

# SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



Vol. 76, No. 9

This Amazing Age—See page 7

March 1, 1949



# SIGNS OF THE TIMES

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## OUR COVER

Symbolic of the new high-speed age in which we live are the model jet-propelled planes, cars, and ships now being produced by an enterprising toy firm in England. Power is provided by a tiny jet cartridge—nonexplosive and safe—which burns without flame or sparks, yet produces a thrust capable of raising model planes to a considerable altitude and propelling them at high speeds. When jet propulsion comes to children's toys, it is time to think of the significance of this amazing age. See article on page 7.

CIRCULATION MANAGER . . . . . H. K. CHRISTMAN

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## Your Bible Questions Answered

## Is the Cross Catholic?

Why do you as a Protestant denomination picture the cross? Isn't it Catholic? F. D. J.

The cross of Christ remains the great emblem of sacrifice to all Christians who believe that He died and rose again. It is true that there are some religious bodies that have made the cross almost an idol, but that is no reason why we should not remember that Jesus died on the cross to save us. We are not to worship any material image, but it would be well for us to spend a thoughtful hour each day thinking of the sacrifice Jesus made for us and of His death on the cross.

M. L. N.

### Did Jesus Baptize?

Please explain the meaning of John 4:1, 2; 3: 22-28, and any other scripture to prove whether or not Christ did baptize anyone. A. G.

As far as we have any Biblical record, Jesus did not baptize anyone during the time of His earthly ministry. John 4:2 states that He did no baptizing, but that His disciples performed this rite. David Brown, Bible commentator, says on John 4:2: "John, being but a servant, baptized with his own hand. Jesus, as the Master, whose exclusive prerogative it was to 'baptize with the Holy Spirit, seems to have deemed it fitting that He should administer the outward symbol only through His disciples. Besides, had it been otherwise, undue eminence might have been supposed to attach to the Christ-baptized."

M. L. N.

M. L. N.

### Catholic Claims

I have read from time to time in the "Signs of the Times" quotations from books in which the Roman Catholic Church claims to have the power to change God's law and substitute the observance of Sunday, the first day of the week, for Saturday, the seventh day. Where can I verify these quotations? P. E. D.

P. E. D.

Two of these sources, Roman Catholic catechisms, quoted in the *Signs of the Times* are *A Doctrinal Catechism* by Stephen Keenan and *An Abridgment of the Christian Doctrine* by Henry Tuberville. These are published by P. J. Kenedy, 5 Barclay Street, New York City. Another source is *The Question Box*, published by the Paulist Press, 401 West 59th Street, New York City.

F. A. S.

## When Will Jesus Reign?

When will Jesus rule the nations with a rod of iron?  
G. W. M.

G. W. M.

It is believed by Christian scholars that the fulfillment of Psalm 2, verses 8 and 9, will take place in its fullness when Jesus Christ is given His kingdom by the Father. This will not occur until He comes the second time. Jesus now sits as priest, gathering out subjects for His Father's kingdom. Read Luke 19:11, 12; Daniel 7:13, 14; Psalm 110:1; Hebrews 8:1; Revelation 3:21; Matthew 25:31; Revelation 11:18.

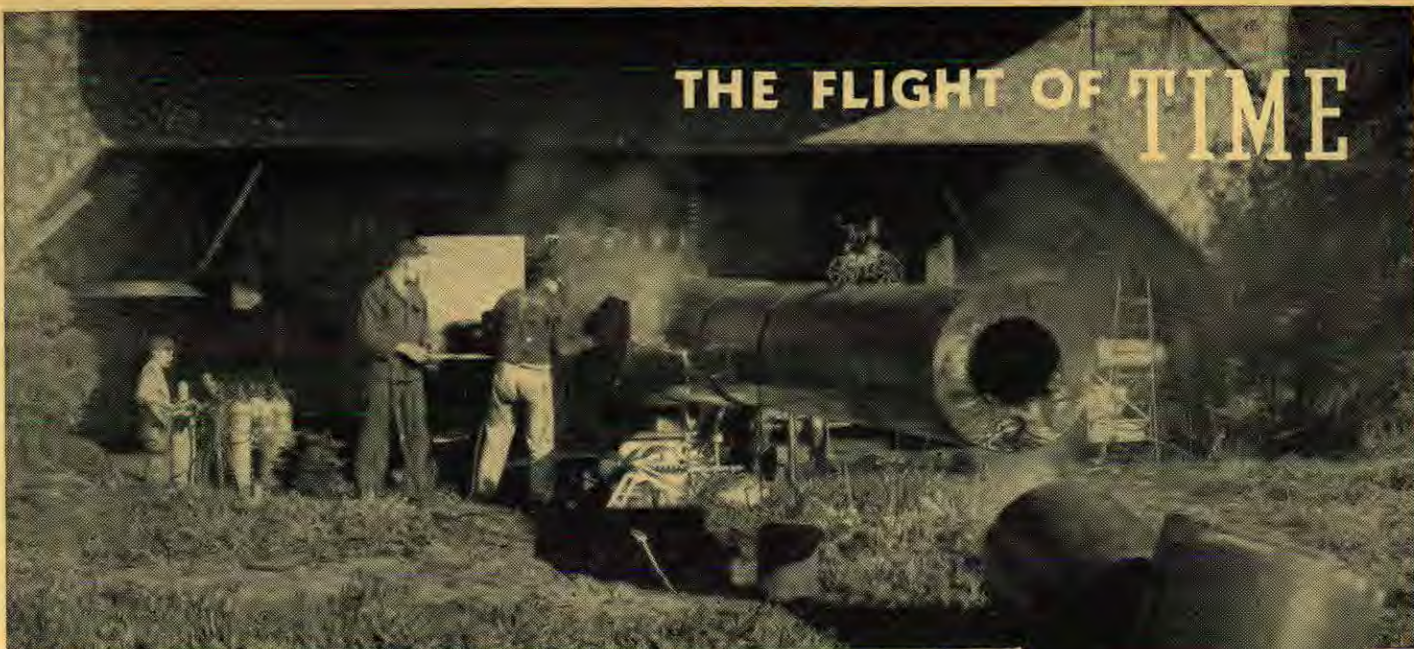
In that final day the nations of earth will fall, and the great controversy between good and evil will be over. It is at that time that Jesus Christ will put all things under His feet in the sense of having rulership over this earth and over all its citizens. The wicked will have been destroyed and Christ will set up His kingdom, which shall never be destroyed.

M. L. N.

M. L. N.



# THE FLIGHT OF TIME



ACME

Last of the big guns guarding the Golden Gate has now been cut up into scrap, the Army having decided that fixed gun emplacements are obsolete.

## EDITORIAL

### World, Awake!

AT THE close of 1948 Field Marshal Jan Christiaan Smuts, that great international statesman, now in his eightieth year, issued this solemn warning to the people of the world:

"The forces of disintegration and evil are marshaling for another trial of strength, which may not be war, but something even more disastrous for our civilized values and for the human future. Here as well as abroad we should read the signs of the times aright and shake off this malaise of the spirit which has overcome us. . . . World, awake from your slumbers and your dream-world of ease, absent-mindedness, and irresponsibility! That is the call of 1949 to us all."

In similar vein Stephen King-Hall, one of the ablest modern commentators on world events, wrote on December 2, 1948:

"There is a great fear abroad in the world, and though it may be comparable in kind to the fear that seems to have filled the minds of thoughtful men as the Roman Empire began to subside into its foundations, the fear today is more widespread and more urgent, and rightly so. . . . Our civilization today is like a conveyance which is rushing ahead into the future at an ever-increasing speed, carrying in its disintegrating framework, a little two-legged creature, rather white-faced as he pulls levers right, left, and center, hoping that he may be lucky enough to find the brakes,

or at any rate to stop the acceleration before . . . the whole outfit falls apart in glowing fragments."

Concerning those who are at the controls of this "conveyance," he said:

"They do not know where they are going; they cannot find the brakes, and they are beginning to desire to find God on earth. So men look to the Churches, to U.N., even to U.N.E.S.C.O., to Stalin, to Tito, to something and to somebody from whose existence, and perhaps even from whose activities, they can derive comfort and hope."

Like Field Marshal Smuts, he, too, appealed to men and women to awake to a realization of the solemnity of the hour and the terrible dangers now threatening humanity.

That these dangers are very real, and very imminent, becomes more evident day by day. In the Far East world-shaking events are taking place with startling rapidity. China, with a quarter of the world's population, is changing not only its form of government, but its whole outlook toward the outside world, and particularly to the nations of the West.

In the Near East tension grows hourly. The new state of Israel, forgetful of its youth and inexperience, struts upon the world stage as though it were a world power, oblivious of the intense antagonisms its conduct is arousing.

In Europe the whole continent senses the widening gulf between East and West, from the Baltic to the Mediterranean. Increasing restrictions on travel,

decreasing trade and communication through the "iron curtain," growing antipathy between the Roman Catholic and communist hierarchies, and above all the frantic efforts of both sides to accumulate the latest and most destructive weapons, reveal the growing peril to world peace.

One remarkable aspect of this rapidly deteriorating situation is the frightening frankness with which the possibility of war is being discussed in the public press. Most of our readers have no doubt read the article in the January *Reader's Digest*, describing in authoritative language exactly what plans have been made for the complete devastation of the main cities of Russia, should hostilities be commenced by that nation. Written with the express purpose of bringing "courage" to the American people, it goes into details of military projects which are positively shocking. One can almost see the cities toppling as atomic bombs burst upon them, with multitudes dying from the effect of their deadly rays. That American cities might simultaneously experience similar destruction is, of course, minimized, though admitted as a distinct possibility.

History is repeating itself. Most of the factors which usually precede an outbreak of war are reappearing. We have the mutually exclusive ideologies; the divergent ways of thinking and living; the growing hatred and bitterness; the criticism and name-calling; the propaganda of vested interests; and, of



course, the armaments. The only difference is that the armaments are now a thousand times more deadly than any used before.

Much as one hates to admit it, it seems obvious that we are living at this moment in a brief, troubled interim between two world wars—the second and the third; and that the third, like the third woe of Revelation 11:14, “cometh quickly.”

If ever there was a time when men and women should awake from lethargy and pleasure-seeking and sense the solemnity of the world situation, that time is now. If ever they should arouse from their “dreamworld of ease, absent-mindedness, and irresponsibility,” that time is now. As Field Marshal Smuts said: “*That is the call of 1949 to us all.*”

We are reminded of the challenging call of the prophet Joel: “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloomi-

hour deepens around us, may we each one heed this call, shake off our “malaise of the spirit,” and turn again to God with all our hearts.

As the apostle Paul said: “Now it is *high time to awake* out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” Romans 13:11, 12.

Thank God that the darkness is to be followed by dawn; the “time of trouble, such as never was” is to give way to a time of happiness such as men have never known; the worst of wars will be succeeded by everlasting peace; the end of the world will see the beginning of the kingdom of God.

When Jesus listed the signs of His second coming, and spoke of “men’s hearts failing them for fear, and for looking after those things which are coming on the earth,” He added, “When these things begin to come to pass, then look up, and lift up your

## Crusading for Temperance

NOT one cocktail glass, or even a cigarette, could be found during the entire four-day convention, for this was the meeting of the American Temperance Society, which believes in neither.

As 1949 began, nearly one hundred fifty delegates, coming from every part of the United States and Canada, gathered in Washington, D. C., for the first national convention of this Temperance Society. Regional and state directors of the organization converged on the national capital to learn more of the shocking havoc which beverage alcohol is wreaking on American life today, and to lay far-reaching plans to combat the evil.

The American Temperance Society, founded more than a century ago, but recently reorganized and strengthened, has always maintained that total abstinence is the only real solution to the alcohol problem. This stand was unanimously reaffirmed at this convention. “The Christian church must not relax its stand of total abstinence on the liquor question,” declared J. Lamar McElhany, president of the Society, in the opening address. “Upright citizens must not stand by while the liquor traffic corrupts our youth and women. We must fight the traffic with education, with legislation, with every lawful weapon at our hand.”

This forthright declaration was echoed again and again during the four-day meeting as well-known national leaders in the temperance field appeared before the delegates to describe the evil effects of liquor on the home, the church, the school, and the nation, and to plead for greater efforts to counteract it.

Judge Joseph T. Zottoli, associate justice of the Boston Municipal Court, described the findings of the special Commission (of which he was chairman) to investigate the problem of drunkenness in Massachusetts. He concluded: “There is no real solution to the problem as long as the alcoholic beverage industry continues.”

Dr. Haven Emerson, professor of public health at Columbia University, declared that science has strengthened Christian thought and backed up the moral reasons for total abstinence. “Medicine indicates that there is no benefit to anyone who drinks alcohol,” this nationally known educator said. “Alcohol is a poison.”

Emphasized during this convention was the need for alcohol education for children and youth; for especially to

(Continued on page 11)



Leaders of the French government examine the first atomic pile to be constructed in France. Of small power, it is designed chiefly for research purposes.

ness, a day of clouds and of thick darkness.” “The day of the Lord is great and very terrible; and who can abide it?” Joel 2:1, 2, 11.

To this rousing message he added this stirring appeal, so appropriate to the present hour: “Therefore also now, said the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.” Verses 12, 13.

As the darkness of earth’s midnight

heads; for your redemption draweth nigh.” Luke 21:26, 28.

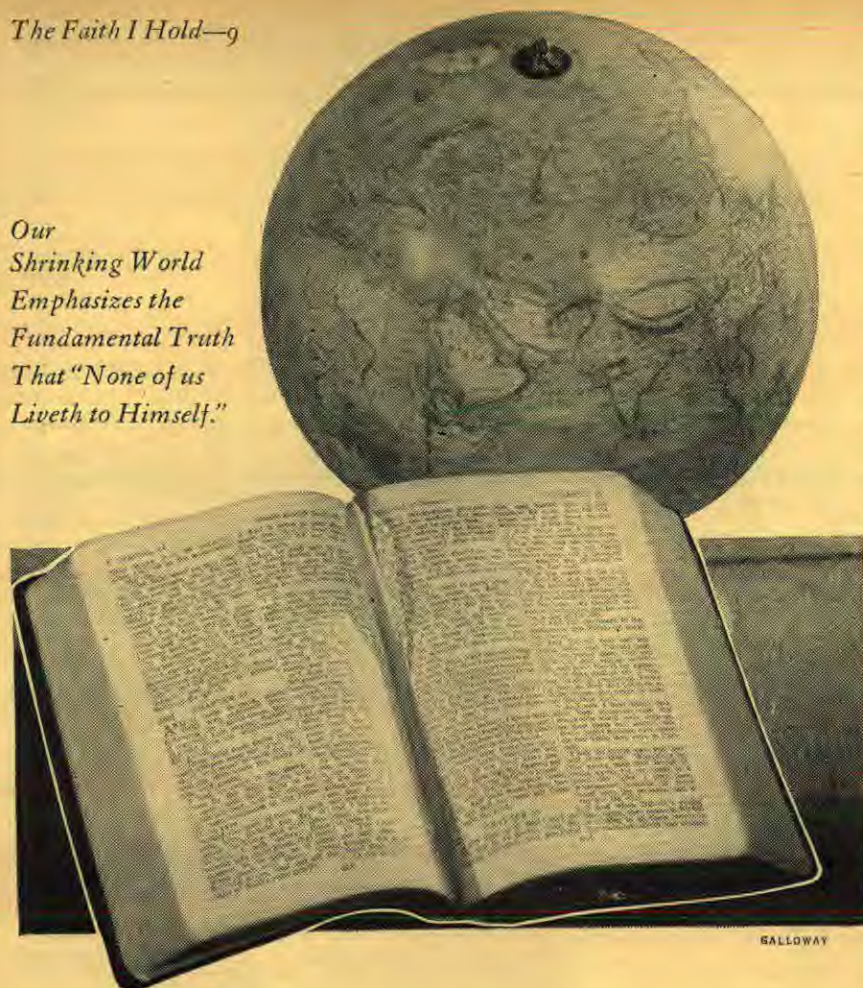
Not long ago the Archbishop of York declared: “With the discovery of the atomic bomb, we live more nearly in the spiritual atmosphere of the first Christians, who expected at any time the end of the world.”

May that be the experience of us all in these closing years of history. Let us awake from spiritual lethargy, cast off the works of darkness, and live as though we expected at any time not only the end of the world, but the coming of our Lord and Saviour, Jesus Christ.

A. S. M.



Our  
Shrinking World  
Emphasizes the  
Fundamental Truth  
That "None of us  
Liveth to Himself."



## CHRISTIANS MUST SHARE THEIR BLESSINGS

by M. L. ANDREASEN

THE world is getting smaller. A few years ago, comparatively, Jules Verne wrote *Around the World in Eighty Days*. That seemed a fantastic idea, something that could never be done. But it was done.

It is not so many years ago that a transatlantic flight was considered a "stunt" that would never have practical value. Now daily flights across the seven seas are as commonplace as train service between New York and Washington. The world has been circled in as many hours as it formerly took days. And the end is not yet.

This has brought many changes that were not thought of when these flights

were inaugurated. At some plague spot in another continent an epidemic starts, and within a few days or weeks an outbreak of the same disease occurs in New York. Quarantine measures are immediately invoked, and the threatened invasion of the fever is stopped.

We are learning that we cannot consider an outbreak of the plague anywhere on earth as something in which we are not interested. We are interested in it in a very literal way. For this reason, from time to time, groups of medical men have traveled to different parts of the earth to study how they may help the victims of some epidemic. This has not been done primarily as a good Samaritan

act. While we are interested in the welfare of other nations, we do it mostly for our own sake, to protect ourselves from possible extension to our shores of the virulent diseases prevalent elsewhere. We have found that if there is a plague spot anywhere on earth, be it in China or Africa, we are vitally interested in seeing it cleaned up, for our own sakes, if not for theirs.

This makes vivid the statement of Paul, that "none of us liveth to himself, and no man dieth to himself." Romans 14:7. What happens in one end of the earth is of concern to those living in the other end. Especially in these days of rapid communication are we all "members one of another." Ephesians 4:25.

This is true in a physical way, and it is as true spiritually. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Corinthians 12:26. Hence, he says, "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." Verse 21. He draws the conclusion, therefore, "that there should be no schism in the body; but that the members should have the same care one for another." Verse 25.

This lesson in interdependence and co-operation the world is learning the hard way. The larger nations are finding that they cannot ignore the smaller ones. A political outbreak may occur in a small, unimportant country; but before long the conflagration includes the world. A civil strife that seems to be the concern only of the country involved spreads until large portions of the world are taking sides. Politically, what happens in one part of the world is the concern of all.

The interest which larger nations take in smaller ones, whether in medical or political fields, is chiefly one of self-interest. They find that it is dangerous to them to take an attitude of unconcern. So they do from selfish motives what Christians are enjoined to do from unselfish ones.

The very genius of Christianity is that of sharing, of giving. No man can be called a Christian who is not willing, and even anxious, to share with others the blessings he has found.

The Christian has in his possession the greatest boon of mankind. Does he have any responsibility to share this with others less fortunate? The answer is decisively in the affirmative. It is the application of this principle that is the basis of foreign missions.

At the mention of foreign missions some will immediately respond that we have enough of sin and wickedness at



home, and that we do not need to go to Africa to find heathen. This is admitted; but it will also be recognized that those who answer thus are not doing much for the heathen at home. A suspicion remains that they are using the heathen-at-home argument to avoid giving anything for any religious purpose. It is also noteworthy that those who give most liberally to foreign missions are equally good supporters of the home field. There is most certainly a work to be done at home which must not be neglected. Christ's statement about another matter also applies here: "These ought ye to have done, and not to leave the other undone." Matthew 23:23.

Our view of responsibility must be a balanced one. Some see the forest fire approaching and join with others in stemming its progress. Others stay at home and dig a trench about their own house to protect themselves, while the dread monster is about to fall on them. Their vision is restricted, and in the end

they will suffer loss. A balanced view, a long-range view, will convince all that it does not pay, that it is not good sense nor good Christianity, to stand apart and unfeelingly disregard the needs of the world.

Let no one who would gladly respond to a call for foreign service feel discouraged because he is not called to go. God has provided for that. Read this: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: *they shall part alike.*" 1 Samuel 30:24. The interpretation is clear, and we believe this represents a settled principle in God's work: He that is unable to go because of circumstances shall share alike with him who goes. No one will be deprived of his reward because of circumstances.

Here are two brothers: One goes to India and wins a thousand souls. The other stays at home to take care of the aged parents. He would gladly go, but cannot. He shall *share alike* with the

one who goes. This is just. This should be an encouragement to many who may even think they have failed in their life expectations. It should be an encouragement to the many wives who must stay at home and take care of the little ones. Thank God, they shall share alike.

One thing we can all do—and God expects us to do it. We can help support by our prayers, our influence, and our means, those who go. That is one reason God instituted the tithing system. He can get along without our money. He has a large, inexhaustible fund Himself. But he would like to enlist us as His partners, each to the extent of his ability.

This is where and how the tithing system fits beautifully into God's plan—each according to his ability. We know of no plan that equals it. He that has a large income pays much. He that has less pays less. This appears to be good sense, and even governments have adopted the plan of proportionate taxing as the only equitable way.

The Old Testament teaches tithing, and Christ endorses it. Hear Him pronounce His woe upon the Pharisees and scribes: "Hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Matthew 23:23. After such a pronouncement one would naturally suppose, and the language almost demands, that Christ say: "Tithe paying is a minor matter; what counts is judgment, mercy, and faith." But instead He says: "These ought ye to have done, and not to leave the other undone." Verse 23. Christ does not here set tithe paying aside. He puts it alongside judgment, mercy, and faith. Why? Because tithe paid in faith and faithfully administered will bring the blessing of God to giver and receiver alike, and help spread the gospel to the ends of the earth.

Tithe paying is not so much a duty as a blessing. If it is more blessed to give than to receive, then blessed indeed is the tithe payer. Too many Christians pay church dues only to receive the money back in service by the officiating minister. Very little of the money they give goes to others. It returns to themselves in service received. Why not give tithe as God intends men to do, and give it in such a way that it will not be consumed upon ourselves or in service to ourselves, but in real ministry to the world's need?

By giving of our means we may share with those who go forth to God's war. We stay at home, but we may share equally with the warrior. One comforting thought is that we shall share, not according to our riches, but according to our willingness.



### Delinquency in England

Juvenile offenses in England rose to 22,000 cases during the first six months of last year, with the greatest jump occurring in the age group below seventeen years, and with larceny and breaking into premises the most frequent crimes.

### Antijet Gun

The Swedish Bofors factory has developed a new high-speed gun for use against jet planes. Made in calibers ranging from 40 to 150 millimeters, the gun has unusually high muzzle velocity and rapidity of fire combined with extreme flexibility, so that, Swedish military experts assert, it solves the problem of coping with jet planes. Buying commissions from several countries have witnessed demonstrations.

### Larger Canadian Navy

Canada is in the process of building her navy from its present strength of less than 7,500 to 10,000 men, equipped with fast new escort vessels useful in antisubmarine warfare. New ships will be started soon, and much equipment will be standardized with that of the United States.

### Rubber-Tired Trains

The French railroad is operating a rubber-tired luxury express on the Paris-to-Strasbourg line. Developed after twenty years' research, these coaches with pneumatic tires weigh fourteen tons instead of forty, have twenty wheels, and run quite silently compared to conventional carriages.

### Fast X Rays

A new X-ray machine which can take two X-ray photographs a second has been demonstrated by Stanford University scientists. The

pictures are full-sized plates measuring 11 x 14 inches. This quick process may be used in studying congenital deformities of the heart, brain tumors, various arterial troubles, and movements of the stomach and kidney.

### Malnutrition

Malnutrition is reported to be increasing among millions of children in Central and Eastern Europe, with Austria, Czechoslovakia, and eastern Rumania being the areas most seriously affected. Chief causes are said to be milk shortage, crop failures, and increasing numbers of children. Supplementary food is being supplied by the International Children's Emergency Fund of the United Nations to approximately 4,000,000 children in the twelve countries affected.

### Equality for Untouchables

Equality with other citizens of the Indian Union is granted India's 50,000,000 untouchables by a provision in the proposed constitution being drafted in New Delhi. Untouchability would be outlawed, and its practice penalized. In addition, equality of opportunity in public employment would be guaranteed regardless of religion, race, caste, sex, or descent.

### Regenerating Youth

Progress in regenerating three of Harlem's 1,400 juvenile gangs was reported at the close of the first year of a three-year project sponsored by the Welfare Council of New York City. Five field workers sought and won the confidence of the gangs, then began turning their energies into constructive channels. During the year, not one of the three gangs—reputed to be among the most aggressive, anti-social clubs in central Harlem—has engaged in warfare with other gangs. One raised \$28 to send a small girl to camp. S. L. M.



# THIS AMAZING AGE

*Our New York Correspondent Visits  
the 1949 National Business Show.*

RECENTLY I visited the National Business Show at New York's Grand Central Palace, where the latest models of timesaving and laborsaving devices were displayed, ranging from small steel fasteners to huge electric mechanisms. Frank E. Tupper, managing director of the show, told me that manufacturers are expanding their lines and showing more new products than have appeared during the past quarter century. I believed him when I walked into the huge auditorium housing the exhibit. I was bewildered and amazed at the panorama of new devices which came into view.

In one corner I noticed a girl typing. Near by were four robot typewriters turning out letters with no human typists operating them. I was told that the four typewriters were electrically connected to the one on which the operator was working.

One company exhibited a cash register which, in effect, is a small compact adding and subtracting machine which works in conjunction with a cash drawer. A new standard pay roll machine writes checks, makes a pay roll summary, and ejects the checks from the machine when the operation is completed.

I questioned one of the executives of a corporation. He said: "Higher wages for clerical workers make laborsaving mechanization of office activity a matter of economic importance. The growing complexity of pay roll deductions—social security tax, withholding tax, group insurance, savings bonds—encourages greater use of machinery. The spread of the five-day week means more work

must be done in less time in offices."

One dictating machine on display enables the operator to take back his words. The machine uses a sound eraser, a contraption that spins the plastic dictation disk and removes the recording on it by heat and centrifugal force. Then the disk can be reused. Another high-speed gadget, a wide-capacity adding machine, is able to handle figures running into the billions.

As I wandered from one exhibit to another, a platoon of complex new electronic devices which perform intricate tasks in calculating, sorting, and timing dazzled my eyes. I could not help but marvel at the extraordinary advances made by science and invention. And I reflected that it has been within the brief span of the past century or so that the rapid means of communication and

by DONALD W. McKAY

short-cut business methods, now so familiar to us all, were invented and perfected.

Has all this come about by mere chance? No, indeed. It is a part of a divine plan. This amazing age in which we live was foretold in the Scriptures twenty-five hundred years ago. "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and *knowledge shall be increased.*" Daniel 12:4.

As you marvel at the new automobiles, the streamlined trains, and the vast array of electrical appliances too numerous to mention, remember that they are but the fulfillment of Bible prophecy.

For thousands of years before this generation was born there was little noticeable advance in science and invention. Even a century ago the world lived much as it had been living for centuries. Men worked with the same crude tools and laborious methods, and used the same slow means of transportation that had been employed by their fathers and

*(Continued on page 13)*



As you marvel at the wonderful streamlined trains of today, remember that they are but the fulfillment of Bible Prophecy.



# "EVERY WIND

*A Babel of Voices  
From False Christs  
and False Prophets  
Confuses and  
Bewilders the Masses*

NOT long ago the writer received a communication from Moscow, Idaho, announcing the limitless benefits to be obtained from a creed called "Psychiana." On one side of an illustrated circular is the picture of a family living in abject poverty; on the other is a beautiful mansion, with a splendid automobile parked in the front driveway.

"Psychiana" promises peace of mind, happiness, and financial success to all who will buy the course of twenty lessons at the nominal expense of \$28 a set, and then follow the simple instructions. By this means the new disciple is encouraged that he may quickly rise from rags and tatters to abundant riches.

This mail-order religion with a money-back guarantee is the gift to the world of Frank B. Robinson. Having disowned his Canadian Baptist affiliations, he appears to have outstripped all others in religious sensationalism. For twenty years he has been advertising in the public press under the banner headline, "I TALKED WITH GOD—YES, I DID—ACTUALLY AND LITERALLY;" and at times his publicity has been carried by 1,500 newspapers and 250 magazines. Also, with assembly line efficiency, millions of letters and circulars are sent to individual addresses, and some 500,000 students have been enrolled.

The self-appointed leader of this new cult bitterly attacks conventional Christianity as "a ghastly sham perpetrated on the world by the church in the name of God." He would build a religion that is unfettered by any belief, creed, rite, or article of faith. He contends that he received a divine personal revelation of the "God-Power," and accordingly has little need of a revelation through the written word of God. In his opinion the Bible propounds "old ideas" that are today being outmoded.

Mr. Robinson also reports that during

a period of eighteen years some 500,000 miracles have been wrought through "Psychiana," which he regards as a demonstration of the power of God on earth. At the same time he rejects the Scripture narrative of creation and the Flood, repudiates belief in a heaven or a hell. Concerning Jesus Christ he asserts: "I cannot, and do not, accept the Immaculate Conception, the virgin birth, or the vicarious atonement."

All this is conclusive evidence that "Psychiana" is not of God. It bears all the marks of a wholly false, selfish, and man-made religion. The gospel of Christ does not lure men with the promise of material wealth, or seek to buy their souls with the love of money. Further, the New Testament presents a definite rule, or formula, by which the counterfeit may be detected. It states: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3.

These inspired words of the beloved apostle John reveal that the Son of the living God became also the Son of man,

Multitudes are attracted by teachings and doctrines which are not of God.



INTERNATIONAL

and anyone who denies the deity of Christ is manifestly a false prophet. It is evident that if Paul, the great missionary to the Gentiles, were here today, he would denounce "Psychiana" even as he anciently warned against the worship of Diana of the Ephesians. He wrote: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:11.

Christian Science is another system of thought that is said to center about the nature of God. Mary Baker Eddy, who developed this philosophy of religion, claimed to have received it as a personal revelation while she was studying the Scriptures; yet in numerous ways this teaching is in complete contradiction to the plain statements of the Bible.

Our Lord definitely taught that He came to call "sinners to repentance" (Mark 2:17); while the authoritative textbook of Christian Science, known as *Science and Health*, declares that "man is incapable of sin" and that "sin, sickness and death are not ideas, but illusions."

This strange creed also contends that matter itself is unreal, that man is co-existent with God, that God is not a person, but only a "divine principle," that prayer to a personal God is a hindrance, that the blood of Christ on Calvary was



# OF DOCTRINE"

by ROY F. COTTRELL

of no avail, that there is no need of divine forgiveness, that no future judgment awaits mortals, and that heaven is not a locality, but only a state of mind. In view of these inconsistent and conflicting statements, it is evident that Christian Science represents neither Christianity nor science, but only a "science falsely so called."

Practitioners of this system employ the healing art to remove the symptoms of diseases which they assert do not exist. Other cults with somewhat similar beliefs and modes of operation bear such titles as Mental Science, Metaphysical Science, Divine Science, Livable Christianity, New Thought, and Home of Truth.

The cult known as Unity proclaims the essential unity of all life, all men, and all religions as its central theory; while Rosicrucianism and Theosophy are declared to be a blending of Oriental mysticism and Hindu philosophy with Christianity. Yet none of these hold to the Bible as the authoritative word of God, or accept Jesus Christ as an all-sufficient Saviour from sin.

Spiritism makes its appeal by promising communion with the spirits of departed loved ones. To support its claims it points to apparently supernatural evidences such as the raising of bodies into

the air, the holding of red-hot coals in the hands without seeming injury, the playing of musical instruments without human agency, the writing of poems and messages by pencil apparently unguided by human hand, the accurate description of persons long since dead, the apparent healing of the sick by mysterious powers.

While many have regarded spiritism as a new religion, it is in fact very old. Because our first parents listened to a spirit medium,—in the form of a serpent,—the world was overwhelmed with sorrow, suffering, and death.

Against this evil, God has pronounced this solemn warning: "There shall not be found among you anyone that . . . useth divination, or an observer of times, or an enchanter, or a witch, . . . or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deuteronomy 18:10-12.

The same spiritism—sorcery, witchcraft, and demon worship—that has cursed the pagan world in all generations now presents itself to modern, civilized peoples in the pious garb of Christianity, and boasts of some 50,000,000 adherents.

Its "black magic" announces that "Satan has been converted," and bids its followers pray to the devil. It denies the divine Christ, places Buddha and the gods of Hinduism in a higher sphere

than He, and further teaches the transmigration of souls. It upholds no moral standard, no divine law, and speaks no word of condemnation for sin; while its purported messages from darkened séance chambers, mumbled by groaning, agonizing, semiconscious mediums, are for the most part senseless and unreliable.

But what of the strange voices that speak through the spirit medium? What of the miracles that are performed? Inspiration gives us a clue when it speaks of "the spirits of devils, working miracles." It further informs us that the evil spirits possess the power to impersonate others, adding significantly: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Corinthians 11:14, 15.

While upon this earth, Christ lifted His voice in prophetic warning: "There shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24:24-26.

As a vigilant watchman for God, Isaiah also sounded the alarm: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

Here is sound counsel for all who may be perplexed by the babel of voices from the "false christs, and false prophets" of today. No one need be swept away by "every wind of doctrine." "To the law and to the testimony." Here is safe refuge and a strong, sure foundation for everyone.

God's word contains sound counsel for all who may be perplexed by the babel of voices from the "false christs and false prophets" of the present day.





# JOHN KNOX

## *Preacher of Prophecy*

by LE ROY EDWIN FROOM

Author of "The Prophetic Faith of Our Fathers"

**A**LL the world knows the story of courageous John Knox and his conflict with Mary, Queen of Scots. But it is not commonly known that Knox was an expositor of the Bible prophecies of Daniel. In fact, his first sermon, preached in old St. Andrews in 1547, was on the prophetic symbols of Daniel 7.

John Knox was born in Haddington, Scotland, and educated at the University of Glasgow under the celebrated educator, John Major. He turned from scholastic philosophy and began to study Augustine. Then he went to the Bible, and as a result of his study became an adherent of the Reformed faith in 1547.

About this time the famous castle at St. Andrews fell into the hands of the Scottish Reformers. Its cathedral was large, and it had several colleges, monasteries, and other institutions. It became an asylum for the persecuted, and Knox went there in 1547, shortly after the martyrdom of his friend, George Wishart. Knox was forty-two, and had become weary of moving from place to place by reason of persecution.

About one hundred fifty Protestants found refuge in the castle. Knox began to teach the group the doctrines of the Bible. He found a new friend, John Rough. This Protestant preacher was unable to answer the taunts and challenges of Dean John Annan, the Roman Catholic controversialist, so Knox offered him help. John Rough urged Knox to preach; but Knox shrank from that high office, for he felt he was primarily a teacher. Nevertheless he finally responded, and his first sermon delivered in old St. Andrews sounded

the keynote of the Scottish Reformation. He pointed out that the Church of Rome is the antichrist of Scriptural prophecy. Knox reveals his views in his *History of the Reformation of Religion Within the Realme of Scotland*.

A crisis arose in the course of the controversy, and Rough found himself unable to answer Annan's claim that the Roman Church was the immaculate spouse of Christ. Knox had contended, instead, that it was spiritual Babylon, the mother of confusion. So Rough appealed to Knox, and Knox responded with this remarkable challenge:

"As for your Romane Church, as it is now corrupted, and the Authority thereof, wherein stands the hope of your Victory, I no more doubt but that it is the Synagogue of Sathan; and the Head thereof, called the Pope, to be that man of Sin of whom the Apostle speaketh, then that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem. Yea, I offer myself by word or writing, to prove the Romane Church this day farther to degenerate from the purity which was in the dayes of the Apostles, then was the Church of the Jewes from the Ordinance given by Moses, when they consented to the innocent death of Jesus Christ. These words were spoken in the open audience of the Parish Church of Saint Andrewes, after the said Dean John had spoken what it pleased him, and had refused to dispute."—John Knox, *History of the Reformation of Religion Within the Realme of Scotland*, b. 1, pp. 75, 76.



The people urged him to lay his proofs before them in a public address, declaring:

"We cannot all reade your writings, but we can all hear your Preaching: Therefore we require you in the Name of God, That ye let us heare the approbation of that which ye have affirmed: For if it be true, we have beene miserably deceived."—*Ibid.*, page 76.

Knox consented, and the next Sunday was set apart for Knox to respond to the "public preaching place." So he took his text from Daniel 7, making "a short discourse of the four empires"—the Babylonian, the Persian, the Grecian, and the Roman, out of the divisions of which rose up the "Romane Church." Then he added: "For to no other power that hath yet beene, do all the notes that God hath shewed the Prophet appertain, except to it alone."—*Ibid.*, page 76. The papal "little horn," establishing itself over the ten horns, or divisions of Rome, Knox identified as the same apostasy described by Paul in 2 Thessalonians 2, and by John in the prophecies of the Apocalypse.

Knox pressed his points, and invited all to examine his authorities. They said, "He not only hews the branches, but strikes at the root." He had established his contention from prophecy to the satisfaction of the company.

Wishart, of course, had been burned for milder language. Would Knox suffer the same fate? The Catholic bishop



of St. Andrews appointed a commission to make investigation. Soon Rough and Knox were summoned before them to answer the charges based upon their own statements. The papal disputants were worsted, and all in the castle, and many in the town, openly professed the Reformed doctrine.

Prophecy was indeed a determining factor in the beginnings of the Reformation. The preaching of it was often a life-and-death matter, and not a few brave souls went to the stake for their faith. It should never be forgotten that it was prophecy that nerved John Knox for battle with what he deemed the powers of darkness. Like John the Baptist, his strong voice cried out in the wilderness of apostasy, warning men to flee from the wrath to come.

## Temperance

(Continued from page 4)

these, it was brought out, are the liquor interests appealing in their widespread advertising campaigns.

On this point John L. C. Griffen, of the board of Education of Los Angeles, California, has said: "Alcohol education to be effective must start early in life before attitudes and habits are fixed. It should be taught in every grade, in every pertinent subject by correlation and integration. The greatest opportunity for the development of an intelligent appreciation of the effects of alcohol and for a normal and sound attitude toward its use lies in the education of the young."

There was also emphasized the opportunity to help those who have become victims of the drink habit. "Henry," a member of Alcoholics Anonymous, in a personal testimony, attributed the ability to overcome the drink habit, not to any human power, but to the power of God working in the life. "Our first need is to recognize our own insufficiency and our dependence on a higher power," he said.

The American Temperance Society, in a concluding mass meeting in historic Constitution Hall, rededicated itself to the twofold objectives of protecting the nation against the inroads of alcoholic indulgence and working in love and pity with those who have fallen victim to the habit.

Truly, there is needed today a mighty crusade against the liquor evil—a crusade that will extend to every corner of our world. We must save the youth, the church, the nation, from the disaster of alcohol. As the result of this national convention, this crusade will, we trust, surge forward with greater impetus to proclaim the message of temperance.

F. A. S.

# When Jesus Comes

*Day of Gladness or Sorrow?*

*Which Will It Be for You?*

by W. A. FAGAL

ONE of the most comforting texts of Scripture is found in Hebrews 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." The apostle Paul elsewhere refers to the second coming in these words: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

God desires that the hope of the second coming shall be a mighty encouragement to His people; however, other texts of Scripture give us an entirely different view of this great event. These texts do not describe it as a joyful occasion. They picture it as a day of wrath, a day filled with sorrow, a day of vengeance, a day of death. "Woe unto you that desire the day of the Lord!" wrote the prophet Amos. "To what end is it for you? the day of the Lord is darkness, and not light." Amos 5:18.

John the revelator was given a view of the people who will find the second coming of Christ a day of wrath and darkness: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:14-17. Here is a class of individuals who will see the second coming, but will hide themselves in the dens and the rocks of the mountains and cry to the boulders to fall on them and hide them from the face of Jesus Christ.

It is strange that the same event can be such a comfort and hope to some, and such a day of gloom and terror to others.

What makes the difference? The righteous have made preparation for the second coming. They are ready and waiting, knowing that they are prepared. The rest have not made this preparation. They have lived in wanton pleasure upon the earth. They have disregarded the claims of God's holy law upon their lives. They have stubbornly refused to accept the light which He has so graciously shed upon their pathway.

What will happen to these wicked individuals living upon the earth when they look up into the clouds of heaven and see Jesus coming? They will be destroyed by the brightness of His coming. 2 Thessalonians 2:8.

This, of course, is not the final punishment of the wicked. At the end of the millennium they will live again, once more to attempt to fight against God. Then they will be finally rewarded according to their works. Revelation 20:7-9.

What a tragedy it is that while the climax of the ages is taking place and a group of men and women, called the saints of God, are looking toward heaven saying, "Lo, this is our God; we have waited for Him, and He will save us," another much larger group is crying to the rocks and the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne!"

Every man and woman living in the world at the time of the advent of Jesus will be in one or the other of these two classes. If Christ should come today, which class would you be in? Are you ready to meet Jesus? Are you looking forward to His second coming? Is it the "blessed hope" to you, or is it a day of darkness, fear, and gloom? The answer to that question will depend upon how you are living and to whom you have dedicated your life. Let us make preparation today by dedicating our all to the service of Christ.

HUMANITY is never so beautiful as when praying for forgiveness or else forgiving another.—*Richter*.



## GOD'S WAY OF SALVATION

by DALLAS YOUNGS



Pastor Flynn's Bible Studies

**I** MUST say that last week's subject really set me thinking," said Mr. Hoover to the study group prior to the arrival of Pastor Flynn. "I have been reading in the Bible since then, and I must say that, while everything is not entirely clear, it seems to be as Pastor Flynn presented it to us."

"You are not the only one who learned some new things last week," said Miss Clement. "I took down those references and read them myself."

"I never knew before that sin started in heaven," commented Mrs. Ryan, "and I never knew that the devil and the wicked were going to be destroyed with fire and brimstone."

"Well, here are Pastor and Mrs. Flynn now," stated Mrs. Goldstein. "I wonder what he has for us tonight."

"Something good, you can depend on that," said Mrs. Saunders as she went to the door.

"As soon as man sinned, God announced a plan whereby he could be saved," declared Pastor Flynn following the prayer with which he always opened the Bible study. "Sin did not come as a surprise to God. Christ was 'the Lamb slain from the foundation of the world.' There have been innumerable critics through the centuries who have found fault with the way in which God has dealt with the sin problem. Some think that He should have destroyed sinners immediately and have started all over again. But God could not do this. Sin affects the entire universe."

"God must deal with it in such a way that it will be completely eradicated—so that it will not rise up a second time. Its terrible nature must be fully revealed. All the inhabitants of the universe must be satisfied that God's government is good and that Satan's accusations are false. Sin fixed a gulf between God and man, and the divine plan of salvation bridges that gulf and makes it possible for man to return to God, from whom he

had separated himself by his transgression."

"You spoke about God having a plan to save sinners," said Mr. Saunders, "and that God was not taken by surprise by the entrance of sin. When did God first make this plan known to man?"

"The record of that is found in Genesis 3:15: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' God spoke these words to Satan, and they contain the promise that One would come who would bruise Satan's head."

"Did God keep repeating this promise to every generation?" asked Mr. Hoover, "or did He depend upon one generation to tell the next one?"

"That is a good question," observed Pastor Flynn. "Of course one generation did pass on to the next the promises received from God, but God did not rely upon this to keep these things fresh in the minds of the people. He depended primarily upon object lessons, the first of which was enacted at the very gateway of the Garden of Eden. We read in Genesis: 'In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect.' Genesis 4:3-5."

"Concerning this, one commentator writes: 'The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed

death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate.'

"The first thing Noah did when he came out of the ark was to offer sacrifices to God. 'Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.' Genesis 8:20."

"I take it that these sacrificial offerings depicted Christ's death upon the cross," said Miss Clement. "Did God through any of the prophets give any direct word concerning the life and work of Christ?"

"Yes, He did that continually," said Pastor Flynn. "Jesus was the theme of all the Old Testament writers. They looked forward to the cross as we look back to it. Isaiah wrote: 'Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.' Isaiah 9:6, 7."

"David in the Psalms foretold the events connected with the crucifixion. Isaiah foretold His sufferings and sacrifice. Daniel gave the time of His birth, while Micah foretold the place where He would be born."

"Did Jesus come exactly as foretold?" inquired Mrs. Ryan.

"Yes, He came just as the prophets said He would. He was born at the very time foretold by Daniel, and at Bethlehem, as



foretold by Micah. Every act of His life was in fulfillment of the prophetic blueprint. Time and again Jesus, as He performed some act, declared it to be a fulfillment of prophecy. Galatians 4:4 says: *'When the fullness of time was come, God sent forth His Son, made of a woman, made under the law.'*"

"Why was it that when the Son of God was born He was given the name Jesus?" asked Mr. Pierson.

"The reason for that is found in Matthew 1:21: 'She shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.' The name Jesus means Saviour. Man having fallen into sin was helpless in his own efforts to free himself. He must have help from outside himself, and that help was provided in Christ. In Isaiah 53:5 we have this beautiful verse: 'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.' We can each one read that verse, putting our own name in place of the pronoun. Suppose I read it inserting Mr. Pierson's name: 'He was wounded for Harry Pierson's transgression, He was bruised for Harry Pierson's iniquities: the chastisement of Harry Pierson's peace was upon Him; and with His stripes Harry Pierson is healed.'"

"That is beautiful," said Mr. Goldstein, "but why was it necessary for the Son of God to become a member of the human family?"

"Man could be redeemed in no other way. I am going to read Hebrews 2: 14-18: 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. . . . Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.'

"Because Jesus was made a man and suffered as a man, He can now enter sympathetically and understandingly into all the trials and problems that are peculiar to man. He is now qualified to act as man's representative in the courts of heaven. Of course it might be asked: 'Why could not a good and righteous man or an angel have made the sacrifice for the race?' The answer to that is that neither man nor angel was great enough

to redeem the human race. Man had broken a divine law, and it was therefore necessary that one as great as the law die to redeem man from the law's condemnation. In all the universe there was but One to be found who was able to redeem man. No created creature could do it; therefore the search narrowed down to the very family of God."

"Would you please explain how man was condemned by the law?" asked Mrs. Saunders.

"In answer to that question let me read from Galatians 3:13: 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree.'

"Every person who breaks the law passes immediately under the law's condemnation. We can see that by the operation of our civil laws. As long as we obey them we are free from them, but as soon as we break them we are condemned by them and subject to arrest and trial. In like manner does the law of God condemn its violators. Since the law is of divine origin, and since the penalty of violation is death, man must of necessity have a divine Saviour."

"A question has occurred to me that I should like to ask, if I may," said Mrs. Hoover. "Is Jesus doing anything now in furtherance of the plan of salvation, and if so, what is it?"

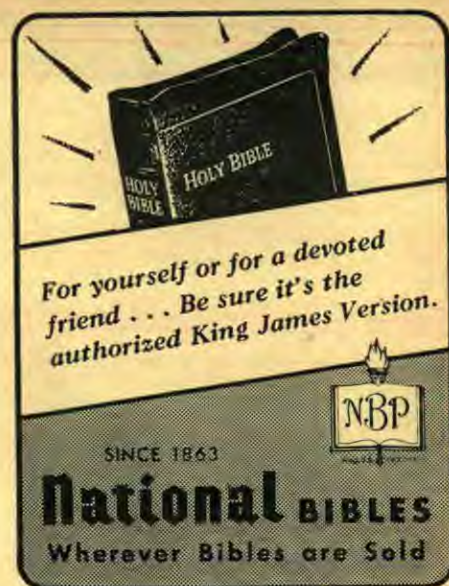
"Jesus is busy every day with the plan of salvation," replied Pastor Flynn, "He is acting a most vital part in it now. He is man's Mediator and Intercessor. 'Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' Hebrews 7:25.

"What part do we have in the plan of salvation?" asked Mrs. Saunders.

"Before Jesus ascended to heaven, He gave what we call 'the great commission.' It is found in Matthew 28:19, 20: '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 alway, even unto the end of the world.'

"Then again, at the time of His ascension, Jesus said: 'Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' Acts 1:8.

"The followers of Christ have taken these instructions seriously. After His ascension the disciples began to preach the gospel boldly in Jerusalem. When persecution arose, they went to other



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places, preaching the good news as they went. Paul said in his day that the gospel had been preached to every creature under heaven. During the Dark Ages the Waldenses and Albigenses were active in their missionary endeavors.

"Today thousands of missionaries are in foreign lands preaching the gospel of a soon-coming Christ. This Bible that I hold in my hand has been translated either in whole or in part into more than one thousand different languages. It is said that fifteen out of every sixteen people in the world can now read some portion of the Sacred Word in their own tongue.

"But I would not want you to think that it is always necessary to go into a mission field to preach the gospel. You can do that right at home among your friends."

## This Amazing Age

(Continued from page 7)

forefathers. Then suddenly all was changed. The world awoke from its lethargy; a new era dawned. It was the time of the end, when knowledge was to be increased and men would run to and fro. Discoveries were made in every field of science. Laborsaving devices and rapid means of transportation became the order of the day.

It is a remarkable picture—knowledge everywhere flooding the minds of men. Success rewarded the scientists because God planned it so. God had a purpose in making possible these rapid means of travel and communication in our time.

Jesus declared that one of the signs preceding His immediate return would be the dissemination of His gospel to all the world. "This gospel of the kingdom," He said, "shall be preached in all the world for a witness unto all nations; and



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then shall the end come." Matthew 24:14.

Missionaries today are reaching the most remote parts of the earth, which a generation ago were thought inaccessible. Modern means of transportation and communication are aiding in spreading the gospel of Jesus Christ and the knowledge of His imminent return.

Very soon probation's hour will close. In that day men will still be increasing in knowledge; but their inventive genius will not avail them in the final judgment hour. The brightness of Christ's return will destroy those of every nation who are not prepared in heart and life for the kingdom of heaven. 2 Thessalonians 1:7, 8.

Those who have been redeemed by the power of God, who have surrendered their lives to divine control, will become citizens of a better world than this, a world "wherein dwelleth righteousness."

To everyone today comes the insistent pleading of the Holy Spirit: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

## Let Christ Take Over

by GRENVILLE KLEISER

**I** AM the way, the truth, and the life: no man cometh unto the Father, but by Me," said Jesus Christ, in outlining the path of salvation. John 14:6. And a disciple declared: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

We need a divine Redeemer; we need the divine pardoning of our sins; we need the divine cleansing of heart. You and I need the divine promises set forth in the Book of God.

Ponder these passages:

"My God shall supply all your need according to His riches in glory by Christ Jesus." Philippians 4:19.

"God hath given to us eternal life, and this life is in His Son." 1 John 5:11.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

Dedicate your life to the service of Christ. You can carry this lofty spirit into all your daily activities.





PICKOW, THREE LIONS

# Why Christians Suffer

by HARVEY HANSEN

NO one wonders about the hard things that befall sinners. It is not difficult to see that "the motions of sins . . . work in our members to bring forth fruit unto death." Romans 7:5. As Solomon observed, "his own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Proverbs 5:22.

But why do persons who are trying to live good Christian lives suffer?

Through the comfort of the Scripture and its reproof and instruction we may see how "all things"—even troubles—"work together for good to them that love God." Romans 8:28.

*That we might be partakers of his holiness; that we might be counted worthy of the kingdom of God—this is the fundamental purpose of affliction. See Job 33:29, 30; 36:15; Hebrews 12:6, 10.*

When individuals fall into sin, they may receive correction and seek God and return to Him. God shows them their transgressions "and commandeth that they return from iniquity." Job 36:8-10. He does not keep anger forever; He is merciful to all who return to Him. The woman to whom Christ said, "Neither do I condemn thee: go, and sin no more," is an example of divine compassion. He says: "In returning and rest shall ye be saved; in quiet-

ness and in confidence shall be your strength." Isaiah 30:15.

To the Christians at Philippi the apostle Paul wrote: "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philippians 1:29.

This is "the fellowship of His sufferings." Philippians 3:10. When experienced rightly, it gives the attitude of mind and the quality of spirit which subdue the power of things that hurt, so that they can be borne courageously and to good account.

When circumstances separate us from our homes and friends, we can understand a little what it must have been for Christ to leave heaven. When death takes our loved ones, we can understand a little what it must have meant to the Father to yield His only-begotten Son to the grave. We also receive some insight into the sadness the Saviour feels over those who separate themselves from Him, and thereby understand also why there is more rejoicing over the one found than over the ninety and nine which have not gone astray.

If we suffer hardship in bringing the gospel to others, if our plans and efforts are rebuffed, ridiculed, belittled, if we are the brunt of unkind, sharp words; or if we suffer physical pain by sickness, accident, or persecution, we can understand a little the things the Master went through for us.

Surely no sorrow of heart, nor anguish of mind, nor physical discomfort, nor material loss we may experience can even approach what Jesus suffered for us!

Affliction, chastening, not only can cause one to turn to God and to appreciate His love more fully, but also—and this is another function of affliction—"it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Hebrews 12:11. Every branch of the True Vine that bears fruit the Husbandman purges "that it may bring forth more fruit." John 15:2.

Having "respect unto the recompense of the reward" enables not a few to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Hebrews 11:26, 25. "Esteeming the reproach of Christ greater riches than the treasures in Egypt" (verse 26), and counting worldly gain "but loss for the excellency of the knowledge of Christ Jesus" (Philippians 3:7, 8), they obtain "the true riches" (Luke 16:11) which gold and silver and precious jewels cannot equal (Job 28:12-19).

Thus, with His word implanted in the heart, we should be able to make our reaction to every purging experience result in Christian growth. The wisdom from above being full of mercy and good fruits can keep us from being "choked with cares . . . of this life" (Luke 8:14) and enable us to bring forth fruit to perfection.

If we add good fruits to our lives, giving all diligence to making our calling and election sure, Peter assures us, we "shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Filled with the knowledge of His will we can be "strengthened . . . according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:11. We can "count it all joy" (James 1:2) and say as did David, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." Psalm 119:75.

"Behold," says our Redeemer, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isaiah 48:10. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matthew 16:24.

LET a man do his work; the fruit of it is the care of another than he.—*Carlyle.*

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# THE CHURCH AND POLITICS

by ERNEST LLOYD

IN a recent issue of a periodical widely circulated among ministers appears an article entitled, "The Church Must Get Into Politics." The writer of the article believes that by so doing the church will save itself from the forces of infidelity and lawlessness.

The church, however, will never be saved from the evils of this world through politics. One of the great lessons taught by church history is that the church always fails in its true mission when it leans upon politics and legislation for help.

Many religious leaders today are diligent in their endeavors to establish the kingdom of Christ as an earthly and temporal dominion. "They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, 'My kingdom is not of this world.' John 18:36. He would not accept the earthly throne."

The Roman government in the time of our Lord's sojourn on earth was corrupt and oppressive. On every hand the people were crying for relief. Yet the Lord Jesus attempted no civil reforms. He attacked no national abuses, nor did He condemn the national enemies. He who is our Example kept away from politics and government affairs, not because He was indifferent to the oppressions and problems of men, but because He knew that the remedy did not lie in merely human and external measures. The cure is regeneration, and Christ came into the world to bring regeneration to the human soul. This is the essence of the gospel message to all mankind.

Regeneration can never come through politics and legislation, for men do not have the power in themselves to regenerate the inner lives of their fellows. There is but one power that can break the grip of evil, and that is the power of God in Christ Jesus. The influence of legislation is great, of course, but not great enough to



Though the Roman government in the time of Christ was corrupt and oppressive, our Lord attempted no civil reforms.

change hearts. No one was ever made pure and holy by legislation. That is the function of the gospel of Christ. It is the business of the minister to make known the gospel.

True, men have power to achieve some results in improving civic morals; they can civilize, but they cannot redeem. They can bring about beneficial changes in social affairs, but they cannot truly Christianize. They can reform, but they cannot convert. Only the divine power of the Holy Spirit can change the heart, renew the mind, and cleanse the character.

What constitutes the true power of the church? Numbers, wealth, influence in legislative assemblies? Sometimes these are curses instead of blessings. The power of any church is the Holy Spirit. If it be in the minister and in the believer, and in the whole body of disciples, greater things will be done for the welfare of society than by any political influence.

The Founder of Christianity left not a word of instruction for His ministers and disciples to seek political assistance in the conduct of the work of the church. On the contrary, He made it clear by His example that they are to have no part in political schemes. Their business is to preach the gospel only, and to depend upon their divine Master for power to carry on until the great day of victory. "Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit." Read John 1:12, 13.

## They Saw a Man

by H. M. S. RICHARDS

They looked for glory and a king  
To break the scepter of their foes—  
They found a Man in love with truth  
Who wept for other people's woes.

They hoped for victory and a throne,  
The clash of swords to set them free—  
They saw a Man who healed the poor  
And talked of lilies by the sea.

They longed for empire and for power  
To cure the wound of national loss—  
They watched a Carpenter walk by  
Who died alone upon a cross.