

Signs OF THE TIMES



MARCH 2, 1954

UNITED STATES DEPARTMENT OF HEALTH AND HUMAN SERVICES
RED CROSS CALLS AGAIN

Signs

of the TIMES

March 2
1954

The World's Prophetic Weekly

Editor ARTHUR S. MAXWELL

Assistant Editors Charles D. Utt, Donald A. Webster

Art Director Robert E. Kutsch

Circulation Manager H. K. Christman

CONTENTS

ARTICLES

Flying Saucers	Gordon Dalrymple	3
Lady of the Ships	J. W. Newman	4
Power From Above	Edwin R. Thiele	5
Is Law Opposed to Grace?	Ray C. Stedman	7
Heroines of the Reformation	Gideon and Hilda Hagstotz	8
"By Their Fruits"	Sanford T. Whitman	16

SERIAL STORY

Decision for Christ	Betty Stirling	10
-------------------------------	----------------	----

JUST FOR YOUTH

Hunting for Happiness	Donald A. Webster	12
Thief in the Night	Peggy Hewlett	13

POEMS

Prayer for Greatness	Esther Kaldahl Guyot	5
God Needs You	Marjorie Allen Anderson	15

REGULAR FEATURES

Religion in Action, 2; Our World Today, 6; Bible Questions Answered, 11; Youth Book Review, 13.

RELIGION IN ACTION

by M. CAROL HETZEL

• Latest thing in pastoral activities in Minneapolis, Minnesota, is a personal problems clinic located in the downtown section and conducted by the Rev. Donald N. Ekerholm. The pastor believes that much of today's distress is not mental but spiritual difficulty.

• Are people interested in religion? When a minister in a west coast city placed in the newspaper a brief announcement of a contest to find the oldest Bible in the community, he received more than forty telephone calls the next day. More than two hundred entered the contest.

• The semiannual session of the Council of Methodist Bishops brought together two bishops who had been on opposite sides of the historic Argonne Forest battle of World War I. Theme of a devotional conducted by one of the former enemies was, "He hath broken down the dividing line of hostility. He is our peace."

• A new rival for the famed Salt Lake City Temple has been begun in Los Angeles, California. Proposed to be the largest Mormon temple ever built, the building will cost approximately \$4,000,000 and will be finished sometime in 1954.

• The first All-Lutheran Food Appeal in Illinois brought in seventeen carloads of corn for overseas relief. Estimated value of the contribution reached \$50,000. Oil and sirup processed from the corn are slated for shipment to refugees in Germany, Jordan, and Syria.

• Members of the Seventh-day Adventist churches in Louisville, Kentucky, have formed a "Projector Club" for the purpose of giving illustrated Bible studies in their communities. During the first week that one man had his equipment he gave studies to 169 people. The club has some thirty members, each one having his own screen, projector, and tape recorder with which to give studies.

OUR COVER

The sad little girl on our cover is three-year-old Stamatia Frangatou, who was pulled from the debris of her earthquake-smashed home on the Isle of Cephalonia, suffering from a fractured leg and head injuries. Greek Red Cross workers finally located her mother, and Stamatia is now reunited with her parent. Her father was killed in the quake, along with hundreds of others. A nationwide campaign to help rehabilitate the victims of this tragedy is now being conducted by the American Red Cross, always to the fore with help and sustenance wherever disaster strikes. So when the Red Cross calls again at your home this year—give, and give generously.

Printed and published weekly (four issues a month) by the Pacific Press Publishing Association at Mountain View, California, U.S.A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U.S.A. and Canada: Single copy, one year \$2.25
Clubs of five or more to one address, each 2.00
To all other countries taking extra postage:
Single copy, one year (U.S. currency) \$2.75
Clubs of five or more to one address, each (U.S. currency) 2.25

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions.

Member of Associated Church Press



FLYING SAUCERS

Are They Part of the Signs in the Heavens Foretold by Christ?

by GORDON DALRYMPLE

THE afternoon of January 7, 1948, was no different from any other day in Madisonville, Kentucky. Lacy cloud formations were scattered through the blue sky, which was otherwise clear and sharp. Below in the city crowds were going about their business paying no particular attention to either the weather or atmospheric conditions.

Then someone spotted it! A giant, glinting, metallic object hurtling through the sky at incredible speed. The report was phoned in to the state police, who lost no time in checking it. A rash of reports concerning unusual phenomena in the sky had left most public officials skeptical. But when their routine check of what they thought was no more than a mirage caused by atmospheric conditions revealed there *was* something speeding through the air, they called Fort Knox by radio with the following message: "One of those flying saucers just flew over, headed in your direction."

At nearby Godman Airbase a lookout spotted a brilliant red glow high in the sky. Seconds later, Captain Thomas Mantell received orders to investigate. Sending his powerful fighter nearly straight up, Mantell zoomed to 18,000 feet, then reported to the tower control: "It looks metallic, . . . of tremendous size." A little later he reported: "I'm going up to 20,000 . . ." But no further message ever came through from him.

The scattered remnants of his shattered plane were found later in the day not far from Fort Knox.

What happened to Captain Mantell? Did he "black out" from loss of oxygen as he soared higher and higher into the blue? Or was the fatal air disaster due to mechanical defects, impossible to discover because of the widely scattered wreckage? No one can say. And the great metallic object responsible for Mantell's final investigatory mission has never been identified.

The incidence of flying-saucer reports is peculiar to the postwar era. They all began in 1947 when businessman Kenneth Arnold sighted a line of disklike aircraft sweeping by with tremendous speed and in excellent formation near Mount Rainier while he was flying a private plane. Within a few weeks the nation was deluged with reports of all kinds of strange and unusual craft in the sky. Descriptions varied, but the most common reported "saucerlike" objects flying through the air at great speed. Since that time there has been scarcely a letup in the reports until today a statement that "saucers" have been sighted by an airline's pilot or an air force official causes no great comment.

Raging controversy about what the flying objects are has failed to provide any sure answer. Some—among them many psychologists—tend to attribute

them to overwrought nervous tension brought on by the mad pace of modern living. Still others have claimed, in all seriousness, that the objects have been launched from other planets and are making "observation tours" of the earth. For a time wide credence was given to the idea the saucers were craft from a foreign nation or possibly experimental flying machines being developed in secret by the United States Air Force. But in 1950 President Truman's press secretary denied these reports when he commented to a group of newsmen: "Gentlemen, the President has asked me to tell you that he knows nothing of any flying saucers being developed by this or any other country. We know nothing to support these rumors."

Early in August, 1952, *Life* magazine, along with a number of other periodicals and newspapers, reported the mysterious "blips" over Washington. Sighted simultaneously by ground observers, pilots in airplanes, and on radar screens, the objects appeared to be fifteen miles southwest of the capital. Moving at tremendous speed, they headed for northeast Washington, zooming over such targets as the Pentagon and the White House. But jet fighters sent to identify the objects discovered nothing, nor has there been any real clarification since.

Similar incidents could be multiplied many-times over. What are the "saucers"? Have they any special significance in this time? Are they part of the signs in the heavens foretold by Christ?

Many years ago the disciples gathered around Jesus to ask some very searching questions. Concerned about the future, they said: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

In reply Jesus pointed out certain warning signs which would serve as a sure indication that His second coming was near, "even at the doors." Among other things He told the eagerly interested disciples: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Verse 29.

In Luke's account we read: "And there shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

Since time began there have been natural phenomena in the sky, such as eclipses. But Jesus was alluding to something far more spectacular.

The remarkable dark day still mentioned by astronomers and historians took place May 19, 1780. In the *Memoirs of the American Academy of Arts and Sciences* (through 1783) it is described in the following words. "Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night." To add to the uniqueness of the situation, the night which followed was pitch black. Not the faintest gleam of light from either earth or sky was able to pierce the inky blackness. One observer, Dr. Samuel Tenney, in a letter (1785) in *Collections of the Massachusetts Historical Society*, 1792 edition, volume 1, stated: "A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet." When the moon was seen, it was blood red.

The most remarkable display of falling stars occurred on November 13, 1833. Ranging all the way from the Gulf of Mexico to Halifax, the meteors lit up the heavens with a brilliant luster. States Denison Olmsted in *The American Journal of Science and Arts*, volume 25 (1834), pages 363, 364: "Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and

(Continued on page 6)



Mrs. L. Gibbons of East London, South Africa.

Lady OF THE SHIPS

by J. W. NEWMAN

East London, South Africa

EVERY time a ship sails into Buffalo Harbor, East London, a little old lady, eighty years of age, is waiting for it with a bundle of American *Signs of the Times* under her arm. Her name is Mrs. L. Gibbons, a Seventh-day Adventist and an inmate of the Victoria home for the aged.

Several feature stories about Mrs. Gibbons's work have appeared in leading South African newspapers and magazines. One reporter wrote in the *Saturday Evening Post*, "She goes aboard the ships for a chat with the captains about religion, and usually leaves religious pamphlets for distribution among the crew. Mrs. Gibbons says she finds it no effort going to the docks and aboard the ships. 'There is no such word as "can't" in my vocabulary. When you make up your mind to do something, it can always be done. It is punishment for me to sit too long.' . . . Mrs. Gibbons, who is up each morning at 5 a.m., when she has prayers, is against smoking, drinking—even tea and coffee, eating meat, and spending time on personal pleasure. Mrs. Gibbons, who is noted for her good

work in East London, was responsible for the list sent around by the matron at the Victoria home to collect money for the Greek earthquake victims."

Still more wonderful is the story of how Mrs. Gibbons got the inspiration to distribute literature to the captains and crews of incoming ships. In her own words, this is how it happened:

"I went down to the docks to hear the royal salute fired that proclaimed Princess Elizabeth queen. While waiting, one of the ship's guards began to talk to me about religion. I was able to answer some of his questions. He also asked me to go and see his wife. 'You have told me things I have never heard about before. I think God must have sent you here,' the man said. I told him that I would bring him some back numbers of the *Signs of the Times*.

"A few days later I went to the harbor, but there were no ships and not a man in sight. Feeling disappointed, I stood looking over the sea. Then I felt a tap on my shoulder. I looked around, but to my amazement there was no one. I was disturbed as I continued to look at the skyline. Then a big ship appeared on the horizon, and at the very same moment again the tap on my shoulder. I looked around, but again there was no one near. Then clearly I heard a voice say to me, 'The books—the ships.' There and then I decided that it must have been my guardian angel telling me to take the *Signs* to the ships."

Ever since this experience Mrs. Gibbons has made it a habit to visit the ships regularly. Each copy of the *Signs* she gives away has her address on it, put on with a rubber stamp, and many ships' captains have written to her appreciatively after leaving port.

Our problem in the local Seventh-day Adventist church is how to keep Mrs. Gibbons supplied with sufficient copies of the *Signs*. Current issues and back numbers are always welcome, and may be sent to the writer, J. W. Newman, P.O. Box 822, East London, South Africa.

It was but thirty-three short years of a short lifetime that He lived on earth; it was but for three broken and troubled years that He preached the gospel of the kingdom; but forever, even until all the eons have been closed, and the earth itself, with the things that now are, have passed away, shall every one of His true children find peace and hope and forgiveness in His name, and that name shall be Immanuel, which is, being interpreted, God with us.—Farrar.

Power From Above

Strength for the Weak

Courage for the Fearful

by EDWIN R. THIELE



DEVANEY

IN HOURS of darkness and discouragement it is good to remember that all power belongs to God and that the affairs of earth are under His supreme control.

When we consider the greatness and glory of God, we cannot but stand in reverence and awe before Him. When we contemplate all that He stands for,—the beauty and order of His creation, the magnitude of His power and wisdom,—we cannot but give praise and thanksgiving to His mighty name.

King David exclaimed, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honor of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness. . . . They shall speak of the glory of Thy kingdom, and talk of Thy power." Psalm 145:3-11.

Weak human beings draw strength from the strength of God. As they dwell upon His greatness and goodness, they grow in faith and courage. Wrote the prophet Isaiah, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their

strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:28-31.

Not man, but God is the supreme ruler of heaven and earth. Not evil, but good will ultimately triumph. When the hosts of wickedness seem to be sweeping all before them, we should remember that there is a God who rules above all, whose right it is to say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job 38:11. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

PRAYER FOR GREATNESS

by ESTHER KALDAHL GUYOT

O Lord, we pray Thee, make us truly great!
Lift us above all envy, greed, and hate.
So many jostle to be seen and heard;
Teach us deep stillness from Thy Sacred Word.
Within our world there should be room for all
To use their talents, whether great or small.
Yet many climb by putting others down,
Intent alone upon an earthly crown—
The passing praise of men—and never seek
The hidden glory promised to the meek.
Oh, in this world so full of greed and hate,
Thy gentleness alone can make us great.

. . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" Isaiah 14:24-27.

Men who have learned to trust in God have become mighty men of valor. Placing complete confidence in Him, they have gone forth to do His work with complete assurance in the invincibility of their cause. When weak they knew that all the strength of heaven was at their command. When tempted to give way to discouragement, they looked up and saw God seated upon His throne, realizing that His strength was their strength, and that with the help of heaven there could be for them no defeat.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. . . . I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Psalm 27:1-14. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

Behold, He that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Psalm 121:1-8.

Even when he faces the most terrible convulsions of nature, the man of God can still place his confidence in his Creator. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psalm 46:1-10.

When we see men who are mighty in God, they are frequently individuals who outwardly give no evidence of unusual power. They may be among the weakest and the meekest of men. They

may be broken in health and body, but they are not broken in spirit. It is among these humble and lowly children of earth that the strength of heaven is frequently displayed.

The apostle Paul was afflicted with some bodily infirmity which he termed "a thorn in the flesh," and which he besought the Lord to remove, only to receive God's answer: "My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Corinthians 12:9. This brought from Paul the wonderful response: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:10.

Thus may it be with every child of God. Infirmities of the flesh, persecution from enemies, difficulties that he may be forced to pass through, in no way need prevent the manifestation of the power of heaven. Indeed, under such untoward conditions the opportunity is frequently given for the most remark-

able display of the power of God. Whatever the task the child of God is called upon to perform, with God's help it may be done. "I can do all things through Christ which strengtheneth me." Philippians 4:13.

As long as God is love, so long will eternal and invincible power be His. As long as righteousness is the foundation of His throne, so long will His kingdom endure. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26:4.

Flying Saucers

(Continued from page 4)

fear by another class." Virtually all comprehensive histories of astronomy report this amazing incident.

These great historic phenomena are the true signs in the heavens. Occurring when they did they called attention to the approaching end and heralded the beginning of the great second advent movement of our time.

Thus the significance of the hour in which we live is not related to "flying saucers," but rather to the past that the promised signs in the sun, moon, and stars have been fulfilled—all, that is, save the shaking of "the powers of the heavens" just before our Lord returns. The wonderful message these signs have for us is that we are living in the eleventh hour of history.

Says a noted Bible commentator: "Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. . . . These signs have appeared. Now we know of a surety that the Lord's coming is at hand."—E. G. White, *The Desire of Ages*, page 632.

Sometime in the near future, no one knows how soon, the greatest sign of all will appear—a little cloud the size of a man's hand. Gradually, to the amazement of the millions watching it, it will grow larger and larger until it fills the sky with its dazzling brightness. In the center of the gigantic cloud of angels will be the Son of man, returning with power and great glory. "And every eye shall see Him." Revelation 1:7.

There will be no doubt about the identity of this object in the sky. It will be the King of kings and Lord of lords, climaxing all history with His second coming, surrounded by hosts of angels to call the faithful home.

To live rightly requires much more vigilance than to die nobly.—Arthur Geddes.



Churches Give Gifts

"Protestant and Orthodox churchgoers in the U.S. gave a record \$1,401,114,217 to their churches" in 1952, according to the National Council of Churches, as reported in *Time*. "Leaders in giving: the Methodists (\$289,791,195), Southern Baptists (\$248,004,319), Northern Presbyterians (\$126,455,475). Highest per capita givers: the Seventh-day Adventists, with an average contribution of \$165.26 per member."

Faster Freights

The average freight train in the East has 65.7 cars, according to David I. Mackie, chairman of the Eastern Railroad Presidents Conference. Back in 1929 the figure was only 53.9 cars. Gross ton miles per freight hour, a measurement that takes into account the factors of both speed and load, increased by 87.6 per cent in this twenty-four-year span. Average daily mileage for each serviceable freight locomotive has jumped 67.9 per cent.

Church Membership Climbs

More than 92,000,000 people were members of churches in America during 1953, according to the *Yearbook of American*

Churches. This is an increase of 3,640,000 above the figures for 1951 and a percentage increase of two-and-a-half times the population increase. Approximately 54,000,000 of this number are Protestants, 30,000,000 are Roman Catholics, 2,500,000 are members of the Eastern Orthodox churches, and 5,000,000 are members of Jewish congregations.

There are now 285,277 churches in the United States with 183,899 serving ministers—one church for every 325 members and one minister for every 500.

Christians in Israel

There are approximately 40,000 Christians in Israel, as revealed in a recent statistical report. They do not form a homogeneous group, according to *Land Reborn*, but a series of sects professing different creeds. The largest groups are the Greek-Orthodox and Greek-Catholic, numbering about 17,000 each. Next are the Roman Catholics with about 4,000. There are also about 1,000 Armenians, and 1,000 Anglicans, plus minor groups of the Maronites, Copts, Abyssinians, Syrians, and Protestants. Of the total number of Christians, about 35,000 are Arabs; the remainder are mainly of European origin. D. A. W.

IS LAW OPPOSED TO GRACE?

by RAY C. STEDMAN

Reprinted From

"Our Hope"

by permission

IF THE question, "Is law opposed to grace?" were put to a representative group of evangelical believers today, the answer would be, in many instances, an emphatic Yes. Even such a selected group as students at conservative Bible institutes and seminaries would probably give a strong affirmative to such a question. And they would be wrong! Despite their wide-eyed amazement at such a statement as this, the fact remains that, Biblically and theologically, they are dead wrong.

It is easy to understand why otherwise well-taught Christians are confused on this matter. No theological drum is more soundly thumped today than that of law versus grace. No issue is more clearly drawn than that which separates

the camp of the legalists from the adherents of grace. And this, of course, is pre-eminently right. What is commonly overlooked and little understood in this present-day conflict between law and grace is that the issue is not between these two principles, as such, but between *the abuse* of the law, on the one hand, and grace on the other.

To put the matter another way, it is only when the law is made a means of salvation or of restraint of sin that it comes into conflict with the principles of grace. In every other respect the two are complementary and not conflicting. But the law was never designed to save. In its essential principle it is not, and cannot ever be, opposed to grace, for the two operate in distinctly separate fields and for widely divergent purposes. The

law is designed to reveal sin; grace is designed to save from sin. No conflict can possibly exist between these two.

Failure to grasp the true purpose of law has been the source of violent misunderstanding ever since Biblical times. This was the essential conflict between the Lord Jesus and the scribes and Pharisees. In His own teaching He never opposed law to grace or vice versa, but He uncompromisingly blasted the concept that salvation was to be obtained by the works of the law. Here many voices will quote John's words: "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. But there is no thought of conflict here—it is rather complementation. The law having done its part, grace now comes in to do what the law could not do, i.e., give deliverance from sin. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:24.

"Ah," someone says, "but the next verse states, 'But after that faith is come, we are no longer under a schoolmaster.' Doesn't that imply that any attempt to apply the law to a believer in Christ would be to oppose the principle of grace?" Exactly so! But again it would be a case of misusing or abusing the law. Here is another wide area of misunderstanding.

The difference does not lie in the commandments of the law versus the commandment-free life of grace, for the fact is that grace has its commandments, too! Those who always associate the word "command" with the word "law" have failed to read the Bible accurately. After all, a command is but the expression of a desire on the part of one who has authority. If Christ is Lord of our lives, then He has authority in our lives and His requests become commands to all who love Him. These are the commandments of grace. The difference between them and the commandments of law lies in the motive. Why does one obey the law? For fear! Why does one obey a command of grace? For love! There lies the difference. The command may be the same in either case; the motive alone differs. What made the law so irritating was the sense of constraint it engendered. We were being asked to do what we really did not want to do. The same command, in the relationship of grace, elicits a prompt and willing obedience from us because we love the One who asks it of us. The sense of constraint is utterly gone.

What happened, then, when grace superseded law? Did the desire of God

(Continued on page 15)

Christ was crucified to free us from the penalty of the law, and to bind us to Himself by His grace.

REVIEW PICTURES



Vittoria Colonna

ITALY'S CHRISTIAN PRINCESS

by GIDEON and HILDA HAGSTOTZ

IT REQUIRES a series of superlatives to describe the incomparable Italian princess Vittoria Colonna, one of the foremost women to protest the evils of Catholicism during the sixteenth century. She was easily the most famous and most gifted woman of her age, as well as one of the most beautiful. She was a famous poet, perhaps second only to Plutarch, and leader of the best and most intellectual society of Rome and Naples. A member of one of Italy's great feudal families, she consorted with princes and popes.

Vittoria Colonna was born about 1492 in Castello di Marino near Rome to Fabrizio Colonna, the grand constable of Naples, and Agnes of Montefeltro, daughter of the duke of Urbino.

At the age of five she was betrothed to Fernando Francisco de Avalos, marqués de Pescara, who was also five years old. After the engagement both children were taught together by Pescara's older sister, the widowed Duchessa di Francavilla, on the island of Ischia. This was the era when Charles VIII made periodic raids into Italy, when Pope Alexander VI, of the Borgia line, sat on the ecclesiastical throne in Rome, and when Savonarola hurled diatribes against the pope, the Catholic Church, and evils everywhere.

Her betrothal gave Vittoria two great advantages: one was that it secured for her one of the highest places among Neapolitan nobility, in addition to the

enjoyment of even greater wealth than she already possessed, and the second was that it provided her with an education under a remarkable woman who instilled into her pupil a love for all that was noble and good.

At the age of nineteen she married Pescara, on December 27, 1509. She experienced two happy years of married life until her husband went to war to fight under Charles V.

After her husband's death Vittoria entered a convent in Rome. While there she began writing sonnets which made her the most famous woman of her day.

She left the convent and retired to Ischia in 1527, the year Rome was sacked. Some years later she entered the spiritual circle of Italy's great teacher-reformer, the mystical Juan de Valdés, in Naples. "In the select society which gathered round Valdez, there were also, as at Thessalonica in the days of St. Paul, of the chief women not a few. One was Vittoria Colonna, widow of the famous general the Marquis of Pescara, a woman illustrious for her beauty, and her talent, whose poems were much admired at the time, and in whose society, the poet Bernard Tasso and Cardinal Bembo learned some of the truths of the gospel."—J. H. Merle d'Aubigné, *History of the Reformation in Europe in the Time of Calvin*, vol. 4, p. 465.

Vittoria recognized the need for reform within the church when she wrote:

With mud and weedy growth so foul
I see

Thy net, O Peter, that should any wave
Assail it from without or trouble it,
It might be rended, and so risk the ship.

She likewise subscribed to the doctrine of justification by faith. This cornerstone of the Protestant Reformation was composed of the thesis that God's free gift of grace makes possible the soul's direct access to salvation. Vittoria laid bare her Protestantism in her poetry. In one of her sonnets she indicated that sanctification, freedom from sin, and sudden conversion come by the grace of God and are not the result of deeds of penance, visits to the confessional, or long vigils at mass.

When by the light, whose living ray
both peace
And joy to faithful bosoms doth impart,
The indurated ice, around the heart,
So often gathered, is dissolved through
grace,
Beneath that blessed radiance from
above
Falls from me the dark mantle of my sin;
Sudden I stand forth pure and radiant in
The garb of primal innocence and love.
And though I strive with lock and
trusty key
To keep that ray, so subtle 'tis and coy,
By one low thought 'tis scared and put
to flight.
So flies it from me. I in sorrowing plight
Remain and pray, that He from base
alloy
May purge me, so the light come sooner
back to me.

—Quoted by T. Adolphus Trollope,
Life of Vittoria Colonna, pages 184, 185.



Vittoria Colonna, married to Fernando de Avalos in 1509, devoted herself to the cause of religious reform after his death in 1525.

Concerning recourse to the confessional as a means of obtaining release from sin, Vittoria made clear her position that a priest cannot take Christ's place as the intercessor for sin.

Confiding in His just and gentle sway
We should not dare, like Adam and
his wife,
On others' backs our proper blame to lay:
But with new-kindled hope and un-
feigned grief,
Passing by priestly robes, lay bare within
To Him alone the secret of our sin.
—*Ibid.*, p. 188.

It became increasingly apparent from her poetry, her correspondence, and the friends she selected that her interests lay in the ideals set forth in the Reformation.

In 1537 she returned to Rome. On this trip she visited Renée of Ferrara, a like-minded soul with whom she doubtless exchanged ideas about Protestant doctrines. It seems apparent that she was welcomed in Rome with public celebrations as the acknowledged leader of the intellectual and social elite of that city. The great in art, poetry, literature, philosophy, government, and religion crowded around her. Men like Cardinals Contarini, Pole, and Sadoletto, many of them considered by the church authorities to be tainted with the doctrine of justification, sought her company. "Her stay in Rome was a continual ovation." Even Charles V visited her.

During the period that Vittoria came under the spiritual influence of Valdés, she also leaned heavily upon Cardinal Reginald Pole, then also a spokesman for Protestant doctrines. When Valdés died, in 1540, the Valdesian circle, with Vittoria as its queen, established itself at Viterbo, an episcopal city some thirty miles north of Rome, where Cardinal Pole was appointed as papal governor in 1541.

To his home came the preachers and teachers of Protestantism, including the great Bernardino Ochino. It is stated that the "Viterbo Society was made up of the rarest literary gatherings that ever flourished in Italy, or elsewhere." Vittoria

considered Pole, who was much younger than she, as her adopted son. He directed her conscience, and she followed his advice to believe that justification is obtained by faith, but to work as though salvation depended upon action.

Vittoria's sphere of influence extended widely. Besides enjoying the status of one of the foremost poets of her age, she was "the constant correspondent and valued friend of almost every good and great man of her day."—*Ibid.*, p. 140. Her relationship with Michelangelo, the great painter, sculptor, and architect, "a friendship eminently honorable for both of them," is one of the most celebrated in history. That her influence made of him a devout Christian he attests by numerous of his poems.

In 1542, when Ochino set all Italy aflame with furor because he chose rather to flee from his native country than to become a martyr to his Protestant preaching, Vittoria, at Cardinal Pole's behest, was frightened back into the arms of orthodoxy. She submitted to papal authority and turned her back upon her Protestant friends.

During her last days she lived most of the time at the convent of Benedictines of St. Anne while she was in Rome. At Viterbo she lived in the convent of the nuns of St. Catherine. She never left the church.

Claimed by Catholics as a Catholic, by Protestants as a Protestant, she represents that great body of earlier Protestants, like Colet, Huss, Savonarola, Margaret of Navarre, and others, who attempted to purify the church from within. They acceded to and taught the new doctrines, but remained within the fold of the church. Trollope makes the interesting observation concerning Vittoria's failure to leave the church: "Princesses and Cardinals, whatever speculations they may have indulged in, do not easily become heretics."—*Op. cit.*, p. 235.

It remains to be pointed out, however, that the majority of those in the countries of Southern Europe who sought to cast off Catholicism and adopt Protestantism had but two courses of action open to them, namely, to flee their country or die for their faith. Calvin would never have lived to erect his ecclesiastical empire from Geneva had he remained in France; neither would Ochino or Peter Martyr have lived to help Protestantism in foreign countries had they not left Italy forever behind them. Savonarola and Carnesacchi paid for their lives at the stake because they failed to leave Italy, as did Berquin because he chose to remain in France.

(Continued on page 15)

By the Same Authors

HEROES OF THE REFORMATION

Brief biographies of the great leaders of the Protestant Reformation. Thrilling accounts of John Huss, Jerome, John Knox, William Tyndale, John Wycliffe, Martin Luther, John Calvin, Ulrich Zwingli and others. If you are enjoying "Heroines of the Reformation," you will be deeply stirred by "Heroes of the Reformation."

307 Pages

Price \$3.25

Enclosed find \$_____ for _____ copies of "Heroes of the Reformation" at \$3.25. Please add sales tax where necessary.

Name _____

Address _____

City _____, State _____

Pacific Press Publishing Association
Mountain View, California

THE STORY THUS FAR

At Hillview College Polly Morgan was deeply influenced by the practical religion of teachers and students, and from them she learned the meaning of faith, prayer, repentance, forgiveness, and justification; and she found great happiness in a new and deeper Christian experience.

During spring vacation Conrad, Polly's fiancé, who was a student in a theological seminary, visited her at Hillview. One of their first conversations revealed their different understanding of the relation of the law to the gospel. This led to an earnest discussion, in which Polly showed Conrad from the Bible that the law, instead of being abolished at the cross, still convicts men of sin, while the gospel offers salvation from sin.

Saved by FAITH



STANLEY HALL

Early the next morning, Polly and Conrad scrambled up the rocky slope that rose directly behind the college.

by BETTY STIRLING

POLLY scrambled up the rocky slope with Conrad early the next morning. She liked to climb the hill that rose directly behind the college to see the view of the wide valley covered with orchards and farms.

Finally she collapsed on a smooth rock. "Conrad," she said, "you have such long legs that I just can't keep up! I'm completely out of breath."

"This is as good a place as any to stop," said Conrad. "We don't have to go to the top anyway. It's no doubt cold and windy there, but here it is sunny and warm and protected from the wind." He seated himself on the rock beside Polly.

"What a beautiful view!" said Polly.

"It is," said Conrad. "This is very different country from that surrounding my seminary. We can see nothing but flat plains."

"I like hills better," said Polly.

The two were silent awhile. Then Conrad said, "I attended the worship service in the men's dormitory last night. The dean of men presented an interest-

ing talk on faith. I can't understand why people who seem to believe so strongly in faith expect to be saved by the things they do."

"What do you mean?" asked Polly.

"Just this," said Conrad. "The Jews in Old Testament times expected to be saved by the careful way they kept the law. They were very particular about the details and laid great stress on ceremonies. Christ showed that we are free of all that. We don't need to keep the law—and all the little particulars like the old Jewish Sabbath."

"But the people in Old Testament times weren't saved by keeping the law," said Polly. "They were saved by faith, the same as we are. Don't you remember the 'faith' chapter of Hebrews? Let me look it up in your Bible."

Conrad took the Bible from his pocket and handed it to her.

"It's the eleventh chapter," said Polly. "You know it better than I do, I'm sure. It says, 'By faith Abel,' and 'by faith Abraham,' and more 'by faiths' on through the important Old Testament characters. Then Hebrews 12 starts out: 'Wherefore seeing we also are compass-

about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'"

"The way you are learning the Bible, Polly, I think you will make the ideal minister's wife. You'll be so much in demand as a Sunday-school teacher that you'll be busy all the time. But I do hope you won't absorb any ideas about being saved by the law."

"But we aren't saved by the law," Polly protested.

Conrad shrugged his shoulders. "I'm glad you haven't been contaminated. You realize how difficult it would be for us if you should get such notions as being bound by the law to do certain things. And you know, if you do insist that the law must be kept, it naturally follows that you have to keep the seventh-day Sabbath."

"Well?"

"You know that you couldn't go to church on Saturday while I pastored a Sundaykeeping church."

"I hadn't thought of that," Polly admitted. "In fact, I hadn't thought about the matter at all. Of course, I go to church on Saturday here because that's the day church is held. But when I was home at Christmas I naturally went on Sunday as always."

"Um-hm-m," Conrad mumbled.

"But I haven't learned anything about having to keep the law to be saved," insisted Polly. "I haven't heard a word about it, in fact."

"You will," said Conrad.

"Well, I want to know right now," said Polly. "Beryl is back. She knows her Bible better than anyone else I know of. If she isn't too busy, let's ask her about the matter."

"Let's go, then," said Conrad. He stood up, and, holding Polly's hand, started slowly down the hill.

They finally located Beryl in the registrar's office. Polly explained what they wanted.

Beryl smiled. "This sounds interesting. Will the dormitory parlor be a good place to meet?"

"As good as any place," said Polly. "We'll go on over. I want to get my Bible from the room."

"Get mine, too, please," said Beryl.

A little while later they were comfortably settled in the parlor.

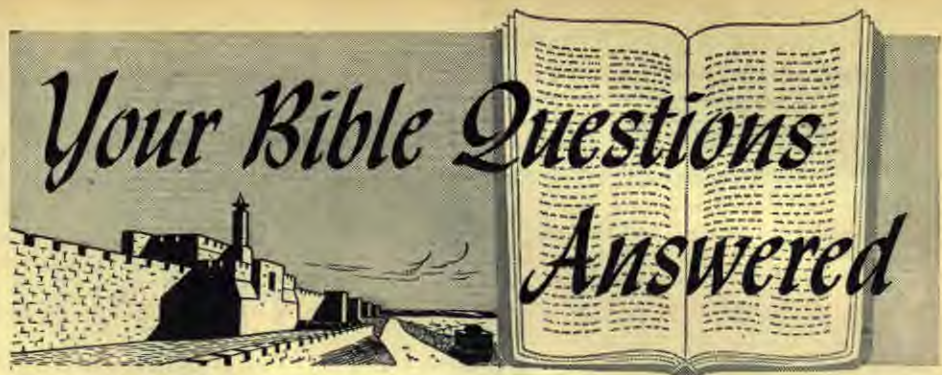
"As I understand what Polly said," Beryl began, speaking to Conrad, "you believe that the Ten Commandment law was abolished, but you charge that our church teaches that we are saved by keeping the law. Is that it?"

"Yes," said Conrad. "I have heard certain of your ministers preach the law in such a way that I got that impression. But, you know, as Christians, we aren't saved by the works of the law at all. Take, for instance, Galatians 3:23-25: 'But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.' What do you make of that?"

Polly wondered how Beryl would answer this, or if she would even try.

Beryl smiled. "The apostle Paul had many interesting things to say about the law. Unfortunately, he didn't always say, 'This time I'm speaking of the moral law,' or 'Here I mean the ceremonial law,' or 'Here I mean the law as a stand-

(Continued on page 14)



MENE, MENE, TEKEL, UPHARSIN

What is the meaning of the word Upharsin in Daniel 5:25? P. S.

The word means "and dividers" in Chaldee, or Aramaic, the language of this part of the book of Daniel.

This word is part of the mysterious message that appeared on the wall at King Belshazzar's feast. The whole inscription, *Mene, mene, tekel, upharsin*, meant "numbered, numbered, weighed, and dividers." The king's soothsayers could not give the meaning of the writing, but God gave Daniel wisdom to interpret it, as recorded in verses 26 to 28.

Peres in verse 28 is a singular form of the plural word *Parsin* or *Pharsin*, in verse 25. Because of the similarity of this word to the Aramaic name for Persia, it appears to have a double significance, "divided" and "Persia," both of which meanings appear in verse 28. "*Peres*; Thy kingdom is *divided*, and given to the Medes and *Persians*." The prediction was fulfilled the same night. Verses 29, 30. C. D. U.

CHRIST THE END OF THE LAW

Please explain Romans 10:4, where Christ is said to be "the end of the law." E. S.

The verse reads as follows: "For Christ is the end of the law for righteousness to everyone that believeth."

As the English word "end" is used in different senses, so in Greek, the original language of the New Testament, the word *telos*, from which "end" is translated in this text, had different meanings. We say, "What end did he have in view?" meaning, "What purpose or goal did he have in view?" In 1 Timothy 1:5 we read, "Now the end of the commandment is charity out of a pure heart;" and in 1 Peter 1:9, "Receiving the end of your faith, even the salvation of your souls." In these scriptures "end" means "object," "aim," or "purpose."

Adam Clarke, the well-known Methodist commentator, gives the following very clear exposition of Romans 10:4: "Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the real offering. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at His door, where

alone salvation is to be found. Christ as an atoning sacrifice for sin, was the grand object of the whole sacrificial code of Moses; His passion and death were the fulfillment of its great object and design. Separate this sacrificial death of Christ from the law, and the law has no meaning, for it is impossible that the blood of bulls and goats should take away sins: wherefore the Messiah is represented as saying, 'Sacrifice and offering Thou didst not desire; burnt offering and sin offering Thou hast not required; then said I, Lo, I come to do Thy will; a body hast Thou prepared Me,' Psalm 40:6, 7; Hebrews 10:4-10; which proves that God never designed that the sacrifices of the law should be considered the atonement for sin, but a type or representative of that atonement; and that the atonement was the sacrifice offered by Christ. Thus He was the end of the law, in respect to its sacrifices. And, as sacrifices were offered merely to procure pardon of sin, righteousness, or justification, Christ is the end of the law for this justification to everyone that believeth on Him, as dying for their offenses, and rising again for their justification, having made peace through the blood of His cross. Therefore every Jew who rejected Christ rejected salvation, and that very salvation which the law witnessed and required, and which could not be had but through Christ alone."

From these comments it is clear that the law here spoken of is the ceremonial law, or law of typical sacrifices, which came to an end when Christ offered Himself a perfect sacrifice for the sins of the world.

C. D. U.

"WHICH" OR "WHO"?

Why does the Lord's prayer say: "Our Father which art in heaven"? Matthew 6:9. I thought "which" referred to things and not to persons. A. C. H.

At the time when the King James translation of the Bible was made (1611) the pronoun "which" was commonly used to refer to both persons and things. Tyndale's translation of the New Testament (1534) also reads, "Our Father which art in heaven."

A few of the many places where "which" is used in the King James Version referring to persons are Luke 3:23-38; John 4:9; 9:1; and 2 Corinthians 1:1.

C. D. U.



HUNTING for HAPPINESS

4. How to Be Clean

by DONALD A. WEBSTER

BESIDES lacking freedom and strength, John was not clean. There were things in his life which he longed to straighten out. With Edgar Guest, he was saying:

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able as days go by,
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done!

A young man can be dishonest and amass a fortune, he can cheat in an examination and get good grades; he can dishonor his parents and win false freedom; he can deceive his associates and receive recognition. But when it is all done, he despises himself for it. And the man who despises himself is the unhappiest person on earth.

My mother often used to send me extra food when I was attending college. This I would keep tucked away on the top shelf of the closet in my dormitory room. After meals, I would slip up for a sample of good home cooking.

On one occasion mother sent me a chocolate cake. Every day I would share some with a friend. Finally there was only one slice left. In an attempt to make it last as long as possible, I decided to leave this slice until some time later.

As soon as I left the dining room the next day I hurried up to my room. Climbing on a chair, I reached for that last precious slice. It was gone! I knew I hadn't eaten it. "Well, never mind," I thought. "It was only a small piece anyway."

Four weeks passed. Then, one morn-

ing while I was studying in my room, a friend living across the hall came in and said he wanted to speak to me. Tears welled up in his eyes as he sat on the bed. For several minutes he sat quietly, trying to say something. Finally he blurted it out.

"I took your cake," he said. "I thought it wouldn't matter, because I was hungry, and it was only a small piece anyway. But I discovered that it *did* matter. I did wrong, and I want you to forgive me."

Of course I forgave him. After all, it didn't really matter to me. If he had asked me for the cake I would have given it to him any way. *But it did matter to him.* He had his own conscience to contend with, and no man can live happily who cannot look himself straight in the eye.

We prayed together, and when we got up from our knees, a burden had lifted from his shoulders. He was smiling. "This is the first time I have felt any happiness since I sinned against you," he said.

Oh, yes! To be happy, a young person must be clean: God has set certain rules of conduct for us to follow, and "happy are ye if ye do them." John 13:17.

Unfortunately, many young people fail to recognize God's laws today, or do not even know that they exist. Multitudes are consequently unhappy.

On the average day during the first six months of 1953, one larceny was committed every 5.6 seconds, an auto theft every 2.31 minutes, an aggravated assault every 5.71 minutes, and a rape every 29.4

minutes. Every 4.3 minutes there was a crime of murder, manslaughter, rape, or assault to kill.

These crimes involve thousands of men and women. How can they live with themselves? you ask. Are they happy? They cannot be.

But one does not need to commit a major crime to be unhappy. The smallest dishonesty, or slightest deviation from clean living, is sufficient to bring regret now and in later life. "Every year," one teacher told me, "I receive at least one letter from some student who cheated in an examination. They just can't be happy until they get it off their chests."

Jesus can take our guilt away and make us clean. "But," you say, "my life has been spoiled by sin. You don't realize all the things I've done. Surely He can't make me clean now?" Jesus answers by saying, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Matthew tells the story of a man who came to Jesus with leprosy. He was an outcast from his people. But his faith was strong. Turning to Jesus he said, "Lord, if Thou wilt, Thou canst make me clean." Did Jesus cleanse him? The very next verse says, "Jesus put forth His hand, and touched him, saying, I will; be thou clean." These words of Jesus were all that was necessary, for Jesus had no sooner uttered them than "his leprosy was cleansed." Likewise, the very moment we accept Jesus, He cleanses us from our sins.

Naaman was the "captain of the host of the king of Syria," and "honorable." But he was a leper. He was *unclean*.

There are many young people today who can be numbered among the finest of youth. They are looked up to by their friends. Outwardly they appear sound. But they are unclean.

It took a little girl to tell the proud Naaman how to find cleansing. "Would God my lord were with the prophet that is in Samaria!" she said, "for he would recover him of his leprosy." 2 Kings 5:3.

Naaman followed the suggestion of the Jewish girl. On arriving in Israel, Elisha, the prophet of God, did not even come out to speak with him. He merely sent a *message*. This made Naaman angry. He expected the prophet to come and *do* something to make him well. He failed to realize that all Elisha needed to do was to *say* something, and, if Naaman obeyed, he would be healed. God's word, through his prophet, was sufficient to cleanse.

Naaman learned this lesson, as does everyone who obeys the word of God. He obeyed and was cleansed. I know now, said Naaman, "that there is no God in all the earth, but in Israel." Verse 15.

What does this have to do with my sins—or yours? David said, "Where-withal shall a young man cleanse his way? by taking heed thereto according to *Thy word*." Psalm 119:9.

(Continued on page 15)

YOUTH BOOK REVIEW

Byways

by CHARLES L. PADDOCK

Inspiring incidents from common walks of life, stories with courage and faith and a practical appeal to better living from the pages of Holy Writ—these are woven into a book that will bring sunshine and radiance to the life. An ideal gift that will long be cherished by those who receive it.

Published by the Pacific Press Publishing Association, Mountain View, California. Price, \$1.25, Kivar binding, gift boxed.

for March 2, 1954



Free BIBLE COURSE FOR BUSY PEOPLE

Check
Language
Desired

- | | | |
|-----------------------------------|--------------------------------------|------------------------------------|
| <input type="checkbox"/> Armenian | <input type="checkbox"/> Greek | <input type="checkbox"/> Rumanian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Hungarian | <input type="checkbox"/> Russian |
| <input type="checkbox"/> English | <input type="checkbox"/> Italian | <input type="checkbox"/> Spanish |
| <input type="checkbox"/> Finnish | <input type="checkbox"/> Japanese | <input type="checkbox"/> Swedish |
| <input type="checkbox"/> French | <input type="checkbox"/> Jugoslavian | <input type="checkbox"/> Ukrainian |
| <input type="checkbox"/> German | <input type="checkbox"/> Polish | <input type="checkbox"/> Yiddish |
| | <input type="checkbox"/> Portuguese | |

Now available to all Signs readers.

The Bible your only text-book.

Study at home. Lessons mailed to you.

Nothing to pay. Nothing to buy.

Just fill out the coupon and mail to Dept. B. C., Signs of the Times, Mountain View, California.

Name _____ Please Print

Street _____

City _____ Zone _____ State _____

☐ Junior ☐ Senior Check Course Desired

Thief in the Night

by PEGGY HEWLETT

HOW great is your capacity to forgive? Is there a limit? Some months ago a Christian gentleman, a native of India, told us this story:

Darkness hung over the tea plantation in the Lushai Hills of Assam. The almost unbearable heat made the air thick. An ebony black silence was broken here and there by the cry of a tropical bird or the eerie roar of a man-eating tiger away in the forbidding distance.

Clad only in light shorts, the tea planter tossed restlessly on his bed. The moon rose lazily in the sky, giving a ghostly pallor to the spacious house and its surroundings. At long last the weary man fell into a fitful sleep, a lemon-hued moon keeping silent watch.

Suddenly, the feeling of crushing weight on his chest dragged the sleeper back to unwelcome consciousness again. A rush of indescribable horror sped down his spine as he realized that one of India's most deadly snakes had coiled itself over his heart. A shadow of a move would ensure horrible death in a matter of minutes. Scarcely daring to draw the slightest breath, the man writhed inwardly in mental anguish. What miracle could possibly deliver him?

And then—

In the ghostly light of the moon, the panic-stricken planter discerned a second deadly threat to his life. Stealth-

ily through the bedroom window crept the figure of a local bandit. These enemies of society kept the inhabitants of the countryside in constant fear for their lives and property.

Unmindful of the snake, the thief crept noiselessly nearer. He reached a grimy, clutching hand toward the bed. It was his intention to remove the planter's only means of defense—a knife under the pillow.

With the speed of light the serpent struck, then slithered away into the sheltering darkness. A scream of terror shattered the stillness, and the bandit clutched his smitten wrist. Up until now the planter had lain motionless, but now he swept his knife from under the pillow and sprang to his feet. In a flash he severed the venom-filled hand from the screaming man's arm.

Twenty years have passed since then, and no servant on the plantation has given the tea planter more loyal and devoted service than has the grateful, transformed man who is lacking one hand.

How much should I forgive a brother?

"As THE will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."

What DO THESE PERPLEXING TIMES MEAN?



DEVANEY

SIGNS OF THE TIMES presents the answer to an anxious world! SIGNS explains current world events in the light of Bible prophecy. The good news of the redeeming and soon-coming Saviour is proclaimed in a world filled with tragedy, fear, and uncertainty. The Bible is upheld as God's inspired word. A year's subscription to SIGNS OF THE TIMES is your open door to great spiritual adventure!

KEEP ABREAST OF
THE TIMES WITH

Signs

SPECIAL Subscription Rate!

Single subscription U.S.A.
and Canada . . . \$1.85

Single subscription to
other countries . . . \$2.35

This Special Offer Good Only Until
June 30, 1954



SIGNS OF THE TIMES

Mountain View, California.

Dear Friends:

Enclosed please find my remittance of \$_____ for a year's subscription to SIGNS OF THE TIMES—The World's Prophetic Weekly.

Name _____

Address _____

Pacific Press Publishing Association, Mountain View, California

Decision

(Continued from page 11)

ard.' Sometimes we have to search to find out what he did mean."

"Anyone can twist the Scriptures to mean what he wants them to," said Conrad sarcastically.

"I didn't mean anything like that," Beryl answered quickly. "But to understand this text we should begin with the first verses of the book of Galatians. Chapter 1:6, 7 says, 'I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.' Then 2:4, 'And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.'"

"There it is again," interrupted Conrad. "We have liberty in Christ; we don't need the law."

"But what law?" asked Beryl. "That is the important question. Let me read chapter 2:9-16. 'When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. . . . But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? . . . Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.'

"You see here that the law that the Jews expected to be saved by was the law of ceremonies: not eating with Gentiles, and circumcision as a sign of God's favor, etc. But they couldn't be saved by keeping the law—any law. They could be saved only by faith in Christ."

"You have given me some interesting new thoughts," said Conrad, glancing up at the clock. "I still have objections to some of the things you have said, but I see it is dinnertime. Could we discuss

SIGNS of the TIMES

this a little further some other time?"

"I'll be busy this afternoon," said Beryl. "How about tomorrow morning at nine?"

"Fine," said Conrad. "Is that all right with you, Polly?"

"Of course," Polly smiled at him. "I enjoyed all of the talk, even if it was over my head. Why did Paul write such difficult things, anyway?"

Conrad laughed. "You aren't the only one who wants to know that, Polly. Here's what the apostle Peter had to say about it." He turned to 2 Peter 3:15, 16. "Account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

"Dear me," said Polly. "I hope I'll be able to understand more of what he said after I hear you and Beryl finish your discussion."

Heroines

(Continued from page 9)

Even though Vittoria remained in the Catholic Church until her death, toward the close of her life the church regarded her not only as a heretic but as an agency in spreading the seeds of heresy. Doubtless had she not held such an elevated status she would have been arraigned years before her death, or had she lived longer the arm of the Inquisition would have encircled her.

But Catholicism does not fail to punish, even the highborn, regardless of time, if it discovers too great a deviation from its teachings. In 1567, twenty years after her death, in the trials of the Inquisition she was condemned for heresy. As evidence against her orthodoxy it was mentioned that she had consorted with her many Protestant friends. She was declared so unorthodox that some were condemned as heretics merely because of the fact that they had visited her.

Law and Grace

(Continued from page 7)

for men, as expressed in the law, change? No; it was even intensified and made to be inward rather than merely outward. What, then, changed? The motive of men's hearts! Once we strove in vain to obey a just law, lashed on by our fears of wrath to come. Now, as believers in Christ, we stand before God

for March 2, 1954

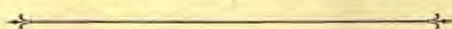
GOD NEEDS YOU

by Marjorie Allen Anderson

When on life's road you fall,
Arise!
Lost days are not redeemed—
Time flies!
Spend not one precious hour
Regretting;
We serve God's purpose best,
Forgetting.
His plan has work for you,
Not sighs!
He needs the one who falls—
Arise!

in the perfect righteousness of Christ and, because we love Him who first loved us, we seek to please Him—something we find great pleasure ourselves in doing—and thus, unconsciously, fulfill the law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4. The last clause is descriptive of what grace makes us do.

No, law and grace are not mortal enemies. The former brings us to Christ, bowed down with the guilt and burden of our sins. The latter frees us from our load and binds us to Him as we walk on together through life. Every be-



NEW *Bride's*
WHITE *Bible*



Holy Bible

BELOVED
KING JAMES
VERSION

by **National**

Every bride will cherish this lovely Bible she'll carry to the altar. It's enduringly bound in washable White Simulated Leather, decoratively tooled in gold. Exceptional value, only \$5.50 in attractive gift box.

Ask  for
National BIBLES
AT LEADING BIBLE STORES

liever should daily give thanks for "this grace wherein we stand." But he should also never forget to praise God daily for the holy and just law that first showed him his sin and sent him fleeing for refuge to the only hiding place.

None other Lamb, none other Name,
None other hope in heaven, or earth,
or sea.
None other hiding place from guilt
and shame,
None, but in Thee!

Hunting for Happiness

(Continued from page 13)

It is just as easy for Jesus to wash away our sins as it is for Him to cleanse the skin of the leper. God has commanded us to be clean, and He does not require anything of us which is impossible. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil." Isaiah 1:16.

The Bible is God's word to us. It is our guide. If we obey this word, it will make us clean, just as Elisha's word cleansed Naaman. "Now ye are clean," said Jesus, "through the word which I have spoken unto you." John 15:3.

Shall we not try God's word and see if it gives the cleansing we need? And, as this word points out errors in our lives, shall we not look to Jesus and willingly conform to His plan for us? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

THE pure in heart discern the Creator in the works of His mighty hand, in the things of beauty that comprise the universe. In His written word they read in clearer lines the revelation of His mercy, His goodness, and His grace. The truths that are hidden from the wise and prudent, are revealed to babes. The beauty and preciousness of truth, which are undiscerned by the worldly wise, are constantly unfolding to those who have a trusting, childlike desire to know and to do the will of God. We discern the truth by becoming, ourselves, partakers of the divine nature.

The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden. "Now we see through a glass, darkly; but then face to face."—E. G. White.



"By Their Fruits"

by SANFORD T. WHITMAN

"Ye shall know them by their fruits." Matthew 7:16.

This law of the harvest, so simply and beautifully stated by the Lord of the harvest, is so obviously true that many fail to understand it as the profound and binding dictum that it is.

By the fruit. What could be more reasonable or logical? By what is in the sacks we tell the kind, quality, and abundance of the grain harvest. By what is in the boxes we tell the kind, quality, and abundance of the fruit harvest. By what is in the crates we tell the kind, quality, and abundance of the vegetable harvest. Likewise, by the fruit of our lives we may know what manner of persons we are.

What are the fruits of our lives? The thoughts we think. The words we speak. The deeds of our hands. Not alone the thoughts, words, and deeds of our high moments. Not a sample taken on Sabbath morning, or Sunday evening, or while company is present. Just as the harvest of the field is judged by all the grain, so it is by the sum of our thoughts and words and deeds that our true identity is established.

The apostle Paul understood this when he said to the believers at Corinth, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Corinthians 13:5. This attitude of careful self-examination should become constant among the elect in these final hours of mercy. We cannot be too vigilant. We cannot be too diligent. We wrestle not against flesh and blood. Our warfare is against principalities, powers, and spiritual wickedness in high places. Our adversary is come down upon us with great wrath. His malice is unbounded. His craft and guile are insidious exceedingly.

One of the greatest perils we face is the danger of insincerity and inconsistency in our daily experience. It is so easy to allow our zeal to lag; so easy to let the witness of our hands nullify the profession of our lips.

Sobering indeed is the thought that our lives are being taken down in detail by the recording angel; that each fragment of our experience—each thought, each word, each deed—not only bears its witness to those about us, but also its weight as evidence in the court which determines our eternal destiny. If only we could see and hear ourselves as God sees and hears us! If only we could see our lives in "sum total"! If only we could somehow step outside ourselves and see our lives when, like the harvest of the field, they are sacked up, boxed up, and in the crates, ready for grading and pricing!

Fellow pilgrim, what of the life you are living today? What of the harvest maturing in the field you are tending? Are all your thoughts Spirit-controlled? Are all your words Spirit-inspired? Are all your deeds Spirit-directed? Is your surrender complete? Is it constant? Or is it in some way less than perfect?

What were your words when the motorist took the right of way at the intersection this morning? What were your feelings when the glittering new convertible streaked past on the way home? What was your reaction to the whispered lie you heard over the telephone or across the yard fence? How many and how sincere are your words of praise? How much of self is in your thoughts? How often do you speak for your King? How concerned are you for the lost souls around you?

O that all who name the name of Christ might become trees of the Lord's planting, with laden boughs, daily yielding a bountiful harvest of sun-colored, tree-ripened, disease-free, true-to-name fruit.