succeed Saul. The prophet waited for the divine approval that he might anoint him, but God's word to Samuel was: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7.

No outward looks commend the soul to God. It is excellence of character and deportment, the inner worth, the purity of the heart, that determine our acceptance with the Lord. "Blessed are the pure in heart; for they shall see God." Matthew 5:8.

In later years David asked this question concerning the character of the citizens of Zion: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" Let me know, Lord, who shall go to heaven; not by name, but what *kind* of people wilt Thou own and crown with eternal life? This is what is really involved in David's question. The answer is plain and

understandable. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Psalm 15:1-3.

Yes, those who are redeemed will be sincere in their religion, sound in heart, conscientiously honest in all their dealings, faithful and fair with all with whom they have to do. They will endeavor to do good to their neighbors, and they will be careful to hurt no man. The golden rule will be followed at all times and with all individuals.

David was a man after God's own heart. He was not faultless in character; but one who did not trust in himself, relying upon God. He was teachable and willing to be guided by the Spirit of the Lord. When he sinned he humbly submitted to reproof.

Everyone who will submit his heart to be refined and purified as did David, and with as sincere and perfect hatred for sin, will surely receive a crown of life. His name will stand registered in the book of life.

Shall we ask God to look at our hearts and see if there is any wicked way in us? Are we willing to follow His prescription? If He shows us the difficulty, are we willing to let Him prescribe the remedy?

"Is thine heart right?" Have you had your 1947 checkup with God? If not, pray now, even as did David: "Create in me a clean heart, O God; and renew a right spirit within me." "Hide Thy face from my sins, and blot out all mine iniquities." Psalm 51: 10, 9.