

# SIGNS OF THE TIMES







Striking view of the Italian Fleet in the Mediterranean.

# The Flight of TIME

INTERNATIONAL



## CHINA MOVES WESTWARD

ONE of the most extraordinary changes taking place in the world today is the westward movement of the Chinese people.

The Japanese invasion has turned the thoughts of thousands toward the vast, undeveloped open spaces in the hinterland, and thither the long lines of refugees move on, seeking safety and a chance to live unmolested by their foes.

W. H. Donald, for years the intimate adviser of General Chang Kai-shek, draws the tragic picture in the April issue of *The Living Age*. After the terrible bombings of cities, towns, and vil-

lages, those who are left, and are able to walk, he says, "take what they can on their backs or on barrows or on any wheeled vehicles that they can use, their surviving babies being carried in baskets or piled on top of the salvaged household chattels. People in flight fill the highways and crowd the mountain trails, climbing like ants westward and farther westward, hoping to find immunity from raiders and safety from the tortures of war."

During the winter months low cloud formations constantly blanket the earth in the mountainous regions, forming an impassable barrier for bombing planes, and "into these cloudy western provinces refugees are flocking by the thousands."

New roads and railways are being con-

## A Survey of World Events by the Editor

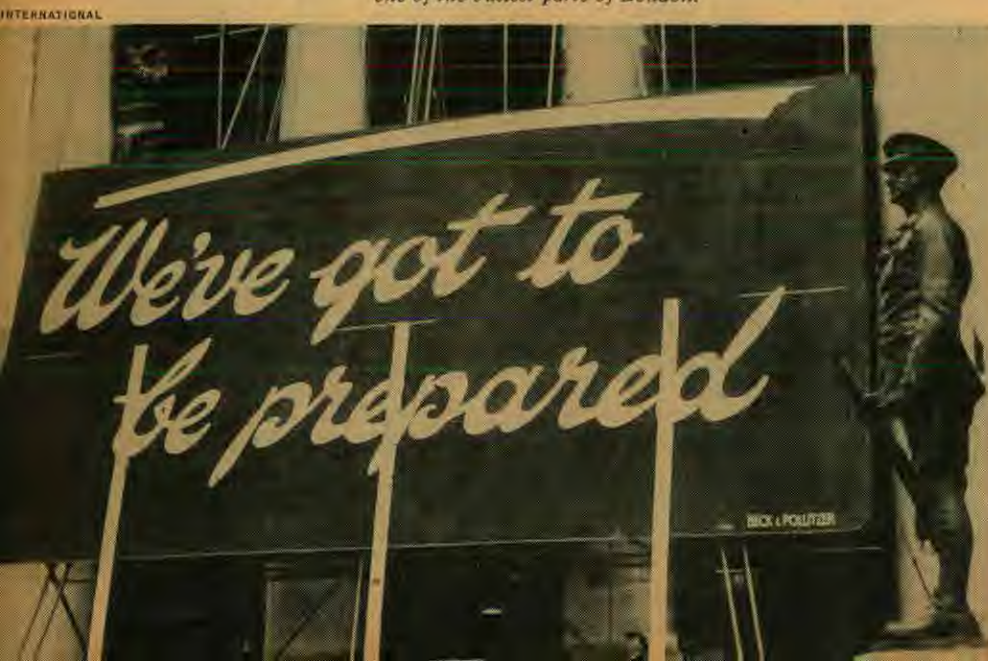
structed, and a vast undeveloped area, rich in mineral and agricultural resources, is being opened up.

Artisans, craftsmen, and students are already beginning to exploit this "great reservoir of human effort and future national greatness." "It is a common sight to see on the highways streams of vehicles, from donkey carts to trucks, piled with machinery, steadily and laboriously trekking westward through the mountains, with thousands of men, women, and children, most of them heavily laden, patiently trudging after them."

Despite the fact that 83 of their 112 universities, colleges, and technical institutes have been completely or partially destroyed, the Chinese are still undaunted. New educational buildings are rising in the distant west. Four hundred students of the Nankai University of Tientsin found their way to Changsha, and "walked all the way from there to Kunming—a forty-day tramp through endless mountains. Students of a military school also walked there all the way from Nanking, as well as crowds of boy and girl students from schools and colleges. Hundreds went northwestward to Yunnan, in Shensi Province, where they live in caves."

There have been many important migrations in the past, but this silent, almost unnoticed transfer of China's mil-

This great sign stretches across the face of the Royal Exchange in one of the busiest parts of London.



SIGNS of the TIMES



lions toward her rich and mountain-battlemented fastnesses on her western borders may be one of the most momentous in history. One thing is certain, it will result in the opening up of hitherto almost inaccessible regions to the products of modern invention, extend the benefits of education, and, most important of all, facilitate the promulgation of God's last message to mankind.

## OUR COVER PICTURE

This week our cover picture illustrates the healing, transforming work of Jesus Christ, who "went about doing good, and healing all that were oppressed." Only He can make "new men for a new world."

## PERPETUAL PEACE

THAT was a strange and provocative statement Mussolini made the other day about peace.

"We consider," he said, "perpetual peace as a catastrophe for human civilization."

A catastrophe! But this has been the hope, the goal, the ideal, of the flower of the human race since time began.

Peace has its perils, we admit, but they will never be removed by letting loose intermittently the dogs of war.

War settles nothing, as has been proved again and again in history; and as for its supposed profits they are Dead Sea fruit.

Peace has never really been tried—that is, a peace without armaments and with equal rights and justice for all.

One day, God says, it will be tried. It is His plan to make wars cease to the ends of the earth. Upon the vacant throne of this world He will place His Son, and "of the increase of His government and peace there shall be no end." Isaiah 9:7. Moreover "the wolf and the lamb shall feed together.

... They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65:25.

This may not sound good to Mussolini, but with all respect, it does sound good to us. We would like to live in a world like that, a world where there shall be no fear nor anxiety and "none shall make them afraid." We like to

think that a time is coming when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4.

That there are dangers inherent in a condition of perpetual peace we would not deny. The total elimination of fear and struggle is apt to sap human vitality and give sin full rein. But in God's new world this has been provided for. There will be no sin there. No one will enter who has not finished with sin in his own heart now.

And then in that glory land there will be effort aplenty, inspired not by fear but by love. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

True, abiding, godlike love will preserve the integrity, the purity, and the happiness of the entire community through the endless ages of eternity. God will prove that perpetual peace is not only a possibility, but a certainty. Far from being a catastrophe, He will reveal

that it is the final objective of His eternal purpose, the supreme demonstration of His power to save.

## SAPPING THE VITALS

ARMAMENTS are "sapping the vitals of civilization," declared General Smuts recently at a political meeting in Cape Town. "Nations are spending every penny to increase armaments. They are bankrupting themselves in this marathon race of armaments. Guns before butter. Guns before everything. In the end it will be guns before civilization and all the things we hold dear."

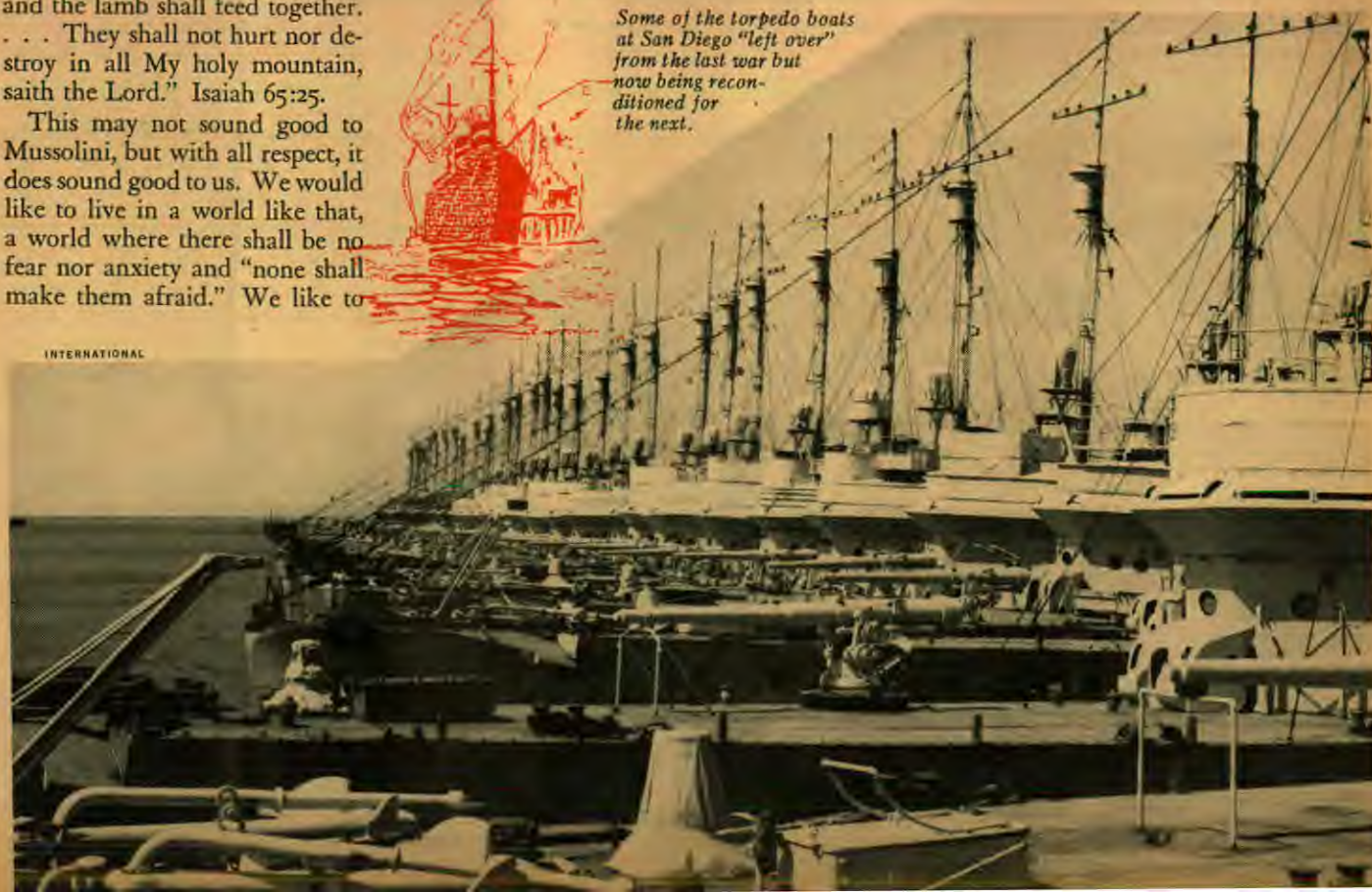
The financial strain upon the nations engaged in this wild race for power must be terrific. For there is not only the expense involved in the manufacture of new weapons of warfare, but the crushing burden of upkeep after they have been constructed.

A new battleship, for instance, costs somewhere about \$70,000,000, but its annual cost of upkeep, including repairs, maintenance, salaries, and other expenses, consumes another \$1,500,000. A cruiser takes half a million dollars a year just to keep it in fighting trim, and the smallest submarine more than \$100,000.

We read of nations' possessing from five thousand to ten thousand fighting planes and think only of the initial cost; but the preservation of those planes in flying condition,—not to mention losses

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Some of the torpedo boats at San Diego "left over" from the last war but now being reconditioned for the next.







A crowd of sympathizers outside the communist headquarters in New York City in an unemployment demonstration.

# New Men FOR A New World

## God's Plan for the Future No New Earth Without New Birth

by  
CLIFFORD A. REEVES

A WORLD confused, bewildered, and seemingly hopeless, today listens with anxiety for the tread of some dread specter of destruction. With the frenzied helplessness of a man in the quicksands it faces the desperate tragedy of a collapsing world order, struggling to save itself from the stark horrors of a world-shaking convulsion of war.

Politicians and exponents of economic reform have tried their panaceas for the world's distresses without success. Every conceivable form of government has had a trial, but all have failed.

At such a time as this, when dark despair is beginning to settle down upon men, it is singularly appropriate to announce the best "good news" that mankind has ever heard.

The leaders of the nations by their "five-year plan" or other plans of varying lengths are feverishly striving to avoid national bankruptcy or attain national self-sufficiency.

But the Bible reveals that God has a better plan. He is actively engaged in weaving together the threads of a mighty purpose, which, when completed, will give, to those who accept His terms, an ideal existence amid perfect surroundings in a world without disease, pain, or death.

Silently, surely, but irrevocably, God is working toward the establishment on earth of a reign of righteousness and peace.

A leading writer recently declared: "A

civilization is decaying; an era is drawing to a close; we are watching the emergence of a new world." These words are in line with Bible prediction. This age is surely approaching a terminus. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This is God's objective. But how is such a desirable condition to be brought into existence?

### The Plan in Action

In the beginning man was placed in a perfect and happy environment. Sin entered and brought separation and death. But all through the ages God has not forgotten His purpose. Although *delayed* by sin, it has not been *defeated*. Through His plan of salvation God offers to a war-mad, fear-ridden, sin-sick world a road that leads to a real heaven on earth.

"God is working His purpose out  
As year succeeds to year.  
God is working His purpose out,  
And the time is drawing near;



Nearer and nearer draws the day,  
The day that shall surely be,  
When the glory of God shall cover the earth  
As the waters cover the sea."

But in his present condition man is absolutely unfitted for a part in this coming glory land of God. There is something desperately and vitally wrong with humanity. We are all sinners. We may be very estimable, charming, refined, and cultured, but we are born with a will that is perverse, a will that is set on pleasing self rather than on pleasing God. What pleases self may not be gross and vile and immoral; but, nevertheless, *pleasing self is the very essence of sin*. The divine verdict on man is that "all have sinned, and come short of the glory of God." Romans 3:23. Sin is an offense against God. It is the transgression of His law. 1 John 3:4. It is a dark fact that holds within its awful compass the sum of all human woes. Sin is a debt that needs to be paid, a degradation that needs to be removed, a defilement that needs to be cleansed, a disease that needs to be healed.

The helplessness and hopelessness of sin-sick man is voiced by the prophet Micah: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah 6:7. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

Sin has affected every part of man's



nature, defiling the heart, paralyzing the will, benumbing the conscience. Only by a new birth into another nature is it possible for man to change. And the starting point must be found in a new life, begotten of the Son of God. Making good resolutions and turning over a new leaf will not suffice. What we need is not the old life patched up and painted over. No, we need to be made all over again. We need a brand-new life. And this miraculous, transforming power can come only from above.

### The Power of the Cross

In order to make this possible the Son of God stepped down from His place of royalty on the throne with His Father. He was born of a woman and entered the human family. He came to conquer Satan, to deliver man from the slavery of sin, and to restore the kingdom to His Father. To accomplish this He trod the bloodstained path to Calvary. There He drank the bitter dregs of death that He might impart to us the power of an endless life. His sacrifice upon that tree of shame and agony is the only passport for

us into God's coming eternal kingdom.

That cross is the very heart and core of the gospel of God's salvation. It is the very life, the dynamic center, of the Christian message. "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. The only power which can really draw and truly change the sinful human heart is the attractive power and the regenerating influence of that cross. Here is the place where a soul finds salvation.

Perish every human story,  
Every system taught or tried,  
God forbid that I should glory  
Save in Jesus crucified.  
Here let faith repose and cherish,  
Jesus crucified for me.  
Those who trust Him never perish,  
They are safe beneath that tree.

The moment we turn to Christ in faith we come into vital union with the Lord of life. The power of His atonement is effective for the soul at that moment, and the regenerative and re-creative process begins, which prepares the soul for harmonious fellowship with a holy God.

Down through the rolling ages of two millenniums, multitudes of all classes

have heard the appeal of the cross. With penitence of heart, and conscious of a need which has never been met elsewhere, they have taken one saving look at the Crucified. The Holy Spirit has worked a miracle in their hearts, and a revolutionary transaction is effected in their lives. They have continued their journey toward the kingdom of God with faces aglow, hearts surrendered, and lives transformed.

### New Lives for Old

On the basis of Christ's redemptive work, complete salvation, as far as the individual believer is concerned, has a threefold aspect. The golden chain which lifts men from the depths of sin to the heights of bliss has three separate links. The three steps from Satan's bondage to God's throne are *justification, sanctification, and glorification*.

Justification is instantaneous. As soon as a man believes, he receives. By faith he receives deliverance from sin's guilt. The sacrifice on the cross was the redemption price to buy back lives that

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### The Word of the Living God—10

"BEHOLD, I make all things new." What a wide-sweeping promise! What a hope to hold in this world that is waxing old "as doth a garment!"

All things new!

It means a new world. When God made the earth in the beginning, it was perfect. "God saw everything that He had made, and, behold, it was very good." Genesis 1:31. Here man, the masterpiece of His creative power, was to have dominion and live in accordance with the divine will, which meant perfect happiness. But sin came to interrupt this perfect plan, and for six thousand years the earth has been deteriorating under its blighting curse. All the efforts of man to improve conditions by his own power and wisdom are unavailing, for, rightly analyzed, he is prompted at best by selfish motives. Hence the hope of the world lies in the promise of God to renew and restore it by His own power in His own time and way. And what a wonderful thing it is to look forward to a new world! The word of God gives us inspiring glimpses of it.

It means new rulership. Ever since the reign of sin commenced, the earth has been under the supremacy of perverted principles, with "truth forever on the scaffold, wrong forever on the throne." But in the new earth the dominion will be held by Him whose right it is. Then the principles of His universal kingdom, which Jesus came to implant in the hearts of men to prepare them to dwell in this world restored to its rightful place, will hold sway. Perfect obedience to divine law will insure a perfect relationship between man and



## The Re-creating Word

by

BERTHA UNRUH COOLEY

God, between man and his fellow man.

It means new life: a new body, perfect in all its functionings, a mind unclouded by sin, able to comprehend the wondrous works and ways of the great God, capable of enjoying to the full the bliss of Eden restored. Blessed state! Wonderful to contemplate, but more marvelous to realize.

A new life, under new rulership, in a new world! This will bring to man a realization of his fondest hopes and brightest dreams, the fulfillment of every rightful desire of his heart.

The conception of the hereafter which presents an indefinite picture of a fanciful, intangible existence in some other sphere is an injustice to the clear-cut portrayal of the future life by the pen of Inspiration.

"Blessed are the meek: for they shall inherit the earth." In this "new earth, wherein dwelleth righteousness," life will be real.

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isaiah 65:21. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. "There shall be no more curse." "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Revelation 22:3, 5.

The flesh and blood of mortal man cannot enter upon that life. The creative power of God will be exercised to re-create man and the earth in which he is to dwell. "Thou sendest forth Thy spirit, they are created: and thou renewest the face of the earth." Psalm 104:30. The bodies of the living whose minds have been purified "even as He is pure" will be "fashioned like unto His glorious body" so that they may be altogether "like Him." 1 John 3:2, 3; Philippians 3:21.

Thus the children of God of all ages, renewed to the divine image in which man was originally created, will enter upon the "life which measures with the life of God." Oh, glorious redemption, the hope of which has cheered countless hearts in their watch through the weary hours of sin's long night!

"When God descends with men to dwell,  
And all creation wakes anew,  
What tongue can half the wonders tell?  
What eye the dazzling glory view?"

"Celestial streams shall gently flow,  
The wilderness shall joyful be;  
Lilies on parched ground shall grow,  
And gladness spring on every tree."

"The high and low shall meet in love,  
All pride shall die, and meekness reign,  
When Christ descends from worlds above  
To dwell with men on earth again."





Mastroianni's picture in wax of Christ's falling under the cross on the way to His death for mankind.

INTERNATIONAL

practice, Plutarch, a Greek historian of the first century, says: "Every kind of wickedness produces its own particular torment; just as every malefactor, when he is brought forth to execution, carries his own cross."—"De iis qui sero puniuntur," page 554.

Since Jesus died in *our* stead, the cross on which He died was really *our* cross. We, the sinners, are worthy of death. Jesus met the penalty of the broken law on our behalf. He "was wounded for our transgressions, He was bruised for our iniquities: . . . and the Lord hath laid on Him the iniquity of us all." Isaiah 53:5, 6. It was therefore *our* cross that Jesus carried and on which He was crucified.

Jesus fell under the weight of the heavy cross, and it had to be laid on the shoulders of another, who, as the result of this experience, became an ardent disciple. The humiliating experience was a bless-

*Twenty-second Article in the Series on the Closing Scenes in the Life of Jesus of Nazareth by*

TAYLOR G. BUNCH

AND so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." Mark 15:15. We know from the records of history that it was a Roman custom to scourge condemned criminals before the sentence of death was executed. This was considered a part of the deserved punishment. The following passages are taken from the "Antiquities" of Josephus: "Whom, having first scourged with whips, he crucified." "Being beaten, they were crucified opposite the citadel." "He was burned alive, having first been beaten." Livy, a Roman historian of the first century, tells of an execution in the following sentence: "All were led out, beaten with rods, and beheaded."

It was also the custom of the time to turn condemned criminals over to the soldiers and the populace for torment, mockery, and ridicule, as a part of their punishment. Of this humiliating experience Jesus received more than the usual portion. Three times was Jesus buffeted and persecuted in this manner: by the Jews, by the soldiers of Herod, and by the soldiers of Pilate. In these things the testimony of the Gospel writers coincides with collateral circum-

stances and contemporary writers, and thus meets one of the most important tests of credibility. This is true of every part of their writings.

It was also the custom of the time for the victim to carry his own cross to the place of execution. This practice was followed in the crucifixion of Jesus. "Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst." John 19:16-18. Of this ancient

*Seen from the walls of Jerusalem, Golgotha justifies its name of "The Hill of the Skull."*





ing in disguise. Just as Simon, the Cyrenian, bore the cross "after Jesus," so to every disciple Jesus says, "He that taketh not his cross, and followeth after Me, is not worthy of Me." Matthew 10:38. In the procession that followed Jesus to Golgotha were many women who "bewailed and lamented Him." Jesus turned to them and said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" Luke 23:27-31.

What did Jesus mean by this statement? His prediction of coming calamity was partly fulfilled in the destruction of Jerusalem by the Romans, but will meet its final and complete fulfillment at His second advent. See Revelation 6:14-17. Jesus declared that if He, the green and fruitful tree, was so unjustly treated, what would be the fate of Israel, a dry, dead, leafless, and barren tree? A green tree cut down may sprout again, but a dry tree perishes forever. He would live again, but the nation that rejected and crucified Him would never be restored. These are the only recorded words of Jesus between the sentence of death by Pilate and its execution on the summit of Golgotha.

### On the Cross of Calvary

The place where Jesus was crucified is called Calvary in Latin, and Golgotha in Hebrew. The Greek is *Kranion*. The name means "skull" and is spoken of as "the place of a skull." It was not a place of skulls, as some suppose, but rather a place that resembled a skull because of the shape of the summit of the hill. North of the city a hill is still to be seen that has this appearance.

According to Mark 15:25, Jesus was crucified at "the third hour," or nine o'clock in the morning. Two thieves were crucified at the same time, one on either side of Him. Thus was fulfilled the prediction of the prophet that "He was numbered with the transgressors." "The center cross was set apart for our Lord, and He was laid on it either as it lay on the ground, or lifted and tied to it as it stood upright. His arms stretched along the two crossbeams, and His body resting on the projecting pin of rough wood, misnamed a seat. The most dreadful part then followed; for, though even the Egyptians only tied the victims to the cross, the Romans and Carthaginians added to the torture, by driving a huge nail through the palm of each hand into the wood. The legs were next bent up until the soles of the feet lay flat on the

upright beam, and then they, too, were fastened, either separately, by two great iron nails, or over each other, by one."—*Geikie's "Life of Christ,"* page 779.

Before being crucified Jesus was stripped of His outer garments, which probably consisted of a cloak, a sort of shirt, a girdle, and a pair of sandals. The soldiers divided these among themselves, casting lots over them. "And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots." Matthew 27:35. The prophecy quoted is from Psalm 22:18. This too was a Roman custom, and the record of it constitutes another evidence of the credibility of the account.

Just before Jesus was nailed to the cross, He was offered the "death draught": "They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matthew 27:34. This also was a fulfillment of prophecy. See Psalm 69:21. The drink offered Jesus was a mixture of frankincense and myrrh poured into a

cup of vinegar. Its purpose was to produce stupefaction in order to render the victim partially unconscious to the pain caused by the nails. This was a Hebrew custom sponsored by wealthy Jewish women of Jerusalem. Lightfoot declares that "some of the wealthy ladies of Jerusalem charged themselves with this office of mercy."

### Accusation in Writing

"Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin." John 19:19, 20. This inscription contained the name of the condemned, His place of residence, and the charge on which He was sentenced to be crucified. Matthew declared that the inscription was "set up over His head." It was doubtless nailed to the top of the upright beam of the cross. The accusation was written in the three leading languages

(Continued on page 14)



### Pointed Paragraphs of World Interest

✪ **"CRYING PEACE"** "On all sides," declared Pope Pius XII, in his Easter homily, "there is an anxious longing for peace, and yet today the words of Jeremiah were never more fitting: 'They cry Peace, peace, and there is no peace.' Men's minds are harassed by a feeling of uneasiness and discontent, as though they are on the eve of worse events."

✪ **"KEEPING THE MIND FIT"** "Keeping fit is discipline, not only for the body, but for the mind," said Sir David Munro, in a rectorial address at St. Andrews University, Scotland. "If you will discipline your minds, you will have gone a long way toward that moral rearmament we hear so much talked about; you will be armed already with the armor of sanity."

✪ **"SUCH AS NEVER WAS"** "There is a state of lawlessness abroad such as has not existed in our lifetime, before or after the Great War," asserted General Smuts in a recent speech in Cape Town. "It is a very different state from that which we prayed for at the end of the war."

✪ **"THE ONLY FOUNDATION"** "The world today is tormented by nationalism, with its races in armaments and its fierce rivalries in trade," writes the Bishop of Chichester to the *London Times*. "To save

civilization it is essential to plan and to act in terms of a world order. And the only principles on which a sound world order can be built are moral principles, notably the principles of justice and love."

✪ **"SOIL EROSION"** "Destruction of the earth's thin living cover," say G. V. Jacks and R. O. Whyte, in "The Rape of the Earth," "is proceeding at a rate and on a scale unparalleled in history." In the last few years, they point out, nearly a million square miles of new desert have been formed; and more soil has, probably, been lost to the world between 1914 and 1934 than in all the previous ages of man.

✪ **"BLIND TO REAL FACTS"** "It would be a profound mistake," said Mr. J. Maxton, in the House of Commons, "for us to put our heads in the sand and hide the real facts, and try to paint some unreal picture that would be more pleasing. The fact is that a world war is imminent."

✪ **"ATLANTIC AIR CARGOES"** The American Export Lines are soon to supplement their Atlantic steamship service with flying boats carrying cargo and mail at first; later passengers will be carried also. The crossing, with stops at the Azores, and at Biscarosse in France, will be made in about thirty hours.



### Third in the Series on the Promises and Prophecies of the Bible

[We are glad at last to be able to renew this series of inspiring articles from the pen of Roy F. Cottrell, interrupted some months ago by a serious automobile accident in which Mr. and Mrs. Cottrell were involved. Both, we are happy to say, have now recovered from their injuries.]

**M**EN ARE ambitious for power. The dictator has an insatiable thirst for more authority and "more worlds to conquer." The statesman craves greater influence to sway the masses. The man of business reaches out to amass wealth and control industry, while the "socialite" devises new charms to win applause and popularity. And none appears satisfied.

Into this world with all its discontents and blighted hopes came the Teacher of Galilee, and said: "I give unto you power;" "Ye shall receive power." In the first of these promises, the term "power" is from a Greek word meaning "authority;" in the latter it is derived from the original "*dunamis*" (power), which term enriches the English language with the words "dynamic," "dynamite," "dynamo," etc. In making this promise the Master chose the most forceful expression in the Greek language.

Thus He who formed the world, the sun, the stars, and guides them in their orderly march across the heavens, pledges infinite resources to supply all our needs. "Have faith in God!"

A true concept of our Lord's creative might enhances our admiration and appreciation of the divine handiwork in all nature about us. It stirs the heart to greater adoration and love for His supreme sacrifice on our behalf.

When Jesus of Nazareth walked among men, He revealed His divine authority by countless words and deeds of omnipotence. And as a parting legacy Christ committed to His disciples a superhuman task: "All power is given unto Me in heaven and in earth. 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." Matthew 28:18-20.

In that group of disciples there was no man of wealth, no one with a college education, no one of influence or princely birth. They were peasants in an obscure and distant province of a vast empire.



*A measure of the divine power was promised to His ministers.*

## The Promise of Dynamic

*Boundless Resources  
Believe in God*

Yet to them was given the commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

The very thought of attempting such a program seemed preposterous; but for the superhuman task those fishermen were equipped with superhuman power. The Master had said, "Ye shall receive power"—*dunamis*; and commencing at Pentecost the dynamic power of the gospel began its work of opening human hearts, penetrating language barriers, and breaking through racial prejudice and national restrictions to extend the triumphs of the cross.

With heaven-born enthusiasm those ambassadors of the good tidings traversed land and sea to tell the world of "a risen Christ, a living Saviour," whose divine touch would transform the life, and give pardon, peace, and victory through faith. On all the pages of history there is no other example of such phenomenal achievement; and all this in spite of the absence of those material resources and social influences that would be indispensable to mere human success. How was the work accom-

plished? There can be but one answer: Christ, the eternal Son of God, had endowed those peasants of Galilee with divine power to testify, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Corinthians 1:23, 24.

One of the most talented members of the Hebrew race, equipped with ecclesiastical authority, assayed to crush the newborn church and to annihilate its adherents; but on the Damascus road the Galilean won, and the bitterest foe of Christianity became its mightiest champion. Listen then, O pagan world, as he fearlessly testifies: "I am not ashamed of the gospel of Christ: for it is the power





...enced in the Master while here among men  
...s sustained, and it has impelled men forward.

# POWER

...ting All Who

ROY F. COTTRELL

of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Romans 1:16.

Emperors sought to turn back the march of the conquering Christ by commanding their subjects on pain of death to refuse and renounce the strange new creed. They hurled the Christians to the hungry beasts in the amphitheater. They burned the churches, killed the worshippers by flame and sword, and drove thousands into the gloomy catacombs; yet the gospel won its way into Caesar's own household, and believers in Christ continued to multiply.

Ere the apostles fulfilled their life's mission, the great evangelist Paul declared that the gospel "was preached to every creature which is under heaven." Colossians 1:23.

During the Saviour's earthly ministry of healing the sick, cleansing the lepers, restoring sight to the blind, and casting out demons, multitudes were "amazed at the mighty power of God." Later as Christ walked forth from Joseph's new tomb with the tread of a conqueror, the fact of His resurrection was recognized as the miracle of miracles upon which Christianity rests. The apostles gloried in the power of His resurrection, for in that victorious event the entire plan of redemption centers. And God would have the eyes of our understanding opened to behold "the exceeding greatness of His power . . . which He wrought in Christ, when He raised Him from the dead." Ephesians 1:18-20.

## Power to Change Sinful Men

The miracle of Christ's resurrection embraces countless other miracles of transformed, rejuvenated lives; for those who are dead in trespasses and sins "hath He quickened [made alive] together with Him;" verily, "risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:13, 12.

Those who become new creatures in Christ, "follow in His steps." "The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure." Now "every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of righteousness."—"Steps to Christ," p. 63.

We are told of a stranger who called at the office of a large wholesale concern in a Western city. The manager, while answering a telephone call, carelessly left his purse containing five hundred dollars upon the counter. Observing his mistake, he shuddered for the moment, then concluded that the visitor was probably an honest man. Had he known that the caller had been a notorious robber, that he had once stolen twenty thousand dollars within a few blocks of that office, that he had spent many years in various penitentiaries, and that only three weeks previously he had been released from prison, how alarmed the manager might have felt. What a change! Money within his grasp, but safe!

While serving his last jail sentence, someone had given the convict a Bible; in it he had read the wonderful story of dying men restored to health, of deaf ears opened to hear, of palsied cripples arising to run with the vigor of youth, and of thieving embezzlers changed to generous philanthropists. He read, too, of the wonderful love that impelled the Saviour to leave His throne in heaven to suffer upon the cruel cross. Divine love had conquered, and the mania for stealing was wholly eradicated from his life.

For nineteen centuries and in many lands and climes the transforming power of the gospel has been working just such miracles as this. Through its mighty influence bandit chieftains, bloodthirsty cannibals, opium fiends, drunken derelicts, and would-be suicides have been transformed to become kindly, honest Christians and witnesses for Christ.

Today even though the world may scoff and ridicule, the Lord Jesus is still "making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions."

Friend, Jesus was born of a woman that you and I might be born of God. The exceeding great and precious promises of Scripture are for you; will you accept them? Christ can fashion anew the character that has been ruined by sin. He longs to forgive, even though it be the darkest page in life's experience. He can wash away your guilt, and by His omnipotent power He can keep you from falling. It is His delight to salvage human wrecks. Will you not let Him do this glorious work for you?

Here is the secret of the new life of victory. Each morning, each hour, each moment, let it be settled thus with yourself: I am not my own, I have been liberated from the slavery of sin at an infinite price, and Christ occupies the throne of my heart. As a transformed child of the King, I cannot stoop to any word or act that is beneath the dignity of a prince of heavenly birth. And may I ever remember that the mighty power of God that created the worlds, the divine resurrection power that called Christ from the dead, is pledged to keep me on the path of victory, and to enable me to live in the likeness of my risen Lord.





# AMERICA Looks to ROME

## *New Links Forged With the Vatican Prophetic Warnings We Should Heed*

by  
CHARLES S.  
LONGACRE

IN THE book of Revelation, which gives an outline of the religious history of the Roman Empire during the Christian dispensation, the apostle John was given a revelation of "things which must shortly come to pass." The thirteenth chapter of Revelation brings to view three powers which were to oppress God's people until the time of the appearing of Jesus Christ in power and glory the second time to deliver His people and establish His own kingdom, which is to stand forever. Those three powers are called "the dragon," "the beast," and "another beast" which made "an image to the beast." It is agreed by leading Bible students that "the dragon" refers to pagan Rome, "the beast," to papal Rome, and that "the image to the beast" is apostate political Protestantism.

Since "the beast," which was to continue 1,260 years and was "to make war with the saints, and to overcome them," and was to receive a "deadly wound," which "deadly wound was healed," is by Protestant Bible commentators understood to be the papacy, the political church of medieval and modern times, it becomes a matter of intense interest to all students of prophecy to trace the fulfillment of this prophecy in Revelation the thirteenth chapter, in the light of recent developments.

The angel whom Christ sent to John on the Isle of Patmos informed him that "the dragon"—pagan Rome, which had sought to get rid of him—was to be succeeded by "the beast," which was to continue in power for twelve centuries "over all kindreds, and tongues, and nations." Of this beast, the papal power, it is said: "All the world wondered after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Revelation 13:3, 4. The eighth verse continues: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

INTERNATIONAL  
*St. Peter's Church in Vatican City, the chief shrine of Roman Catholics and the largest church edifice in the world.*

The papal power claims that it is a world power. Its supreme pontiff claims that he is the rightful sovereign of the world, and "the vicar of Christ," reigning in His stead on earth. The time was to come when "all the world" would follow after the beast and "worship the beast." Its deadly wound, which the papacy received when it was deprived of its temporal power, was to be "healed." We wish to show the fulfillment of this phase of the prophecy concerning the papal power, and the present trend toward acknowledging it.

The United States, according to the prophecy of Revelation, is to play a prom-

inent role in healing the "deadly wound" which the papal power received at the end of twelve centuries. It was predicted that the people of the American democracy were to make "an image to the beast, which had the wound by a sword, and did live," and was finally to exercise "all the power of the first beast before him."

### *Special Honors*

Recent happenings in the United States clearly indicate the part the American Government is acting in the restoration of the papal power to its former prestige.

The Congress of the United States has broken all legal precedents in honoring the memory of the late Pope Pius XI. When he died, as the *Washington Sunday Post* stated, "For the first time in history, the Congress of the United States tomorrow will do honor to the memory of a pope." The "chaplains of the Senate and House of Representatives will offer prayers for Pope Pius XI." Congressman Shanley introduced a resolution in the House, which read as follows: "Be it resolved, That the House of Representatives of the United States has learned with the profoundest of sorrow and shock of the death of his holiness Pope Pius XI, supreme spiritual sovereign of the Roman Catholic Church and sovereign of the State of Vatican City, . . . and, that the President of the United States be requested to communicate this expression of sentiment to the Secretary of State at the Vatican, and that, as a mark of further respect to the memory of Pope Pius, the House do now adjourn." Senator Wagner introduced a similar resolution in the Senate.

Both the Senate and the House of Representatives of the Congress of the United States adjourned for the first time in their history in honor of a pope. The chaplains, both of the Senate and of the House, offered special prayers for the





dead pope, which was another departure from Congressional procedure.

What does this departure from legal precedents mean? Why did Congress adjourn out of respect to the death of the head of one religious organization while it utterly disregards similar events when the heads of other religious organizations die?

### *Diplomatic Relations*

It has been alleged by some that steps are being taken by the Congress and the present Administration to establish diplomatic relations between the American Government and the Vatican in the near future. During the closing days of the Seventy-fifth Congress, the passage of a bill was secured by the Administration, which provided that "until the establishment of diplomatic relations between the United States of America and the Vatican State," the United States "consular authorities at Rome shall be empowered to validate official documents for resi-

dents of the Vatican State."—"Congressional Record," March 13, 1939.

By the direct order of President Roosevelt, unprecedented official honors of the first magnitude were bestowed upon Cardinal Mundelein, upon the cardinal's arrival in Italy. Upon his reaching Naples, the cardinal was officially welcomed by the American ambassador in person and by his aides, and was given an official reception and luncheon on the U.S. cruiser "Omaha." At Rome, he was met at the station by the entire staff of the United States embassy, and was given signal honors by an official reception befitting a king. All these official honors and what occurred in Congress upon the death of the late pope have lent color to the report that the American Government is soon to establish official diplomatic relations with the Vatican.

There is at present an apostolic delegate or papal legate at Washington, but he has no official standing with the Government any more than has a bishop of any other religious organization. He

is merely the personal representative of the pope to the hierarchy of the Roman Catholic Church in the United States.

Does all this unusual breaking of legal precedents mean that the American Government is going to extend to the Catholic Church special privileges denied to other denominations, or that the Protestant church organizations will enjoy similar relations with the Federal Government in the future?

### *"God in Government"*

What did the Right Reverend Joseph Corrigan, rector of the Catholic University in Washington, D. C., mean when he announced, upon the death of the pope, that the Catholic hierarchy in America is going to inaugurate a "national crusade for God in government"? Does a crusade among the Catholic hierarchy to put "God in government" mean the same as it did in medieval times? Then it meant to put the Catholic hierarchy into government. These are vital and pertinent questions that deeply concern many thousands of American citizens who still are profoundly interested in maintaining American ideals of government on the basis of a complete separation of church and state. Until recently our nation has maintained a position of strict neutrality upon theological questions, religious obligations, and church relationships.

It has become very evident that the American Government is drifting away from original moorings in its attitude toward politico-ecclesiastical Romanism.

President Roosevelt broke another precedent in appointing an official representative of the American Government—our ambassador to England—to attend the coronation services of Pius XII. Ambassador Kennedy—a Catholic—in giving his impressions of the coronation, said: "The figure of his holiness seems to us no longer the figure of a man, but more a godlike figure."—*Associated Press*.

### *Significant Comments*

The *Washington Post*, in an editorial on the "Coronation of Pius XII," which appeared in its issue of March 13, stated: "The miter is the insignia of the sacerdotal office of the pope, the tiara is the symbol of his sovereignty. That sovereignty is no longer as universally acknowledged as in the early Middle Ages, yet never then or afterward has there been such universal interest in the coronation of a pope as in that of Pius XII. . . . It must be attributed to the prestige the papacy is regaining in the minds of thoughtful and apprehensive persons outside the Catholic Church."

The Catholic editor and writer, Michael Williams, of the *New York Times*,

*Pope Pius XII being carried on his portable throne down the stairs of the Vatican to St. Peter's where he officiated at high mass before being crowned on the balcony of the cathedral.*





said in the issue dated March 13: "The triple tiara was placed on his head—a towering three-circled crown which symbolized the pope's spiritual supremacy, his absolute jurisdiction, and his rank as Bishop of Rome—and then he ceased forever to be as all other men must be—even the mightiest despots and dictators—who are all subject to some form of authority other than their own. Even the heads of absolute states regard themselves, in form at least, as the wielders of the massed authority of their people. A pope cannot acknowledge any authority superior to his own save, of course, the authority of God, whose vicar on earth he claims to be and whose authority he employs in sacred delegated form. . . . As the tiara was placed on his head, . . . Pius XII . . . ceased to have any legal or national relation with any race or nation or tribe of mankind save that of spiritual father to all humanity, whether or not all who compose it desire or accept that paternal bond."

On the significance of the triple tiara it may be instructive to quote the Catholic Dictionary: "The earliest representation of the tiara with three crowns is found on an effigy of Benedict XII (died 1342). The first circlet symbolizes the pope's universal episcopate, the second his supremacy of jurisdiction, and the third his temporal supremacy. It is placed on his head at his coronation by the second cardinal deacon, with the words: 'Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar of our Saviour Jesus Christ.'"

This formula, says the *Christian Century*, March 15, 1939, "is blasphemous arrogance."

### *Protestants Honor Pope*

Not only did Congress break precedent in honoring the pope who died, but quite a number of the Protestant churches of Washington held special services in honor of the dead pope and prayed for the repose of his soul. Never before was there greater vying among political as well as religious organizations to do honor to a dead pope than upon the demise of Pope Pius XI. Even the Jewish organizations joined in the honor procession.

The time is to come when "the deadly wound" is to be fully healed, "and all the world" shall wonder after the beast, "and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The drift toward Rome shows which way the wind is blowing. It is another sign of the rapidly fulfilling prophecies of the thirteenth chapter of the book of Revelation.



## *The CROWNING VIRTUE* *of the CROSS*

by  
H. F. DE'ATH

**T**HROUGH Paul was a believer in the resurrection of Jesus and His second coming in glory, he knew the danger and futility of getting away from the cross of Christ as the center of adjustment in Christian living and experience. "I determined not to know anything among you," he wrote to the Corinthians, "save Jesus Christ, and Him crucified." 1 Corinthians 2:2. From the time of his conversion to Christ down to the end of his life, the apostle never failed to interpret every experience in the light of that cross. Throughout his life he often recalled experiences which illustrated and emphasized the meaning and power of the cross of Christ. Indeed, he would use every possible means of reassuring himself of what Christ stood for, and hence of what he stood for as Christ's ambassador.

How often must he have recalled the experience on the road to Damascus that led him to make the great surrender! Three times this event is recorded in the book of Acts, two of which are his own recapitulation of them before Felix and before Agrippa. The powerful and lasting impression this left upon his mind is evident from his dramatic recital of it before those Roman officials. Never could Paul forget the death of the first Christian martyr, when he stood by and gave his consent to the cruel deed. The shining face of Stephen, as he delivered his heart-searching defense before the Sanhedrin, and as he fell under the cruel stones of his persecutors with a prayer for them upon his lips, must have haunted the apostle for the rest of his life.

Often would he recall with tears that re-enactment of the cross of Christ in the noble death of the saintly Christian deacon, deepening his sense of the sacred obligation resting upon him, and kindling afresh his determination to be true to his gracious Master to the end.

How suggestive of the cross was that look of mingled pity and compassion that Jesus cast upon Peter, when in a moment of weakness, that apostle vehemently denied that he knew anything of the Prisoner in Pilate's judgment hall! The cross he had failed to take up by his denial of Jesus he had to shoulder later under far more difficult conditions. In the very city of his shameful denial he had to begin his evangelistic work of openly declaring Christ to his fellows, where at any moment he might catch sight of the mocking smile of that maid before whom he had made the denial. How often he would need to recall the grieved and compassionate look which Christ had cast upon him, lest his courage and faith should fail him again!

Nor throughout life would any of the apostles forget that central Figure in the upper room, as He laid aside His garments and stooped with towel and basin to wash their feet—to do for them, in fact, what they, through pride and resentment, were unwilling to do for one another. By that act He was teaching them the way of the cross, the way of self-surrender, the way of preferring one another in love and honor. The memory of that act would serve as an effective safeguard for them against the dominion of self-glory.



# The TWO ROADS

by CHARLES G. BELLAH



It was a fresh vision of the cross, caught through hearing Luther's preface to the Epistle to the Romans read in the Aldersgate Street Mission, that fired the heart of John Wesley with the love of God and the consequent yearning for the salvation of souls.

Before that experience he was a good man, laboriously seeking righteousness and spiritual satisfaction from his own poor efforts, but ineffective as a soul winner. From being a mere servant of righteousness he became conscious of a glorious sonship through an indwelling Christ, which thrilled him for service for the rest of his days.

The story is told by the late C. Ensor Walters of a young man who professed conversion at a revival. Not long afterward he went to Blackpool for a holiday. While there he wrote home to his mother. "Blackpool," he told her, "is a wonderful place. If only I had been here before I was converted, I should have had the time of my life."

That certainly was not the language of a man who was glorying in the cross; rather, it was the attitude of a man who was groaning under it. That perhaps illustrates John Wesley's condition before his great heart-warming experience in the Aldersgate Street Mission, and it has been the experience of many before and since who have sought salvation wholly by their own works of righteousness. When such are brought face to face with the claims of God's holy law, instead of responding with "delight," they ask, "Is it necessary to keep the Sabbath? Am I bound to give a tenth of my income for the service of God and man? Must I do this or that?"

Genuine love never asks such questions. Its attitude is rather:

"My gracious Lord, I own Thy right  
To every service I can pay  
And call it my supreme delight  
To hear Thy dictates, and obey."

So the complete surrender to Christ that John Wesley made in middle life marked the beginning of a new experience of power and effectiveness. Many,

There are two roads to travel—the broad road and the narrow road, the way of the many and the way of the few, the unsafe way and the safe way. Matthew 7:13, 14. There is no middle pathway running between. There are just two routes—no more, and no less.

The way into the narrow road is through the strait gate. The way into the broad road is through the wide gate. It is hard to enter the strait gate, but it is easy to enter the wide gate. God will not, and the world cannot, widen the strait gate. The devil will not, and the world cannot, narrow the wide gate.

The strait gate admits only one at a time. The wide gate permits throngs at a time. One has to make himself small by humility to get in at the strait gate. But man may make himself large with pomposity, and get in at the wide gate.

The narrow road rings with the tread

many times, when trials beset him on every hand, he must have recalled that experience, and been inspired thereby to thank God and take courage to press forward the glorious claims of the cross of Christ.

The first gleam of light that reaches the repentant sinner comes from the cross. Only in the light of the cross of Christ is he made to realize how utterly helpless and undone he is; that there and there alone can he become free from the burden of canceled sin.

When Bunyan's Pilgrim reached the cross, the burden on his back, which had

of solitary footsteps. The broad road resounds to the tramp of a million feet. It would be lonesome in the narrow way, were it not for the One who journeys with us.

Suspiciously easy moral roads may lead to destruction, therefore head for the hard one. If ever in doubt, take the hard road, and not the easy one, and you will not travel wrong. While it may be hard walking in the narrow way, stay on it. While it may be easy walking on the broad way, keep off it.

The narrow road is rough and steep, but it ascends. The broad road is smooth and sloping, but it descends. One is the road to eternal life. The other is the road to eternal death. The narrow road stretches onward and upward, until it reaches the very gates of heaven. The broad road extends onward and downward, until it widens into the very gates of hell. On which road are you traveling?

so hampered his progress hitherto, slipped off and fell into a pit at the foot of the cross. "Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him from his burden. He looked therefore and looked again, even till the springs that were in his head sent the waters down his cheeks."

The cross of Christ stands for absolute love, absolute unselfishness, absolute honesty, and absolute purity, and is the only way to perfection of character. Hence the true follower of Christ must never lose sight of Him "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."

So as we look steadfastly at Him who is "the pioneer and perfection of faith," we are led into the paths of faith, hope, and love, there to rejoice in a Saviour who saves to the uttermost and loves us to the end.

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in addition to the regular features:

Royalty Visits America	Eric A. Beavon
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# The Flight of Time

(Continued from page 8)

from deterioration and obsolescence,—must be an enormous drain upon the treasury.

Strangely enough some of the very nations that are rearming with the greatest prodigality were considered the poorest but a few years ago. Their social services were neglected, and so were their debts to America.

Since then they have enjoyed no important acquisition of wealth, and we can only assume that their vast expenditures on munitions are making them steadily poorer.

To such folly there can be but one end; and that is not only war, but revolution. There are limits to the impoverishment that the human soul will endure. And if the trials of armed conflict are added to the burdens the common people are already suffering, we may expect as the inevitable outcome anarchy red and terrible, and without precedent in the annals of mankind.

Today we stand on the brink of world war and close, all too close, to its more frightful aftermath. We are witnessing the alignment of forces that will ultimately bring that "time of trouble, such as never was since there was a nation," foretold by the prophet of old. Daniel 12:1.

Well may we thank God for the promise: "At that time thy people shall be delivered, everyone that shall be found written in the book." In these days when civilization is tottering we must make sure our names are written there.

## Christ Is Crucified

(Continued from page 7)

spoken in Palestine so that all could read it. Hebrew was the national dialect of the Jews; Greek was the universal tongue of the civilized world; and Latin was the official language of the judicial and executive power of the then ruling world empire. Geikie declares that the three languages were "a symbol of the relation of Christ's life and death to all languages and peoples."

This act of Pilate was also a well-established Roman custom. Suetonius, a Roman historian of the first century, describes an execution by order of Domitian as follows: "He exposed the father of the family to the dogs, with the title, 'A gladiator, impious in speech.'" The victim was the father of a family who had spoken disrespectfully of a fellow gladiator. Dion Cassius, a Greek-Roman historian of the second century, described a crucifixion scene thus: "Having led him through the midst of the court or assembly, with a writing signifying the cause of his death, and afterward crucifying him." On such occasions the

placard was either carried before the victim or hung around his neck. Again the New Testament record bears the acid test of concurring with the current customs of the time and of the testimony of contemporary writers.

It is said that the use of the cross as an instrument of punishment had its origin in the ancient practice of fastening a criminal to a tree which was termed "accursed" and was later known as "the cross." The cross was therefore still spoken of as a "tree" in the days of the apostles. Peter wrote: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. The cross as first used by the Babylonians during the reign of Semiramis was in the form of a T, for Tammuz, one of the names of Nimrod, her husband.

The modern conceptions of the cross on which Jesus was crucified are far from the facts of history, and pictorial art must bear the brunt of the blame. No man could possibly have carried the cross as usually pictured with the victim hanging so high above the earth that a ladder must be used to reach him. Of the historical cross used by the Romans, Walter M. Chandler says: "The pictures of the crosses in works of art are misconceptions, in that they are too large and too high. The real cross of antiquity was but little longer than the victim, whose head was near the top, and whose feet often hung only twelve or fifteen inches from the ground. Pictorial art is also false because it fails to show the projecting beam from near the center of the cross upon which the criminal sat. That there was such a beam is attested by the almost unanimous voice of antiquity."—"The Trial of Jesus," vol. 2, p. 56.

A few years ago a German artist painted some pictures of the crucifixion of Jesus with the cross of the size and construction in universal use in Christ's time. But they were so unpopular that the public practically rejected them. The majority of the people of the modern world prefer something that is false if it makes a greater appeal to their fancy. Of course the size and structure of the

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EDITOR . . . ARTHUR S. MAXWELL

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cross are only minor incidentals compared with the meaning and significance of the crucifixion itself. The death of Christ on the cross of Calvary is the greatest event of all history.

## New Men

(Continued from page 5)

through sin and disobedience had been forfeited. The work Christ had to do to save sinners was to bear God's judgment against their sins for them—in their place. God "has made Him who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God." 2 Corinthians 5:21, Weymouth. One writer of deep insight has said, "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—"The Desire of Ages," page 25.

Those who accept Him as their Saviour are treated by God as though they had never sinned. But justification is not merely an act of God by which He reckons a sinner righteous in His sight; it is also an impartation of the character and nature of God to the sinner. He is made a partaker of the divine nature. 2 Peter 1:4. "If anyone is in union with Christ, he is a new being! His old life has passed away, and a new life has begun!" 2 Corinthians 5:17, Twentieth Century Version.

But this is not all. God's declared will and longing is that He might sanctify those whom He has justified. His purpose is that to those to whom He has imputed righteousness, which deals with sin's guilt, He might also impart holiness, which deals with sin's power. Thus justification may be regarded as a crisis. And from this point the Master moves on to complete conquest of the surrendered life through the process of sanctification. This is a progressive transformation and purification of the present Christian character. Through it you

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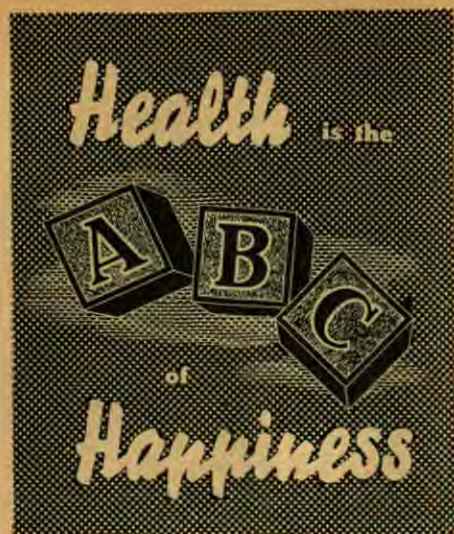
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"work out your own salvation with fear and trembling," not forgetting that "it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13.

Sanctification means that Christ is living in me. All my faculties He claims for His own purposes. The affections, the thoughts, the life, all are submerged in His will. His views have become my views; His desires my desires; His righteousness my righteousness; His victory my victory. "To me to live is Christ!"

And then there is a third aspect of complete salvation—*glorification*. This is still in the future. It will be the entire transformation of the entire man, body, soul, and spirit, into the immortal image of the glorified Redeemer at the second advent. He will translate His people out of this world into His own presence, to be forever with Him. This was Paul's hope. "We, however, are free citizens of heaven, and we are waiting with longing expectation for the coming from heaven of a Saviour, the Lord Jesus Christ, who, in the exercise of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own glorious body." Philippians 3:21, Weymouth.

### The Triumph of God's Plan

God's wonderful plan will at last have reached its consummation and climax when He has established redeemed mankind in a perfect paradise on earth. This world, refined and cleansed by a fiery process (2 Peter 3:7-13) is to be the eternal reward for those who have chosen His way of life and who have prepared their hearts and lives for His return. A glorious picture of the saints' final abode is presented throughout the Scriptures, but especially in the last two chapters of the Bible. Who can describe the dazzling glory, the effulgent brightness, and the radiant beauty of this heavenly home? Who can imagine the ecstasy of joy, the thrill of gladness, when one pulse of harmony and love shall beat through the whole creation?

The certainties of that wonderful future home of the ransomed are pledged by the word of the living God. It is your privilege to be there. But the *new earth* can mean nothing to you until you have experienced the *new birth*. Jesus is preparing heaven for you. He wants to prepare you for heaven. At this very moment He stands ready to save you. He died to save you! He rose to save you! He lives to save you! He longs to save you! He is able to save to the uttermost—from the penalty and the pollution and the power of sin, and, finally, at His second coming, from the very presence of sin. What a Saviour! What a salvation!



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# Where Can We Find SECURITY?

by

ELVA ZACHRISON



MULTITUDES today are asking this question—multitudes who have been cruelly robbed and ruthlessly made homeless and sad, whose property, perhaps the savings of a lifetime, everything, has gone in a single hour. In the social, the economic, the political, world the maladjustments are so appalling that the cry is wrung from the heart of humanity, "Where can we go and what can we do and in what can we trust?"

Others who are comparatively comfortable today are also fearful, for the horizon is dark and lowering. Fear troubles them, too, fear of penury and want even in youth and middle age—fear, fear, fear.

But there is a place of security, thank God for that. It is found in Him who said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.

Moth and rust corrupt everything earthly, and thieves break through and steal. Over every situation, no matter how secure, is written, "This, too, shall pass away." Nevertheless God's care over His children is so comprehensive and complete that "the very hairs of your head are all numbered." Matthew 10:30. Jesus uses this language to assure us of God's competency to provide for our greatest as well as our most insignificant need. We cannot possibly suffer any lack with such a bountiful provision. God is able to provide for us "exceeding

abundantly above all that we ask or think." Ephesians 3:20.

There is in the ministry and teachings of Jesus a majestic unconcern over temporal needs.

In His matchless Sermon on the Mount He said to a materialistically minded audience, looking for the immediate establishment of a prosperous temporal kingdom: "Seek ye first the kingdom of God, and His righteousness; and all these things [food, raiment, shelter] shall be added unto you."

Truly, that is all we can conveniently use. The apostle Paul, also, had this superior philosophy of life, for he said, "Having food and raiment let us be therewith content." In other words, do not spend your life in the accumulation of a fortune you cannot use, but take time for the real and worth-while things that life affords.

Besides providing for our own needs, God can make us channels of blessing to others. Says Paul in 2 Co-

rinthians 9:8: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

It all depends upon our faith. If we are "not slothful in business; . . . serving the Lord," we can claim His promise. And then, when God can trust us, He not only supplies our personal needs, but through us blesses others.

There is absolutely nothing to fear. When we do our part, God will do His. And, should we meet a crisis, we have but to remember that there is never an emergency too great for God.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1:7.

"Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:6, 7.

"Said the robin to the sparrow,  
'I should really like to know,  
Why these anxious human beings  
Rush about and worry so.'

"Said the sparrow to the robin,  
'Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me.'

