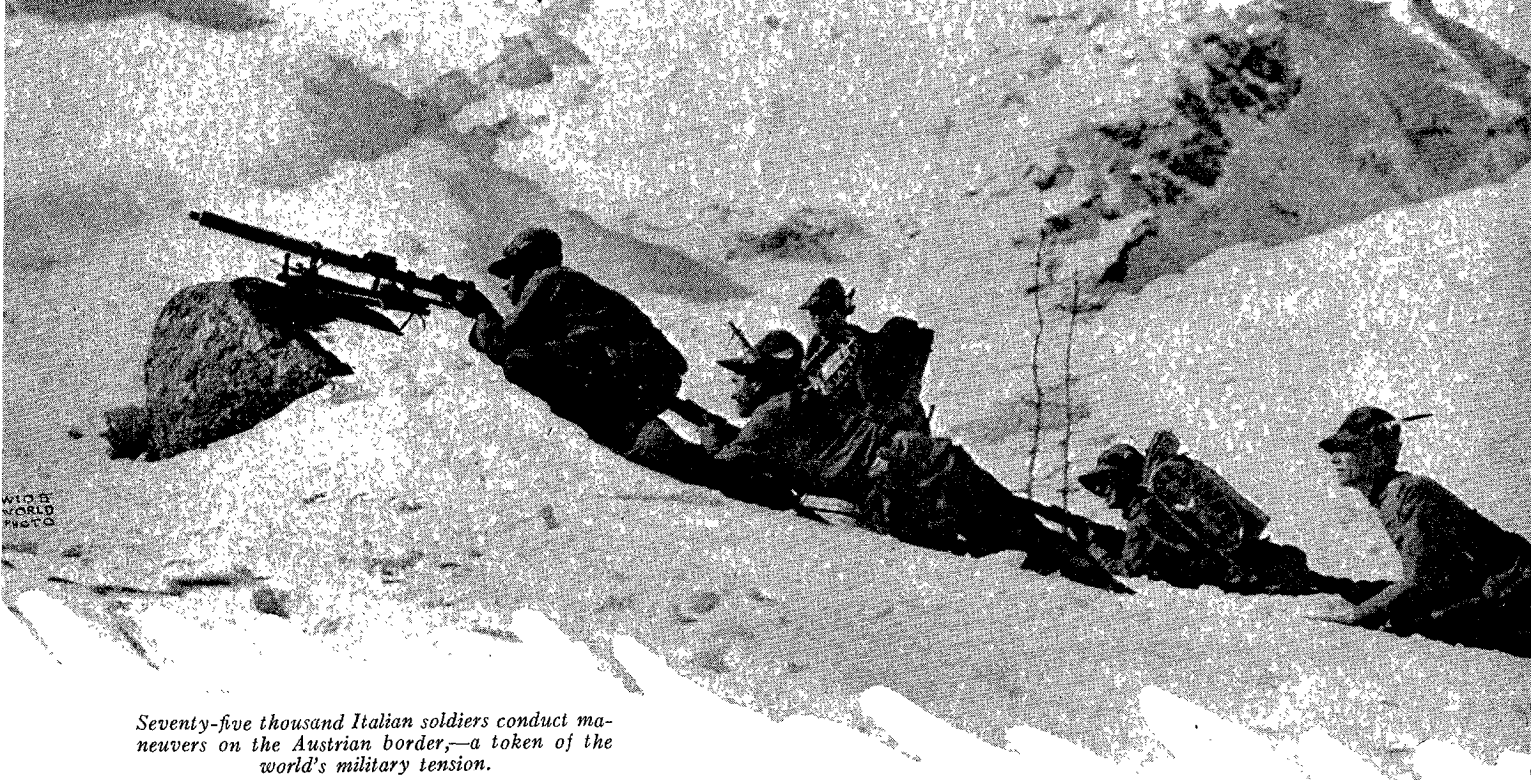


SIGNS OF THE TIMES



Seventy-five thousand Italian soldiers conduct maneuvers on the Austrian border,—a token of the world's military tension.

THIS TURBULENT WORLD

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ROY F. COTTRELL
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THE late World War is said to have cost 16,800,000 lives and \$400,000,000,000. With this amount, Dr. Nicholas Murray Butler of Columbia University points out that a \$4,000 home could be given to every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia, enough being left to provide each city of 20,000 inhabitants and over, in all the countries named, with a \$5,000,000 library and a \$10,000,000 university.

Out of the remaining balance, a sum of money placed at 5 per cent interest would pay for all time to come a salary of \$1,000 a year to each of an army of 125,000 teachers, and in addition provide the same individual salary to a company of 125,000 nurses. In other words, the price of the World War was equal to the total value of five countries like France plus five countries like Belgium.

In spite of these appalling losses of men and money, the world is being plowed and harrowed for another titanic conflict. Al-

though the Geneva Disarmament Conference which convened Feb. 2, 1932, still exists theoretically, it appears to have utterly failed. In a dispatch from London dated Oct. 8, 1934, David Lloyd George is reported to have said:

"The world is a jungle, and the nations are prowling through it, snarling and baring their teeth at each other. Any moment a mistaken gesture, or misunderstood arrangement may make them spring again at each other's throats. The disarmament conference is as dead as Lazarus, with this difference: there is going to be no resurrection."

In recent years, the specter of bolshevism has sent a shudder throughout Europe and the world; but during 1934 fascism has received extraordinary publicity. In February, violent Paris street fighting by French fascists helped to drive a liberal government from office. A little later, Austrian fascists in the city of Vienna attacked the socialists, and precipitated a "brief but bloody civil war which horrified public opinion in the Western World." Near the end of June, the

Hitler fascists of Germany struck with swift and terrible severity to purge the party from dissatisfied leaders, approximately a hundred storm-troop officers and men falling before the guns of Nazi firing squads.

On the fateful 25th of July, German fascists assassinated the Austrian Chancellor, Engelbert Dollfuss, because of his stand for Austrian independence, as opposed to the Hitler plans for union of the two nations. Throughout the summer, Mosley fascists "stormed and bellowed in England," Roumanian fascists struck down their premier, Bulgarian fascists grasped the reins of government control, while Polish, Turkish, and even so-called Japanese fascists made noisy demonstrations in their respective countries.

Fascism implies a one-party dictatorship under a self-appointed superman, an economic system in which the government regulates capital and labor, an aggressive nationalism, an almost idolatrous worship of traditional greatness, and a suppression of the natural rights of man—free speech, a free press, and freedom of religious and

social organizations. As a climax to the recent successes of Chancellor Hitler in Germany, he issued a proclamation announcing the arrival of a "Nazi millennium," and predicted that the next thousand years would not witness another revolution in Germany.

The events of recent months have considerably changed national sympathies and alignments. Soviet-Russian delegations have been cordially embraced at Paris; while Poland, having settled the "Corridor" dispute with Germany, seems to be letting her affections drift from the French toward the Teutons. In the Austrian crisis, Italian troops were marshaled along the border to assist if necessary against a German *putsch*, the French giving their hearty approval. This turn of affairs has brought Paris and Rome nearer together than at any time since the close of the World War.

For more than a year Louis Barthou, Foreign Minister of France, had been working upon a peace pact to stabilize affairs in eastern and southern Europe. He visited numerous foreign capitals. King Alexander I of Jugo-Slavia was making a return visit of good will, and had just landed at Marseille, France, when a Macedonian terrorist, not a Croatian as was first reported, sprang to the running board of the royal car, and fired the fatal shots at King Alexander and M. Barthou.

The Scandinavian Attitude

The slayings shook all Europe; but the extreme tension was soon relieved by Italy's friendly, sympathetic gestures toward Jugo-Slavia, and by the prompt appointment of the veteran statesman, Pierre Laval, to the vacant Cabinet position in Paris. The death of the famous Frenchman just as he was nearing the crowning achievement of his career as an apostle of peace brought genuine expressions of grief from many nations. In spite of the tragedy, the dream of a French-Italian-Jugo-Slavian accord may yet be realized.

As a result of the relentless Hitler régime, Norway, Sweden, and Denmark have assumed an attitude of reserve; while it is reported that Holland may break away from her traditional neutrality and seek national security through closer relations with England. Speaking for Great Britain, the declaration of Stanley Baldwin has evoked widespread comment: "Since the day of the air, the old frontiers are gone. When you think of the defense of England you no longer think of the chalk cliffs of Dover. You think of the Rhine. That is where to-day our frontier lies."

Of these remarks the journal *Le Soir* of Paris says: "Baldwin's declaration is worth ten treaties. It means that if we are menaced, Britain will be our aid."

On the other side of the globe, admiral succeeds admiral as premier of Japan, emphasizing the navy's dominance in political affairs. The new premier of the Sunrise Kingdom, Admiral Keisuke Okada, in a special interview for the *Literary Digest*, declares that "peace is Japan's uppermost political ideal;" and that "war is simply the

suicide of civilization." Koki Hirota, Japanese Foreign Minister, also says: "Peace in the Far East and throughout the world is the supreme object of Japan."

She desires this peace upon her own terms. The Japanese are strengthening their hold upon the newly formed state of Manchoukuo, have acquired full control of all its railways, have announced to the world a "hands off" policy for China, and at the coming naval conference, to convene about May 1, 1935, her representatives will demand full naval parity with the British Empire and the United States.

Nervous China

Speaking for his country, Dr. H. H. Kung, China's Minister of Finance, says:

"Japan's military acts since Sept. 18, 1931, have destroyed all confidence in international undertakings. That is a moral calamity of the first magnitude. . . . What is to become of civilization if the more powerful nations are to start grabbing other people's lands in order to trade there? . . . Mark this: The occupation of Manchuria is but an initial step in Japan's policy of political and economic domination of Asia, a proceeding which inevitably would disturb the whole world."

On either side of the Manchoukuo-Siberian frontier, extensive military preparations are being pushed forward. Hundreds of Russian war planes are within striking distance of Japan's populous districts; while a thousand planes manned by Nipponese aviators stand ready for defense. At present the situation is not acute, yet many publicists and military observers regard Manchuria, the Orient's Alsace-Lorraine, as a potential tinder box.

In spite of the nine great international peace or disarmament conferences held

within the last thirty-five years, there are to-day ominous signs of a new world-wide race for war preparation. The Japanese army recently startled the nation with the circulation of a pamphlet stating that the United States has three war planes to their one. The British are disturbed by the stupendous superiority of France in military aviation. Likewise on August 4, the twentieth anniversary of Great Britain's entry into the World War, Earl Beatty, Admiral of the Fleet, pleaded that the British Government throw off "the shackles of international agreements," and "maintain a navy adequate to the services it has to perform."

France and Italy are of the same opinion regarding their war fleets; while of the Japanese, Albert Shaw, editor of the *Review of Reviews*, says: "Those daring seamen are aspiring to create a new empire, based upon the greatest development of sea power in the history of the world."

The Race for Armaments

So long as greed and profits actuate the makers of munitions, and so long as countries pursue their ambitious project for the strongest armaments and the largest navy, so long will the world stand in imminent danger of another war; for he who buys a weapon, expects to use it. In view of these conditions, many urge that the United States of America marshal her vast resources to build a navy so large that competition from any nation on the globe will be out of the question.

"The contradiction between peace and armaments," declares a distinguished editor, "is the staggering paradox of the times." This glaring contrast between words and deeds was long ago set forth in the predictions of Scripture prophecy. Note especially

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Sensing that gas will play an important part in the next world conflict, Japanese military authorities are acquainting the civilian population with the use of gas masks. Our photograph shows telephone operators in Tokyo being drilled in gas-mask technique.



Only in Christ can men find victory over the sins of the carnal heart.

The STRUGGLING CHRISTIAN and HIS DESPAIRING CRY

How is the Christian to gain victory over sin in his personal life? How may he find the power to triumph?

WALTER P.
McLENNAN

IDARE say that no chapter in Romans has caused more controversy than the seventh, and no verses in the New Testament have served the cause of antinomianism better than verses 1-6 of this chapter.

In the sixth chapter Paul tells us how the Christian should live; namely, as an obedient servant, a servant of righteousness.

In the seventh chapter he deals with the struggling Christian and his despairing cry. He pictures the way the Christian usually lives, because of not having learned of the fullness of salvation. In chapter eight he presents the secret of Christian living. The key verse of chapter seven is verse 18, where we read that "how to perform that which is good I find not." He was willing and anxious to do good, but he had not learned as yet the secret of "to will and to do." Philipians 2:13.

Before the apostle comes to the real sub-

ject of this chapter, he briefly reviews, in verses 1-6, what he has already presented in this epistle. Let us study these verses, first, as to what they do not teach; and secondly, as to what they do teach.

These verses do not teach the abolition of God's law, as many seem to think. Paul is not writing dispensationally but experimentally. He speaks of the life and death of the sinner, but not the life and death of the law. When one keeps in mind that Paul is writing long after the crucifixion, at which time we are told that the law was abolished, and notes the present tense in such expressions as: "Is the law sin? God forbid;" "Wherefore the law is holy;" "Was then that which is good made death unto me?" "The law is spiritual," one will see that a dispensational interpretation is unreasonable.

"But," you say, "does he not plainly say in the first verse that he is speaking 'to them

that know the law,' and are not those who know the law Jews?" That this epistle is especially addressed to his Gentile brethren is evident according to Romans 1:13 and 11:25. When he has in mind his brethren by nature, he carefully uses the expression, "My brethren, my kinsmen according to the flesh." Romans 9:3.

The Law Not Abolished

The original of verse one omits the word "the," and reads as given in the Interlinear New Testament, "Are ye ignorant brethren, for to those *knowing law* I speak." Now why does he address himself to those "knowing law"? Because he is going to use a legal illustration to show how a Christian is "discharged from the law" (verse 2, A. R. V.) *judicially*, not dispensationally.

In saying that "the law hath dominion over a man as long as he liveth," Paul forever settles the question, Are we amenable to the law? Again we have proof that he is not speaking dispensationally or he would have used the past tense. The word dominion here means "rule," for the law of God is the great rule to govern us in our relations toward Him and toward each other, as long as life lasts. No government can tolerate lawlessness.

The illustration used in verses 2 and 3 is one of relationship, and is also judicial and not dispensational. To whom were those addressed married? "To the law," says the antinomian. But this could not possibly be true, for the simple reason that he is addressing Gentiles, as we have before proved, and no one would for a moment try to prove that the Gentiles were married to the law. But if it be insisted that he is addressing the Jews, then we face something strange indeed, for we read in Jeremiah 31:32 that the Jews were married to the Lord.

Everything is plain when we understand the old husband to be the flesh, or the old man. Romans 6:6; 7:5. Understood judicially, how plain is his illustration of wedlock! The husband dies, and the wife is freed from the law of marriage. She may marry another with impunity. But does that abolish the law of marriage? Surely not. When she marries another, she comes under the authority of the same law. Therefore Paul says, "Wherefore, my brethren, ye also are become dead to the law." Note he does not say that "the law becomes dead," but, "Ye also are become dead to the law." How? Not by divine repeal, but "by the body of Christ," which expression refers to His vicarious death on the cross. 1 Peter 2:24.

Christ and the Law

Now what was the relation of Christ's death to the law? It met the penalty of the broken law; and when we by faith accept Christ as our personal Saviour, we become dead to the law, judicially speaking, even as the woman through the death of her husband became dead judicially to the law of marriage. How plain are these verses when understood judicially!

In the light of our findings, let us read verses 5 and 6. "When we were in the flesh [married to the old man], the motions of sins, which were [condemned] by the law,

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The LAST GOVERNMENT

JEAN
VUILLEUMIER

*What will be the final form
of human government?
May we expect the ultimate
triumph of democracy, fas-
cism, dictatorship, commu-
nism, or monarchy?*



Charlemagne, Charles V, and Louis XIV are three of the monarchs who fought, though vainly, to erect in Europe a universal empire, such as that held by Rome for many centuries.

AS WE have seen in our previous article, the rule of Greece succeeded that of Medo-Persia. But a century and a half before the Christian era, the world changed masters again by falling under the iron rule of Rome. This metal indicated, in the interpretation of the dream, that the fourth empire was to outdo the first three in political despotism, brutal force, and devastating instincts. "The fourth kingdom," said Daniel, "shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; . . . shall it break in pieces and crush." Daniel 2:40, A. R. V.

The fulfillment of the prophecy by the Latin Empire is so unmistakable that it has extorted homage from even the skeptical historian of "The History of the Decline and Fall of the Roman Empire." Says Gibbon: "The ambitious design of conquest, which might have been defeated by the seasonable conspiracy of mankind, was attempted and achieved; and the perpetual violation of justice was maintained by the political virtues of prudence and courage. The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the [Atlantic] Ocean; and the images of *gold*, or *silver*, or *brass*, that might serve to represent the nations and their kings, were successively broken by the *iron* monarchy of Rome." (Italics ours.)

"The establishment of the Roman Empire was; after all," writes Merivale, "the greatest political work that any human being ever wrought. The achievements of Alexander, of Cæsar, of Charlemagne, of Napoleon, are not to be compared with it for a moment."

An Eternal Empire?

The universal belief, even among the barbarians, "was, that as the dominion of Rome was universal, so must it be eternal. From the end of the republican period, her poets, her orators, her jurists, ceased not to repeat the claim of world dominion, and confidently predicted its eternity."—Bryce, "*The Holy Roman Empire*," page 20.

The terror of the Roman name was pro-

verbial. Listen to this prayer uttered by a barbarian: "O God, I thank Thee that I was not born a Roman, but a human being." Not only did the Romans conquer and plunder all nations, but their heavy, crushing iron yoke weighed upon the world for six long centuries. And yet, the primitive Romans had been "men of frugal habits, who found contentment in poverty, and disdained riches. A great change, however, passed over Roman society after the conquest of the East. . . . The colossal fortunes quickly and dishonestly amassed by the ruling class marked the incoming at Rome of such a reign of luxury as perhaps no other capital of the world ever witnessed."—Myers.

Consequently, weakened by leisure, wealth, and vice, the empire tottered and fell. This formidable event closes the history of the ancient world, and opens the annals of the Middle Ages and of modern times, bringing us, according to the vision, to the last phase of earthly events.

The Divided Kingdom

Less than a century after the fall of the Roman Empire of the West, its territory was divided among various Teutonic tribes which have since become the great and the small powers of Europe. In Daniel's prophecy, three characteristics sum up the history of this new family of nations. They are as follows:

First, A divided kingdom, but a kingdom nevertheless; "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, it shall be a divided kingdom." Verse 41.

The various fragments into which the empire was to be *divided* would still make up *one kingdom*; in some way, by some bond, real or artificial, political or religious, or both, they would seem to remain united, although separate. This prediction was remarkably fulfilled by the fictitious restoration of the Roman Empire in Germany, on one hand, and on the other hand, by the rise of the Roman Catholic hierarchy with its seat in the old city of the Cæsars. As this religio-political dominion will appear more fully in the next prophecy, we will here only

look for political vestiges of the Roman Empire in medieval and modern times. This survival has been thoroughly studied and described in a work which has become a classic, "*The Holy Roman Empire*," by James Bryce.

"This revival of the empire," says Myers, "is one of the most important of European history. It gave to the following centuries a great political ideal which was the counterpart of the religious ideal of a universal church embodied in the papacy." (Op. cit., page 376.)

Coronation of Charlemagne

This political fiction began on Christmas Day, 800, in the basilica of St. Peter's, at Rome, when Pope Leo III placed a crown of gold on the head of Charlemagne, and proclaimed him "emperor of the Romans." The fiction expired on July 12, 1806, when Emperor Francis II of Austria announced to the Diet his resignation of the imperial crown. The "Holy Roman Empire" had thus existed almost exactly one thousand years.

Secondly, it was to be a partly strong and partly weak Europe: "There shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [margin, "brittle"]." Verses 41, 42.

It is a well-known fact that the nations that took the place of the Western Roman Empire have always been divided into two classes,—the great and the small powers. Among the great powers must be listed France under Charlemagne, Francis I, and onward; Germany under Frederick Barbarossa and Otto the Great, and, in the nineteenth century, under the Hohenzollerns; Austria, under the Hapsburgs; Spain, under Charles V and Philip II; England, under the Tudors; Italy, since King Emmanuel I. The small powers are (or have been) the Swiss cantons, the republics of Florence and Venice (which at one time were also great powers), the kingdoms of Naples, Bavaria, Hungary, Leon, Aragon, and Castille, Portu-

gal, Holland, Württemberg, Saxony, Belgium, etc.

Thirdly, The royal families shall unite by marriage, but will not thereby be united politically: "Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay." Verse 43.

Family Alliances

These words indicate that the object of intermarrying among the courts of Europe would be the hope of taking advantage of relations thus created in order to enlarge their dominion. The practice, the object in view, and the failure of the plan are all here predicted.

This third peculiarity is no less patent in history than the first two. The late Queen Victoria was called the grandmother, and the late King Christian IX, of Denmark, the grandfather, of Europe. King George V, of Great Britain, has no less than one hundred relatives in the various courts of the continent; the ex-emperor of Germany is a second cousin of his; the late czar of Russia was a full cousin; the king of Denmark is a cousin; the ex-queen of Spain was a cousin, and the queen of Norway is a sister.

Now let us look a moment at the secret, unexpressed object. No fact is more familiar to students of modern history than the innate desire, on the part of the great powers, to reestablish some universal empire. This has been the dream of all great military monarchs since Charlemagne.

The Dream of Dominion

"Modern history is marked by a few (such) prodigious attempts, on the part of robust kings and nations, to enlarge their borders and enforce their superiority upon the Continent. In the first place, we have Charles the Fifth. The imperial title is to him only a justification. He takes his power from the invincible Spanish infantry, from the industries of Flanders, and from the mines of the New World. But haunted by the idea of unity and empire, he uses all his hereditary resources to further the glittering scheme of universal domination; and as he claims the honor, he accepts the task. He makes war against the Mussulman and the Christian; occupies Rome and causes Paris to tremble; punishes the Protestants of Ger-



This photograph, taken a number of years ago, when royalty was in full sway in Europe, shows a group of royal relatives. But family relationship did not bring peace to the divergent nations.



many; bars the way to the Turk in Hungary, and drives the Barbaresques to their distant coasts. For a few years, he succeeds.

"Later on, with the admirable resources of France, Louis XIV . . . fights on sea and land, imposes his will on coalitions, bullies the nations, and lifts himself up above kings. Napoleon, heir of the Revolution, was asked to secure for France new boundaries which the Convention and the Directory had marked out. Followed by victory, as he marched through the old capitals of Europe, he also allowed himself to be carried away by the great dream. Farther and still farther he stretched the limits of his empire, creating thrones for his brothers and war comrades, and enforcing unequal treaties on the old nations which he still tolerated. Then came the great tumble."—Prof. Edouard Rossier, in *Gazette de Lausanne*, 1915.

Who would dare to affirm that the same deceptive mirage is not lurking in the heart and imagination of some rulers of the present day? It would be well for them, if they would avoid discomfiture and shame, to remember the vision given at Babylon. The God who rules the nations has permitted four empires, and only four, to extend their crushing rule over the rest of mankind. He has decreed that that should be the limit. The fourth world empire—Rome—was to be hopelessly divided. The fiat has been spoken. For the last fifteen hundred years, this inflexible, unchanging word has stood in the way of all empire builders. And to-day, as much as ever, the word reads, with thundering distinctness: "They shall not cleave one to another, even as iron doth not mingle with clay."

The dream of Nebuchadnezzar of Babylon has brought us down to our own time, faithfully recording the succession of earthly kingdoms. In the marvelous vision given on the banks of the Euphrates in the palmy days of Babylon, was to be found the divine plan of Providence for the government of nations,—in other words, the program for the great drama of empires.

What Shall Come?

But what does the dream say of the future? What is to be the next act in the tragedy? or, to repeat the question of Nebuchadnezzar, and to voice the anxious interrogation of millions of people just at this time, "What shall come to pass hereafter?" "What is this world coming to?" Prophecy, going one step further, tells us what will happen next. And, as we have seen, the truthfulness of this last prediction is vouched for by two thousand years of most providential fulfillments.

"In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

The stone "cut out without hands" which strikes the image and breaks it to pieces is the Son of man crowned as King of kings. David said of Him that He should break the nations "with a rod of iron," and "dash them in pieces like a pötter's vessel" (Psalm 2:9); and Isaiah said that He would "smite the earth with the rod of His mouth," and "slay the wicked" "with the breath of His lips" (Isaiah 11:4).

The Monarchy of God

The psalmist adds (using the prophetic past tense): "The nations raged, the kingdoms were moved: He uttered His voice, the earth melted." Psalm 46:6. But God's people will be delivered. "Jehovah of hosts is with us; the God of Jacob is our refuge." Verse 11. Isaiah also, even before Daniel, had beheld the terrors and the glories of

(Continued on page 14)



In 800 A. D. Pope Leo III crowned Charlemagne as head of the Holy Roman Empire. Yet the divided state of Europe continued.



Telltale Facts About the FOSSILS

GEORGE MCCREADY PRICE

CHARLES LYELL's great ambition in life was to be able to explain the past geological changes in terms of the ordinary processes now going on in our modern world. In this he thought he succeeded; and for a hundred years his multitudes of followers have thought that this system of *uniformity* offers a very satisfactory explanation of the changes which we find recorded in the rocks.

It never seems to have occurred to Lyell or to any of his followers that a true scientific induction regarding the past of the earth ought to be able to *settle the case* very definitely, as between uniformity and the Flood theory. If geologists are only cornerers at large, trying to conduct a strictly scientific inquiry regarding the earth's long-past history, they ought to be able to decide very definitely whether or not the rivers and the oceans, the forces of erosion and of deposition, have always acted as we find them acting in our modern world. If the science of geology is good for anything, and if it first masters all the facts of the problem, and then correctly reasons about these facts, it should be able to bring in a truly scientific verdict about those buried millions of animals and plants which we find entombed in the crust of the earth as in a great cemetery.

Let us see if there are not abundant evidences in connection with the burial of the fossils to tell us whether they were buried in harmony with Lyell's uniformity or by some great world disaster like that of the Flood.

I shall dismiss the entire subject of the plant remains which comprise the coal beds by referring the reader to a statement from E. C. Jeffrey, of Harvard. Jeffrey wonders whether the scientific men of the United States will be the last in the world to adhere to the peat-bog theory of the origin of coal, implying that all others have long since become convinced that the materials comprising the coal beds must have been washed into their present positions, just as obviously as is the case with the clay or sand or the bedded limestone with which these coal beds are found alternating.

No Pulsating Crust

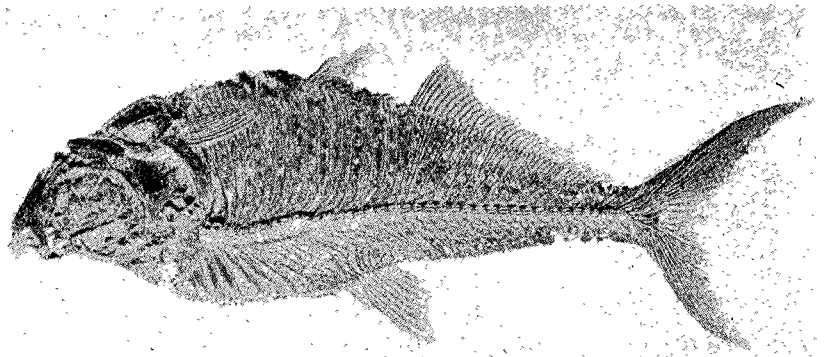
Let us further remember that modern studies of the shore lines around the coasts have convinced our modern men of the stability of the present sea level, giving us nothing like the pulsating-crust notion which was formerly believed in. Moreover, we also know that there are no stratified or bedded structures now being formed at the bottom of our modern oceans; for the currents of the oceans are so shallow in their

action that over the entire floor of the deeper seas no gravel or sand or even the finest clay is being shifted an inch.

But in spite of these two facts, chalk beds, composed of foraminiferal shells identical with those now covering much of the north Atlantic, are found in the south of England, in Wyoming, in western Alabama, in central Kansas, and in many other places. And in most of these instances the chalk itself is found alternating with clays or sands which

on to-day, and seemingly could not go on under any modern conditions.

Our reef-building corals live only in shallow water; but this water must be clear and free from sediment, or the coral polyps are smothered and die. Around the edges of our modern coral reefs true beds are being spread out, composed of sandlike or claylike remains of broken pieces of coral rock. Yet the modern conditions of coral growth seem to forbid any mixture of ordinary sand



This fossil Diplomystus, a member of the shad family, was found at Green River, Wyoming, and is preserved in the United States National Museum.

must have been derived from some former land surfaces; though such an alternation of deep-sea oozes and sediments from the land is not now going on anywhere on earth, indeed could not go on under anything like modern conditions.

The Radiolarian Mud Beds

Exactly the same conclusions must be drawn from the blood-red radiolarian mud beds which (now hardened) comprise extensive portions of the Austrian Alps. The minute siliceous organisms composing these beds are identical with those composing the radiolarian oozes which cover the deepest parts of such oceans as the Indian and parts of the Pacific, the modern creatures being from two to four miles beneath the ocean, or about as deep beneath the surface as the peaks of the Alps are above it. In the coal regions of southern Russia, great quantities of radiolarians occur in alternation with the coal beds. In western New York, in the Rhine valley, in various parts of Great Britain, and in Manitoba, radiolarian beds are found alternating with limestone breccias, the latter composed of sharp, angular fragments of thin limestones which must have been broken up and handled by some violent movement of the waters. It is wearisome to repeat that such occurrences are not going

(composed of quartz fragments) with these coral limestones, at least on any extensive scale. Yet ancient coral limestones are constantly found intercalated with land-made clays or sands.

But even clearer evidences of profoundly abnormal conditions on a world-wide scale are seen in the crinoidal limestones of the Subcarboniferous rocks of England, Pennsylvania, and the middle of the United States. The modern crinoids live in the very deep, quiet, protected waters of the oceans; yet the crinoidal beds are constantly found in the formations above mentioned alternating between beds of shale or gritty sandstone, or even *between the very coal beds themselves*, as at Springfield, Illinois, in Westmoreland County, Pennsylvania, in the Petoskey and Traverse Bay district of Michigan, and in many other places. How is it possible to explain these widespread deposits in terms of modern conditions?

Mollusks and Brachiopods

Bivalve shells, whether ancient or modern, consist of two distinct kinds, mollusks and brachiopods. These, though outwardly somewhat similar in that they all consist of two shell parts, or valves, are nevertheless wholly different in their internal structure and are placed in separate phyla.

The evidence of geology, far from supporting the theory of an evolution lasting through millions of years, tends to confirm the Bible account of a distinct creation.

The molluscan bivalves, such as the oysters and the clams, occur on the shores of nearly all our large bodies of water, both of salt water and fresh. Single valves of oysters and clams, as every one knows, are often found separately on our modern shores. This is because there is a sort of spring in the hinge region of the shells which tends to open the valves when the animal dies, though the valves are held together during life by the strong adductor muscles. This habit of throwing the valves apart after death is especially pronounced in such forms as burrow deeply in the mud, as *Solen*, *Lutraria*, and *Mya*. But it is the ordinary thing to find the fossils of even these burrowing kinds with the valves completely closed and hollow, that is, without containing any sand or mud; the evident conclusion being that these shells were not exposed to any washing about after the animals died, the animals having probably been buried alive, or before the shells had time to open. Such conditions could occur now and then under modern conditions; but it is at least a suggestive fact that these conditions are almost universal among the fossils.

The brachiopods are mostly inhabitants of the deeper waters, and their shells do not tend to spring apart after the animal dies. However, they have a soft, fleshy part which protrudes from the shell while the animal is alive; and after death the hole through

deeper waters of the ocean, where all is quiet and without any currents or movements of the water, and yet here we find them, evidently having been buried alive, in alternate beds between shales or sandstones or even between coal seams. How are we to avoid the conclusion that they must have been buried by some great world convulsion?

Fossil Fish

Even more conclusively in favor of the Flood theory are the facts about the fishes. The half-dozen or more subclasses into which this group is divided are all represented in the fossil form, many of them in numbers unbelievably prodigious; and they all tell the same story of having died suddenly, the indications being that most of them were literally buried alive.

The classical description given by Hugh Miller of the fishes of the Old Red Sandstone of northern Scotland, is worth repeating here, as a similar word picture might be painted of almost any of the vast oil shales and other deposits in which the ancient fishes are found entombed.

"The river bullhead, when attacked by an enemy, or immediately as it feels the hook in its jaws, erects its two spines at nearly right angles with the plates of the head, as if to render itself as difficult of being swallowed as possible. The attitude is one of

remains which exhibit unequivocally the marks of violent death. The figures are contorted, contracted, curved, the tail in many instances is bent round to the head; the spines stick out; the fins are spread to the full, as in fish that die in convulsions. . . . The record is one of destruction at once widely spread and total, so far as it extended. . . . By what quiet but potent agency of destruction were the innumerable existences of an area perhaps ten thousand square miles in extent annihilated at once, and yet the medium in which they lived left undisturbed in its operations?"

Fish and Petroleum

Hugh Miller left unsolved the problem of how those fishes were destroyed; but wider studies during almost a century which has since elapsed have thrown much light on this part of the puzzle. It has become clear that in each instance the immediate agency of destruction was a prodigious mass of sediment which settled down upon the creatures from above, thus smothering them and literally burying them alive. In a few instances the fishes seem to have been first killed by some shock, and afterwards buried, though very quickly, for fishes are about the most putrescible of all substances, and the very remarkable preservation in which the fossils are found proves that they must at least have been buried very quickly after death. Now the oil from the remains saturates millions of cubic feet of shales.

In the year 1923, there appeared a 400-page book entitled: "Fishes the Source of Petroleum." The author is J. M. MacFarlane, of the University of Pennsylvania; and the book is a carefully documented treatise to prove that fossil fish remains must be regarded as the chief source of the oil deposits of the entire world. Its thesis is "that fishes are the source of practically the entire supply of crude petroleum, also of natural petroleum derivatives, like the asphaltites. For fishes alone meet the requirements of the case."—Page 384. The quantities of fish which have been entombed in these beds is far beyond comprehension.

The huge size of some modern schools of fishes is now fully appreciated. David Starr Jordan narrates on good authority that a ship in the Pacific was kept surrounded by a school of tuna and bonitos for ten days or more, the fishes extending on all sides as far as the eye could reach. He reports another school of the bonito ninety-six miles in length which passed by Hawaii. These fishes average about three feet in length, and are usually called tuna.

In every way in which we can look at this problem of the burial of the ancient fishes we must conclude that the Flood theory furnishes a most reasonable explanation; while all uniformitarian theories are childish and inadequate.

(Continued in issue of January 8)



A view of the quarries at Lompoc, California. Accompanying the diatom rocks, here shown, are vast quantities of fish which were evidently entombed alive when this diatom deposit was laid down.

which this fleshy part protrudes would always admit mud or other sediment, if the shell should be washed about. Yet it is an almost invariable fact that the fossil brachiopods of the entire world, of which many thousands of species have been found and named, are found with the two valves applied or closed, and with the interior hollow, or merely partly filled with calcite crystals, the calcite (limestone) having seeped through the shell in solution and having formed beautiful crystals in the otherwise empty shells. In addition we should remember that these brachiopods to-day live almost wholly in the

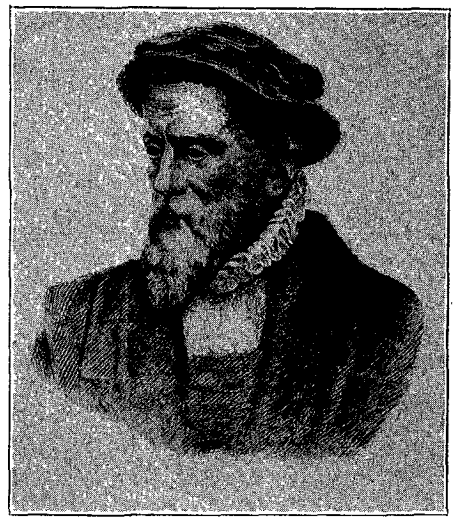
danger and alarm; and it is a curious fact, to which I shall afterward have occasion to advert, that in this attitude nine tenths of the Pterichthys of the Lower Old Red Sandstone are to be found. . . . It presents us, too, with a wonderful record of violent death falling at once, not on a few individuals, but on whole tribes. . . .

"At this period in our history, some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary, perhaps much more. The same platform in Orkney as at Cromarty is strewn thick with

The World's Best Seller

Among all the books of the world, the Bible maintains its primacy. Translated into practically all languages of the globe, it is carrying its message to every child of humanity.

ABDEL ROSS
WENTZ



William Tyndale was among the earliest translators of the Bible into English.

IN 1534, as we have seen, Luther completed his translation of the Old and New Testaments.

And what was the response of the people to this great gift,—a Bible in their own tongue wherein they were born? They rushed to take it in their hands. They folded it to their hearts, literally and spiritually, with much the same joy as those first Christian disciples, sixteen centuries earlier, had listened to the mighty works of God in their own tongues. They bought it and read it as eagerly as the parched earth after a drought drinks up the blessed rain from heaven.

The first edition of the New Testament, in September, 1522, embraced 3,000 copies. It sold at eighty-four cents, which in purchasing power was equal to about ten dollars in our currency to-day. And yet, even at that price, the people snapped up that first edition in a few weeks, and a new edition had to be issued in December of that year. Luther's enemies complained that "even tailors and shoemakers, women, and every simpleton who has learned to read a little German, turns to this New Testament with the utmost eagerness as to the fountain of all truth; many carry it about in their bosom and seek to commit it to memory." All over the country the new book ran with free course, to the joy of expectant hearts and the wide triumph of the Reformation movement.

More Than a Million Copies

Within two years eighty editions of the New Testament had appeared; and before Luther's death, in 1546, the number of editions of the whole German Bible or parts of it had risen to about three hundred seventy-seven. This embraced more than a million copies, and brought the Bible within the reach of every home in Germany. It was easily the most popular book of the times, and quickly replaced other best sellers. It was Martin Luther who taught the world to count its copies of the Bible in terms of millions.

The amazing demand for the work engaged scores of presses and forced down the price of a Bible from an average of about three hundred dollars to an average of about

five dollars. Luther's printers and merchants, and the pirates who invaded the trade, became rich by selling Luther's Bibles. The translator himself never took a penny for any Bible or for any other book. He regarded the gift of translating as a gracious gift of God, and he refused to sell it for money. He wanted God's word to be "in the hearts of all people," and declined to do anything that would add to the price of it. He remained throughout his life a relatively poor man. But he had the supreme satisfaction of ushering in a new era in the literary and religious history of the world,—the age of the open Bible, the Bible unfettered by the bonds of ecclesiastical tradition and unsealed from the hindrances of strange tongues.

Blazing the Trail

Now, however, most of us do not read the Bible in the language of Martin Luther. We need to consider, therefore, how prodigious Luther's contribution was. He blazed the way and laid many of the stones for the translation which we read. For that reason, all of us, this year, may gratefully remember the pioneer significance of his great achievement of four hundred years ago.

This applies with special force to those of us who read the Bible in English. When the scholars of other European nations saw how great was the success and usefulness of Luther's Bible, they began to make translations into their own languages. First, it was England. William Tyndale, pious and scholarly, was trained at Oxford and Cambridge. He wanted "to cause a boy that driveth a plow to know more of the Scriptures" than the average man of learning. To that end he started to translate the New Testament into English. He was forced to flee the country, because, as he said, "there was no place to do it in all England." Taking refuge in Germany, he visited Wittenberg, where Luther's New Testament had appeared two years before. There he made his translation of the New Testament. It was printed at Worms, in 1525, and smuggled into England. Tyndale paid for it with his life.

When Tyndale translated the New Testament, he used the Greek original; but he also

had Luther's translation before him, and borrowed much from it. It seems highly probable also, that he conferred personally with Luther. He copied Luther's Preface, marginal notes, and parallel references, and the text itself bears hundreds of striking resemblances to Luther's.

Relation of Tyndale and Luther

The cruel martyrdom of Tyndale prevented him from completing his translation of the whole Bible. It was Miles Coverdale who finished it in 1535, and he entitled it: "The Bible: faithfully translated out of the Douche and Latin;" that is, out of the German of Luther and the Vulgate. After a score of revisions, English readers of the Bible received in 1611, by order of King James I, the Authorized Version. The relation of this version to Tyndale's translation and to Luther's has been the subject of much scholarly research. It is fairly well established now that the King James Version contains at least 80 per cent of Tyndale's Old Testament and about 90 per cent of his New Testament, and that Tyndale, in turn, was continuously dependent on Luther's work.

Besides the great number of instances in which Luther's thought and interpretation lives on unimpaired in the King James Bible, one scholar has counted nearly two hundred clear instances in which his paraphrasing of the Greek or Hebrew was accepted by Tyndale and has been preserved in the stately and majestic version of our day. Both the British revision of 1881 and the American of 1901 claim that they rest on the foundations laid by Tyndale. So we who read the Bible in English to-day can see how much we owe directly and indirectly to the great achievement of four hundred years ago.

After the English came other new translations: first, the French; then, the Danish, the Swedish, the Dutch, the Polish, the Spanish, and the Italian. The circle of the European Pentecost swings all the way round. Each tongue has its own interesting story to relate. Each country furnishes a new chapter in the romantic narrative. Before the end of the sixteenth century the Slavic languages of southeastern Europe joined the procession, and also Russian (i. e., Slavonic, the language of the church in Russia), Yiddish, Welsh, and the languages of the Baltic

countries and of Iceland. Even the Latin church felt constrained to issue versions in some of the languages, notably the Douay Version in English.

On the Wings of Missions

Then, in the seventeenth century, began the great colonial enterprises of European nations. These aggressive migrations carried the Bible from tongue to tongue. The colonists were, in many cases, people who, on Biblical grounds, dissented from some established order. Frequently they carried their Bibles with them, and sought to order their lives by Scriptural precepts and principles. The missionaries, with a devotion that has become the wonder of modern times, invaded heathenism on a thousand fronts and, with the translated Bible as their chief weapon, furnished the spectacle of a veritable crusade of peace, which resembles the crusades of the Middle Ages in daring and courage and in the tramp of the multitude, but differs widely from them in objective and method and enduring results. Not even a whole library of volumes could adequately record the story of labor and romance that has attended the translation of the Bible into the languages of non-Christians.

Some conception of the difficulty and the joy of the work may be gathered from such volumes as Edwin W. Smith's "The Shrine of a People's Soul" (1929), and such periodicals as his *The Bible in the World*. Some idea of the enormous range of the work may be gathered from Darlow and Moule's "Historical Catalogue of Printed Editions of Holy Scripture" (2 volumes, London, 1903-08), and more recent Reports of the Bible Societies. Some suggestion of the great importance of this kind of work may be gleaned from Dennis' "Christian Missions and Social Progress," volume III, pages 176-179, and the works cited there.

Difficulty of Translation

Those who are in best position to find the facts, observe the work, and offer a critical appraisal of this wide-spreading missionary migration of Christianity over land and tongue, bear constant, ringing testimony to the basic importance here of the Bible Societies as they have published and distributed the printed word in scores of countries, Protestant and Catholic, through hundreds of missionary societies, on thousands of mission fields, among millions of people, and in hundreds of millions of copies.

Even the bare figures are profoundly impressive; for the whole Bible has been published in no less than 175 languages, and the whole New Testament, in 367 languages. And if we add to that figure the number of languages and dialects into which only a part of the Bible has been translated, it makes a grand total of 940 languages and dialects. All of this is largely the product of missionary labor, if we except the six principal versions of ancient times, the sixteen standard versions of modern Christendom, and the sixty translations of portions made for linguistic purposes; and nearly all of it has been accomplished in the last century and a half.

Who can suggest a measuring rod to calculate the devotion involved in this work or the fruitfulness of it through the ages? For fundamental and constructive significance, for vitalizing power in every sphere of practical living, and for benign results both personal and social, all other missionary achievements pale into insignificance before this monumental service of Bible translation. The difficulties that Luther faced four centuries ago have been faced by devoted translators since Luther's day nearly nine hundred times, as God's word has taken its silent but victorious march along the great highways of non-Christian languages into the literary and religious strongholds of non-Christian peoples.

Edwin W. Smith has suggested that every language may be regarded as a temple enshrining the soul of the people who speak it. Into those temples, nearly a thousand of them, these modern apostolic translators have carried the gospel with tender sympathy and clear understanding. In many cases it has been necessary first to create the temple before it could be occupied. In all other cases it has been necessary to cleanse the temple and beautify and spiritualize it.

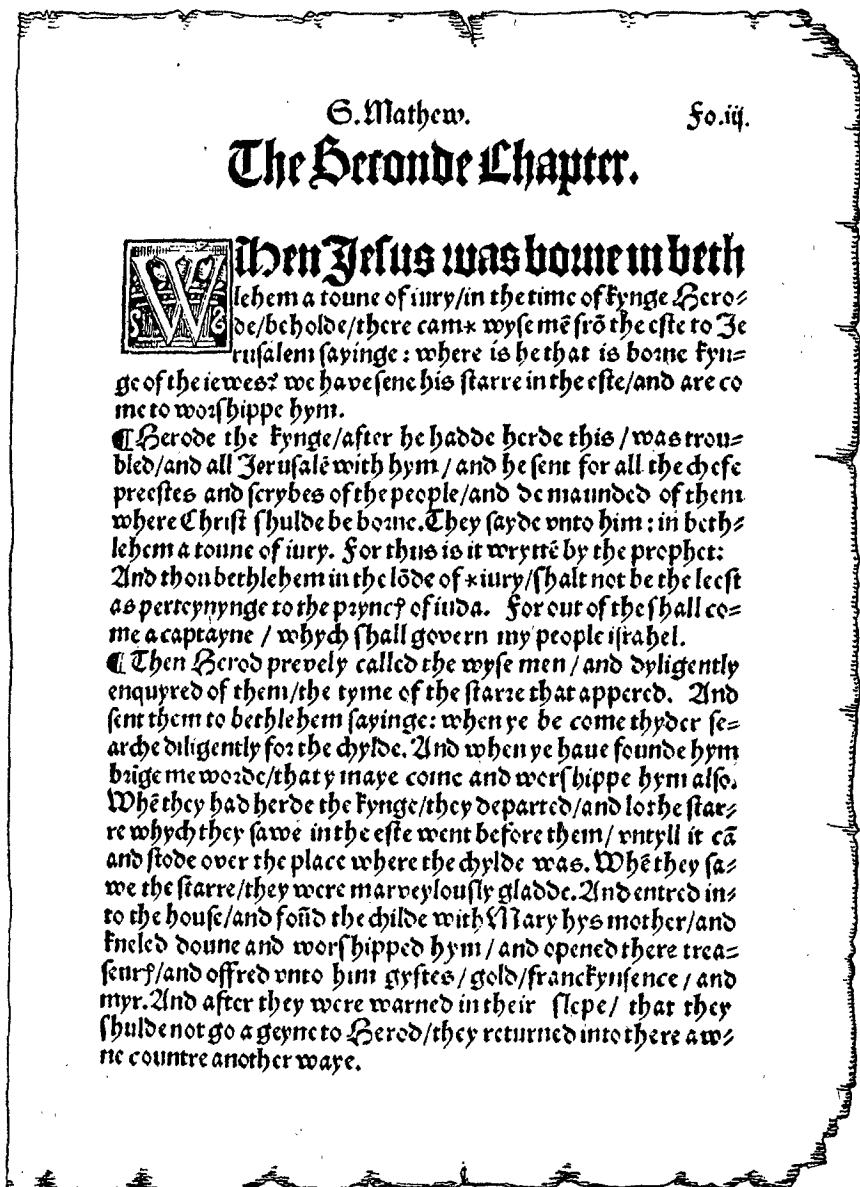
Into All the World

The influence of these translations in the various countries has been much like the influence of Luther's Bible in Western Europe; or like the influence, better known among us, of the Authorized Version in English, which is the wellspring of our daily language, the fountainhead of our literature and much of our culture. Widely circulated and read in their respective lands, these many Bible translations created or enriched the language in each case, molded the imagery, helped develop ideals, aided in promoting personal religion and social uplift, and, most important of all, forged the indispensable instrument for the fostering of an indigenous Christianity. Those "younger churches," Bible in hand, will soon dispense with the foreign missionary, and in time will produce their own Luthers and their own Tyndales, who will do for them what was done for us of Western Europe and America four centuries ago.

This work is still in full progress. During the past ten years some part of the Bible has appeared in a new language on the average of every five weeks. That rate is still maintained. And the number of Bibles printed annually shows no surcease of production. During the eighty years that passed after the appearance of the first Bible to be

(Continued on page 14)

This page from Tyndale's Bible displays the first twelve verses of the second chapter of Matthew.



The "SIGNS" QUESTION CORNER

Conducted by
WILLIAM G. WIRTH
5447 El Verano Avenue,
Eagle Rock, California

If you have a question on some subject apropos to the field of the "SIGNS OF THE TIMES," write preferably direct to Dr. Wirth. Anonymous questions will not be answered.



EATING AND DRINKING; WHO WAS MELCHISEDEK?

An inquirer in Stockton, California, wishes to know if Deuteronomy 14:26 does not authorize the eating and drinking of anything that may appeal to personal taste; also if the Bible teaches that Melchisedek was a supernatural being or a visitant from another world.

Deuteronomy 14:26 does not give the Christian the privilege of eating and drinking whatever he may desire. Let us remember the serious words of Paul: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Corinthians 6:19, 20. Consider also his admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. These Scriptures make it obvious that we are to eat and drink only those foods and beverages which Heaven can approve, and not those that are vile, unclean, and unhealthy.

As to the wine and strong drink of this verse, it is true that the Hebrew originals of these words, *yayin* and *shakar*, suggest intoxication. Certainly God did not approve of these drinks, but He has to tolerate the use of things which the common standards of men of a given time allow as being acceptable and proper. See Matthew 19:8 as an example of this principle. As I have stated on other occasions, we must ever keep in mind that the Hebrews lived in different times from ours. The standards of that day are not the standards of our day. Then it was in accordance with the best social taste to have more than one wife, and to possess human beings as slaves; and God permitted these practices by His people. It is not so now.

Prohibition is now a strong social sentiment, but in the days of Israel there was no such sentiment. To drink spirituous liquors was the commonly accepted procedure. It would have been strange to think otherwise. Therefore, God had to tolerate this evil as He had to tolerate the evils of polygamy and slavery. It is one of the remarkable proofs of the Scriptures' divine authority that, written as they were in the environment of the free use of intoxicating beverages, they advanced the now-accepted principle of the benefits of their nonuse. See Proverbs 20:1; 23:29-32. Here is food for thought for those who would scoff at the Holy Word.

The Bible does not reveal who appointed Melchizedek and Jethro as priests. Therefore, it is quite useless to indulge in any speculation regarding their common origin.

In a narrative and a context treating of real persons and real events, there would seem to be no good reason for understanding "Melchizedek, king of Salem" and

"priest of God Most High" in Genesis 14:18 other than as a real human being. While his origin is shrouded in obscurity, proof of Melchizedek's humanity and historicity may obtain in a possible parallel between the words about him in Hebrews 7:3, "without father, without mother, without genealogy," and a formula repeated several times in the Tel el Amarna letters (written about the 15th century B. C.) of Abdiheba of Jerusalem to Amenophis IV, the Pharaoh of Egypt: "Neither my father nor my mother set me in this place; the mighty arm of the king established me in my father's house."

Coming now to the first verses of Hebrews 7, which give us the only bit of detailed information about Melchizedek we have in the Bible, there is scant evidence for the well-meaning but rather fantastic theories that have been put forth on the basis of this New Testament passage, making him some supernatural or superhuman being such as the Holy Spirit or a visitor from some other world. The main point the Bible writer is positing in these verses is that the Melchizedek priesthood is one that abides "forever." As proof that it is a permanent, continuing priesthood, he shows that Melchizedek's existence was not limited by any genealogical record. The Aaronic, the Levitical, priests who succeeded each other in their generations had to show a record of pure family descent, in father and mother, which, while vital in establishing their priesthood (see Nehemiah 7:64), tacitly admitted their impermanence. But Melchizedek has no recorded progenitors. He himself constitutes his priestly order, with no one preceding or succeeding him, "without father, without mother, without genealogy," and so he "abideth a priest continually."

The new papyrological discoveries give abundant evidence that the Greek words here, *apator* (without father) and *ameter* (without mother), were employed in New Testament times to convey the meaning of father and mother unknown or unrecorded.

The Aaronic priests had a beginning in birth and an ending in death, but Melchizedek, so far as the genealogical record goes, had "neither beginning of days nor end of life,"—neither birth nor death. Abruptly he came on the stage of action, as in Genesis 14, and abruptly he left it, as one that "liveth," and not as the Aaronic "men that die," Verse 8. If the questioner will catch this psychology of genealogy (note that "genealogy" is mentioned again in verse 6), he will have no trouble with these terms that seem to suggest that Melchizedek must be a supernatural or superhuman being, when all they posit is that he is a "man" (verse 4) without a genealogical record of his beginning and ending, and therefore a fit type of the eternal priesthood of our Lord.

It is precisely because of this fact that

this man as priest-king received in his office no sanction from priestly lineage or hereditary rights, that he is said to be "made like unto the Son of God."

MARRIAGE WITH UNBELIEVERS

A Christian believer in New Jersey inquires as to the advisability of marriage with, or engagement to, one who is not a Christian.

If the Bible is clear in any of its instruction, it is in that which shows the dangers, spiritually and morally, attending marriages between believers and unbelievers. The charge of Jehovah came to Moses that when the Hebrews should possess Canaan, they should not "make marriages" with its heathen inhabitants; "Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For he will turn away thy son from following Me, that they may serve other gods." Deuteronomy 7:1-5. Paul writes: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" 2 Corinthians 6:14, 15. Again, in 1 Corinthians 7:39 the apostle speaks of being married "only in the Lord."

As to the sad effects of mixed marriages religiously, do we not in Genesis 6:1ff. read that this evil was one of the reasons for the Flood? Mixed marriages entered into the failure of Esau's life, Genesis 26:34, 35; 27:46-28:1, 6-9. The same was true of Samson. Judges 14:1-3; 16:4ff. What shall we say of the marital tragedies in this respect of Solomon (1 Kings 3:1; 11:1-8) and Ahab (1 Kings 16:30, 31)? There is no wonder that Ezra (chapter 9:1ff.) and Nehemiah (chapter 13:23ff.) acted so strenuously and decisively against such marriages in the Restoration.

While there are mixed marriages religiously that have turned out well and to the glory of God, as in the case of Ruth the Moabitess, in view of all the Scripture evidence of the results of such unions and the divine warnings against them, it would seem plain what our duty should be in this matter.

THE SEVEN TIMES OF LEVITICUS 26

From Garberville, California, comes an inquiry as to what connection, if any, exists between Leviticus 26:17, 18, 24, 28, with its reference to "seven times," and Daniel 4:16-23, 26.

There can be no possible connection or parallel between the "seven times" of Leviticus 26:18, 24, 28, and the "seven times" of Daniel 4:16, 23, 25. In Leviticus the word "times" does not appear in the original Hebrew at all. It is added in our English translation of the word for "seven" (*shebha*) in order to give proper expression to the sevenfold adverbial force of *shebha*. In Daniel "times" is the English translation of the Aramaic word *iddan*, which Brown, Driver, and Briggs in their lexicon define as a "definite time, equivalent to a year." Accordingly, they translate *iddan* in these verses as "seven years." Gesenius in his lexicon says *iddan* in Daniel here means "specially a year." In a word, "seven times" in Leviticus 26:18, 24, 28, simply indicates an act repeated seven times. In Daniel 4 "seven times" allude to seven definite periods of time, seven years.

The Bread and the Wine

DANIEL HAMMERLY DUPUY

The great Catholic Eucharistic Congress in Buenos Aires, Argentina, raises afresh the question, Is Christ in the consecrated wafer?

WITH Pope Pius XI's approval, Buenos Aires, the largest city south of the equator, was chosen as the site for the XXXII Eucharistic Congress.

The first official announcement made by the Executive Committee of the Congress ended with the following expressive words: "Let us pray that in the coming International Eucharistic Congress, to be celebrated in Buenos Aires in 1934, a greater homage of worship and love be given the Sacramented Jesus than any previously rendered Him by the nations of earth throughout human history, and that our city may win for itself the most glorious title that can be desired by any people, that of being called throughout eternal ages, the Eucharistic City, the city favored by the God of heaven, where all His children acclaim Christ as King of the world and Lord of humanity."

A large altar, about which all the ceremonies of the Congress centered, was erected in the city's wealthiest residential district, at a point where two of the broadest avenues meet, in the heart of the city's famed Palermo Park. A huge cross, over one hundred feet high, surrounded by an immense platform which was reached from any of its four sides by wide staircases ornamented with large trumpeting angels, was built over the monument donated to the country by the Spanish residents in Argentina at the time of its first Centennial; and the fact that the large monument was concealed from view by the huge cross gave footing to the statement made in public speeches, that Spain, and, with her, all her American daughters, were humbly uniting in the worship of the Sacramented Christ.

The papal nuncio, Cardinal Pacelli, was welcomed to Buenos Aires amid clamorous cheers to the Catholic Church and the pope. The city had been decorated with national and papal emblems, as well as with the flags of all the countries of the world.

The Dogma of Transubstantiation

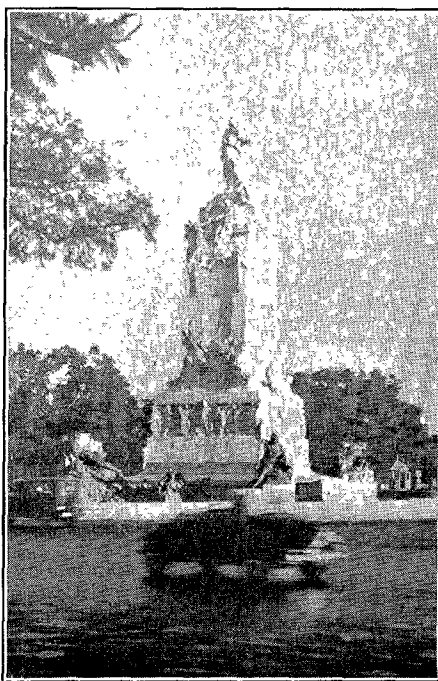
The feature commanding greatest attention in all Eucharistic Congresses is the consecrated Host. According to the teachings of the Catholic Church, when the priest speaks the words: "*Hoc est corpus meum*" (This is My body), the Host is not only consecrated, but is transformed into the real body of Jesus Christ.

We should not forget that the dogma of transubstantiation was defined during the tenth session of the Council of Trent, on the 11th day of October, 1551. "The true body

of Christ, who was born from the Virgin, and is now seated at the right hand of God, is contained in the Sacrament."—"Catechism of the Council of Trent," chapter IV, answer to question 26.

But we should also remember that not all the prelates present agreed on the dogma of transubstantiation. As high a dignitary as Cardinal Cajetan, shortly before the convocation of the Council of Trent, stated that the doctrine of transubstantiation was not upheld by the Gospels, but rather that it was exclusively a tenet of the Roman Church. Thus he said: "That part which the Gospel has not taught, i. e., the change of the bread into the body of Christ has come to us expressly from the church."—*Cayetano in III q. 75, ar. I, p. 130, col. I, Venetia 1617. Index Expurg. Quiroga p. 98, Madrid 1667.* Peter Silly, created Cardinal in 1411, expressed himself in somewhat similar terms, by saying that "to uphold the doctrine that the substance of the bread remains in it, is not only possible, but cannot be considered contrary to reason nor to the authority of the Scriptures. Rather, it would be easier and more reasonable to understand it so, if it agreed with the dogma of the church."—*In 4 sentent. q. 6, art. I, fol. 216. Paris.*

During the Councils of Versailles and Paris in the year 1050, in Tours in 1054, and



Palermo Park, Buenos Aires, where the recent XXXII Eucharistic Congress convened.

Rome in 1079, the dogma of transubstantiation was a disputed question. According to John Duns Scotus, teacher of theology in the Oxford and Paris Theological Schools during the first half of the fourteenth century, and a renowned writer, "previous to the time of the Lateran Council held in November, 1215, under Pope Innocent III, transubstantiation was not considered a tenet of faith."—*Scotus, fol. 55, p. 2, col. 2, Venice 1597.*

Among the prelates who most courageously opposed the dogma of transubstantiation in the eleventh century, was Berengarius of Tours. However, the church continued accepting transubstantiation, and in 1262 the yearly feast of *Corpus Domini* was instituted, to promote greater solemnity and more general veneration of the Host. Later, processions were made on that day, carrying the Host, and the day was renamed as *Corpus Christi*, or feast of the body of Christ, as it is known to-day.

Dissenting Opinions

The Archbishop of Paris, in 1160, again proves that until the dogma of transubstantiation was sanctioned, the Communion was considered only as being a commemoration of Christ's sacrifice on Calvary. "That which is offered and consecrated by the priest is called a sacrifice and oblation, because it is a remembrance and a representation of the real sacrifice and holy immolation made upon the altar of the cross. Christ died only once, on the cross, and was there Himself sacrificed; but He is daily sacrificed in the Sacrament, because in the Sacrament we only commemorate what has been done."—*Lombard. Sentent. lib. IV, distinct. 12, p. 745 ed. Magunt. 1632.*

Even the so-called Saint Gelasius I, pope from 482 to 496 A. D., did not fear being called a heretic for making the following statement: "Truly, the image and the likeness of the body and the blood of Christ are celebrated in the action of the mysteries."—*Theol. Dial. II Oper. cap. XXIV. fol. 113, veros ed. Tiguri, 1593.*

Testimony of the Fathers

And not all the so-called "fathers of the Roman Catholic Church" agreed on the subject of transubstantiation. Thus we see that the Bishop of Hippo, generally known as St. Augustine (354-430), said: "The Lord did not hesitate in saying: This is My body, when He referred to the symbol of His body."—*Cont. Adimantum. c. XII p. 124 tom. VIII. Paris 1688.* And again he states, more clearly, that "these are sacraments, in which we should see, not what they are, but rather what they represent: because they are symbols of other things, whereby being one thing, they represent another."—*Aug. contr. Maxim. lib. II, sec. 3, tom. VIII, col. 725. Edit. Bened.*

Theodoret (386-458), Bishop of Cyrrhus, likewise says: "The mystic symbols do not, after their consecration, lose their nature.

Place the image beside the antitype, and you will see the likeness, because it is expedient that the symbol resemble the antitype."—*Theod. Dial. II, Oper. cap. 24, fol. 113, veros ed. Tiguri, 1593.*

Another Roman saint, John Chrysostom (the golden-mouthed) (347-407), while bishop of Constantinople, writing to Cæsar, said the following: "Before the bread is consecrated, we call it bread; but when God's grace, through the priest, has consecrated it, it is no longer called bread, but rather considered worthy of being called the body of the Lord, even though it still retains its nature of bread."—*Oper Chrysost. tom. III, p. 744, Bened. Edit. Paris 1721.*

The words of Eusebius (267-340), called the father of church history, and bishop of Cæsarea, are equally interesting, for he says: "Christ Himself gave the symbols of divine economy to His disciples, commanding that they be made the image of His own body. He taught them the use of the bread as symbols of His own body."—*Euseb. Demons. Evan. lib. VIII, cap. 2, pag. 236, Paris, Stephan 1544.*

Clement, the Roman, who according to Eusebius was the fourth bishop of the Church of Rome, from 92-101 A. D., and therefore considered a pope and a saint by the Roman Catholic Church, and who, according to the same ecclesiastical historian, was Paul's fellow laborer mentioned in his Epistle to the Philippians (4:3), wrote, as we read in the "Apostolic Constitutions": "We, moreover, thank Thee, oh Father, for the precious blood of Jesus Christ, which was spilt for us, and for His precious body, for which we also partake of these elements as the symbols, as He Himself told us to announce His death."—*Clem. Liturg. in Const. Apost. VII c. 25 Cotelier, Patr. Apostol. Amsterdam 1724.*

What Did Christ Mean?

When John the Baptist saw Jesus approaching the Jordan, pointing Him out to the multitude, he said: "Behold the Lamb of God, which taketh away the sin of the world." During several thousand years, the patriarchs, prophets, and priests had been slaying lambs representing the expiatory sacrifice which the Son of God, after taking human nature upon Himself, would make.

The day of the last Passover arrived. After partaking of it, Jesus, surrounded by His disciples, annulled those ceremonies which had prefigured His death, and in their place instituted a new rite, in commemoration of His death. "Taking bread, He gave thanks, and brake; and gave to them, saying: This is My body, which is given for you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in My blood, which shall be shed for you." Luke 22:19, 20, Douay.

From these words of Christ we can logically gather only one conclusion, that from then on the bread and the wine of the Eucharist would represent His death, even as up to that time His expiatory sacrifice had been prefigured by the death of the sacrificial lamb. The disciples were to comply with this rite as "a commemoration," because in this ceremony they were commemorating the sacrifice of Christ.

The early Christians understood it to be so, until such a time as the Lord's Supper, the Communion, was slowly transformed into the Sacrifice of the Mass. This happened, however, after the century of the martyrs, while the imperial church was in the making, when many adopted the Christian religion to please Constantine, nevertheless bringing with them the idea of the "mysteries" which they had practiced in their previous pagan beliefs.

Origin of the Mass

But in spite of this transition, we find that those who had every reason to be well informed continued considering the Eucharist only a simple, but also a solemn, commemoration of the Redeemer's sacrifice, in a typical, figurative, or symbolical form. It will suffice to mention in this connection the testimony of three of the so-called "fathers of the church." Clement of Alexandria (150-214) says: "The Scripture has called the wine a mystic symbol of the holy blood."—*Clem. Alex. Poedag. lib. II, c. 2, oper. p. 156, Cologne 1668.* Tertullian's statement is equally forcible: "Having taken the bread, and given it to His disciples, He made it His body, saying: 'This is My body,' that is, the figure of My body."—*Tertul. Adv. Mar. Lib. V, p. 458, Paris 1675.* Even Origen, commenting on the words of Jesus in regard to the Eucharist, very logically says: "Because it is not the substance of the bread, but the words that of it are said, that benefit those who worthily eat of the Lord. This is what we have to say about the typical and symbolical body."—*Orig. Comment. in Matt. XV, p. 500 Edit. Bened. Paris. 1733.*

In a small work entitled "*La Eucaristia y los Congresos Eucarísticos*" (The Eucharist and the Eucharistic Congresses), recently published by an ex-Franciscan priest, speaking of an interesting debate held with a Catholic priest, we read: "Therefore, when Jesus said: '*This is My body, this is My blood*,' He signified that both, in the same degree, were the emblems or symbols of His body and of His blood working human salvation on the cross. Besides this, there is another powerful grammatical reason to convince us that Jesus spoke of the bread and the wine as mere symbols of His body and His blood. In the language spoken by Jesus while instituting the Eucharist, the verb 'to be' is used in a much wider and more varied sense than in Latin and Spanish. Sometimes the form of the verb was '*eimi*' meaning 'to represent.' It is also expressed by '*ginomai*,' meaning 'to be made' (the only meaning accepted by the Catholic Church in this instance). But it so happens that Jesus, without any doubt, purposely

used the form '*eimi*,' and not the other form, '*ginomai*,' foreseeing in His omniscient wisdom, the wrong use that would be made of this word."—*Pages 10, 11.*

The fact that, in spite of all that has been said, the Catholic Church still insists on applying a literal meaning to the words of Christ when He instituted the Lord's Supper, is not only unreasonable (for if Jesus was at that moment with them, His flesh and His blood could not at the same time be in the wafer and the wine) but also illogical, because if we accept these words in their literal sense, we would also have to understand that Christ is a door, a road, or a vine, in substance and reality, inasmuch as He emphatically said: "I am the way," "I am the vine," "I am the door."

Failure of the Congress

Therefore, approaching the subject from the Christian standpoint, we may well say that the International Eucharistic Congresses do not offer humanity any balm for its woes. The following are some reasons for this statement:

First: Because they have been held over a period of fifty years without attaining any positive results, for since they were instituted, the worst calamities recorded in history have come upon the world, such as the bloodiest war known to humanity and the worst crisis to civilization.

Second: Because they teach that the sacrifice made by Christ upon the cross is insufficient for humanity's redemption, and, therefore, instead of really commemorating that great expiatory act, it is necessary to perform the "Sacrifice of the Mass."

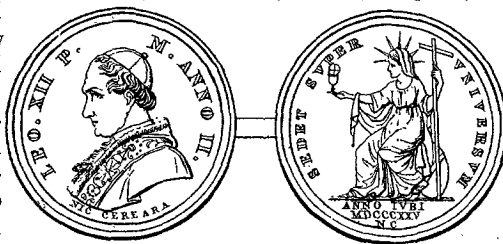
Third: Because they uphold the erroneous tenet that Christ is on earth, in truth and substance, in the form of the Host, and because, in spite of this pretended advent to earth, its conditions have not bettered in the least, whereas Christ repeatedly stated that when He did return to this world, it would be to bring about a radical change in its conditions, establishing His everlasting kingdom.

Fourth: Because, instead of preparing humanity for the glorious and soon appearing of Christ, who, according to His promise, will come as the judge of the earth, as we read in the Gospels, these Congresses entertain the multitudes with ceremonies which draw their attention away from the fundamental truths taught by Scripture.

The Spiritual Life

Many, the world over, will rejoice over the great success attained by the first Eucharistic Congress held in South America. Yet the triumph of truth does not depend on numbers.

For Christ repeatedly stated that religion does not consist of elaborate ceremonies, but rather of the intimate spiritual life which grows out of implicit faith and the observance of moral precepts. To such as believed that a religious experience was the meticulous compliance of ceremonies, Christ said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:23, 24.



This medal, struck in 1825 by Pope Leo XII, symbolizes the claims of the Roman hierarchy. Around the image of a woman holding in her hand a cup, appear the words, "Sedet super universam,"—"The whole world is her seat,"—the claim of the papacy to exercise dominion over every living creature.



HORACE WHITEMAN COMES TO TOWN

ELTON A. JONES

V

Joe White Gets Interested in the Millennium

"SAY, mister, come 'ere a minute. I wanta ask ye a question," called Joe White, as Horace Whiteman came into Jim Simpson's General Store one day.

"Be with ye in a minute," he called back, and finished giving his order for household needs to the storekeeper.

Presently he came over to the little group around the stove, made up to-day of Joe White, Silas "the silent," Dan Tucker, "Off-side" Hiram, and Caleb Brown.

"Hello, folks," greeted Horace. "All right, friend, come on with yer questions. If I can answer 'em, I will. If I can't, I'll tell ye so frankly."

"I bin thinkin'," began Joe, "'bout what ye said the other day when you was talkin' 'bout Christ comin' agin. I gather ye reckon there'll be a raisin' of the dead 'bout that time, don't ye, 'cause you said He was comin' to git His own, and some of 'em is dead, sure enough."

"Yes, Joe, you're right's can be. There will be a raisin' of the dead when Christ comes the second time. I'll read ye a little 'bout it—I'd rather read it than tell it—for it's good ter hear. Here 'tis. In 1 Thessalonians 4:15 to 18 this is what it says: 'This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.'"

Horace paused after the reading. He felt that the question had been asked from the depths of a sorrowing heart, for he learned

that Joe had buried his good old mother not long before Horace had settled in Coldstream. No one spoke, but Joe's face appeared to soften a bit, and he seemed satisfied. So Horace went on:

"Seems simple enough to me, folks. When He comes, He raises the righteous who have died to life again. He changes by translation the righteous who are alive, and they all meet Him in the air. And there are going to be some wonderful happy reunions then, sure's all of us are here together to-day."

"D'ye mind if I ask a question?"

"No, Dan, surely not. What is it?"

"Waal, I think I heard something once 'bout this resurrection being the first one. I was wonderin' 'bout that. Why should it be the 'first'? Why should there be any other one?"

"All right, Dan. I think I kin answer that one. In John 5:28, 29 it says, 'The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' So here are two resurrections. And that word 'first' kinda implies there'll be at least one more, don't it?"

"But did ye notice this? Who is it that comes to life in this resurrection called the first?"

"Why, if I git ye right, it's the good people that He's goin' to save, fer He takes 'em away with Him," answered Joe.

"That's the way I see it, too," Horace agreed. "But there's lots of wicked men and women on earth now. What happens to them when Christ comes in glory? Remember what I read one day here awhile back?"

"Yes, I think I do," said Dan. "You read that He would take vengeance on them that did not receive the gospel. Is that what you're thinking about?"

"Right's can be! Now not one of them that's wicked is going to go with Him. They stay here, and they stay here dead, too. And they stay here quite a spell. It's a thousand years they stay here, and then—"

"You win! I see it now!" and Joe banged one big fist into the big palm of his other hand. "Why, there just *can't* be any 'second chance,' not the way you've lined things up. It's clear's day. Good all gone. Wicked all dead. Simple as A B C. Did you ever!"

Horace waited for him to finish, and then went on, "There's a thousand years between these two resurrections, and it is often called the millennium."

"Mind if I mark up yer floor some?" he asked Jim, who was now listening.

"Not a mite, go to it!"

"Well, here's one lot of things that'll take place on this end of the millennium," and he stooped over, with chalk in hand from a convenient pocket, and drew some lines on the floor.

"The main one is the second coming of Christ. Just before He comes, the judgments of God are poured out on a world that's wicked and don't want to be anything else. These judgments are called the seven last plagues, and you can read about 'em all in Revelation, chapter 16. Then when Christ appears, the righteous dead are raised, the righteous living are translated, and all together these righteous ones go with their Lord. But that glorious power which does these things for those who have followed Christ just kills the ones who might have followed Him and did not care to. So there they are—dead."

"Now this power for evil, which is centered in the devil, has nothing more to work on, see? That's why it says in Revelation 20, verse 2, that the devil is 'bound.' No subjects to work on. No good to try to make bad, and no bad to try to keep from being good. And that condition lasts for a thousand long years."

"Why!" spoke up "Off-side" Hiram, who had managed to keep quiet till now, "you're going to have a millennium without any people a'tall 'n' that can't be right. Why, there must be people! Don't it say that they're goin' to beat their guns into suthin' or other and their spears into suthin' else?"

"Waal, it says something like that all right, but let me read ye what Jeremiah the prophet said about this millennium. It's chapter 4, verses 23 to 27. 'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.'

"Now the text you partly quoted is in Micah, chapter 4, and the first words of the chapter are these: 'But in the last days,—so it is in the last days that the people are going to propose to get along peacefully nation with nation—"

"Haven't we heard quite a lot 'bout that late years?" spoke up Dan.

"Just what I was goin' to say, Dan. So, Hiram, your text comes in too soon. We're talking now of things that will happen after Christ comes, see?"

"Well, now, here we are. Earth all broken

up. Righteous in heaven with Christ. Wicked all dead and still here on earth, and the only living things here are the devil and his angels. And that lasts a thousand years.

"But it says in Revelation 20, verse 3, that 'he'—that is, Satan—'must be loosed a little season,' and in verse 5, 'the rest of the dead lived not again till the thousand years were finished.'

"Now over here we'll make some more marks, standin' for things that happen at the far end of the thousand years. Here they are,—" and he drew the chalk along the floor,—"the appearing of Christ with the saints this time—according to Jude 14: 'Behold, the Lord cometh with ten thousands of His saints.' They look up and see the New Jerusalem coming"—and another mark on the floor. "'And I John saw the holy city, New Jerusalem, coming down from God.' Revelation 21, verse 2.

"At this time there is a resurrection, which is the next one after the 'first,' making it the 'second.' And this time it is only the wicked who take part, for the righteous had their part in the 'first' resurrection. Satan is 'loosed' by giving him somebody to work upon once more.

"And what d'ye s'pose he does? Tell 'em he's thought it all over while he couldn't do anything else? And advise 'em all to turn away from evil? That he is sorry for all the misery and woe and suffering and tears and bloodshed and heartaches he's caused?

"Not one bit! He gathers 'em all together, and shows 'em the New Jerusalem, beautiful and shinin', 'n' he sez, sez he, 'We can take that city. Let's go get it. Ain't it pretty? Our army is enough to pick it up 'n' carry it away.' That's right. You can read it, too, in Revelation 20, verses 8 and 9."

"But they don't really take it, do they?" asked Caleb.

"No sir, they do not! It says that when they have surrounded the city fire comes down from God out of heaven and destroys them. And it says, too, 'This is the second death.'

"And so that's God's final eternal answer to the sin problem. Never again will sin appear in the universe of God. We have His promise for that. Nahum tells us, 'He will make an utter end: affliction shall not rise up the second time.' When God gets through with sin, there just won't be any more—ever. But lemme ask ye now—Where'd you rather be during that thousand years? Living in glory with the faithful of all the ages, associatin' with patriarchs, prophets, and saints, or be here on earth, dead as anything?"

Joe spoke first. "I wanta thank ye, sir. I believe I know where ma'll be—an' I'd like to be there too, seems as though."

"So that's the way the Bible lines up this millennium, is it? Well, it fits together all right, so fur's I kin see," said Dan.

"I think, mister," ventured Silas "the silent," "that you've got a card up yore sleeve somewhere. It's easy enough to answer yore question, but it means a heap, I kin see that." And all were surprised when he expressed himself at such length.

"Well now, I'd kinda like to ask ye something if I may."

"Why sure, Mr. Simpson. What's on yore mind?"

"Just this. I'd like to know what happens next here. You tell us the earth is all desolate between the two resurrections—I get that all right. And that Satan marches against the city and is destroyed by fire; but what's next? The city and the righteous are there; do they have to live in a wilderness? That don't appeal to me much," and there was a hint of disappointment in his voice.

"I'm right glad ye brought it up. I wuz gettin' to it pretty quick anyway. But it says in Isaiah 65:17 and 18, 'Behold, I create new heavens and a new earth: . . . be ye glad and rejoice forever in that which I create.' And this agrees nicely with Revelation 21:5 where John says, 'He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.'

"So the redeemed people will live forever on the earth, re-created by Christ and made a fit dwelling place for them: every trace of sin will be gone. But this earth, not heaven, will be the everlasting home of God's people."

"Well, I just wondered," soliloquized Jim.

As they left, Hiram said rather softly to Caleb, "I didn't have a very good chance this time: but I'm still layin' for 'im."

(To be continued)

The World's Best Seller

(Continued from page 9)

printed, which was in Latin, and before Luther made his translation into German, not over 50,000 Bibles or parts of the Bible were printed. Other books, most of them religious, far outnumbered the Bibles. But with Luther's translation the printing press discovered the Bible, took it on its wings, and flew with it over the face of the earth. It was not long until the Scriptures were making their appearance in millions of copies each year. The total to date, of Bibles, Testaments, and portions, is not less than 882,000,000. What is that,—a book of nearly a thousand languages and in nearly a billion copies? Is it not a continuous Pentecost, a perpetual outpouring of the Spirit through the word, a progressive speaking and interpretation of tongues, a triumphant demolishing of Babel, that makes it possible for every pulpit in the world to preach the word in the language of the hearer, and enables almost every person in the world to catch the fire of the Spirit and declare, "I hear them speaking in my tongue the mighty works of God?"

(This article is used by courtesy of the American Bible Society.—The EDITORS.)

The Last Government

(Continued from page 5)

that day. "Men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth." "With righteousness shall He judge the poor, and decide with equity for the meek of the earth." Isaiah 2:19; 11:4.

To His people, to His true church through all ages, is offered the possession of "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "The meek

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A. O. TAIT, A. L. BAKER, Editors
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... shall inherit the earth," said Jesus in His Sermon on the Mount. Matthew 5:5. Isaiah describes the "singing," the "gladness," and the "everlasting joy" of the "ransomed of Jehovah," when they shall see the wilderness "blossom as the rose," and when the "glory of Lebanon" and "the excellency of Carmel and Sharon" shall adorn the earth made new. Then, says the prophet, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid," "their young ones shall lie down together; and the lion shall eat straw like the ox." Isaiah 55, 35, 11.

(Continued in issue of January 8)

This Turbulent World

(Continued from page 2)

the attitude of "many people" in the following forecast:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2:2, 3.

How remarkably this word has been fulfilled in the elaborate machinery for world peace established during the first third of this twentieth century! List also to the mighty call to arms that God declared would resound throughout the world just prior to the second coming of Christ:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the

valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

The Struggling Christian

(Continued from page 3)

did work in our members to bring forth fruit unto death. But now we are delivered [judicially] from the law, being dead [by the body of Christ, verse 4] to that wherein we were held; that we should serve in newness of spirit [or life, Romans 6:4], and not [merely] in the oldness of the letter." You will observe that I used the marginal reading "being dead to that." This is correct, for the Greek word from which "being dead" is

"SIGNS" INDEX and BOUND VOLUMES

AN index for the 1934 volume of the SIGNS OF THE TIMES is being prepared, and will be furnished free on request.

A limited number of the 1934 volume will be bound in full cloth binding, suitable for permanent library use. These may be secured at \$3.50 each, postpaid.

CIRCULATION DEPARTMENT,
Signs of the Times.
Mountain View, California.

rendered is plural, and could not refer to the law.

In this connection the following quotation is well worthy of consideration. It is taken from "St. Paul's Teaching on Sanctification," by the well-known commentator, Rev. James Morrison, D. D., pages 93, 94: "In our English Version, King James', the law does seem unfortunately to be represented as *dead*. But in the original Greek, as is acknowledged by all enlightened critics, without exception, it is not the law that is represented as *dead*. It is believers in Jesus."

After voicing his despairing cry in verse 24, we hear the song of victory, "I thank God through Jesus Christ our Lord." For what? That provision has been made to deliver us from the law of sin and death. This provision he makes known in chapter eight. But before making it known, he sums up the experience which we have just studied by saying, "So then with the mind [new mind] *I myself* serve the law of God [he then believed in keeping the law of God]; but with the flesh the law of sin." Now that is all that "I myself" can ever do. But thanks be to God, there is complete deliverance through the Holy Spirit as set forth in chapter 8.

In closing, let me drop this word for the benefit of the people of God to-day. The only other place the word "wretched" (verse 24) is found in the New Testament, is in the message to the Laodiceans (Revelation 3: 17), and is, indeed, suggestive of the fact that the great need of God's people to-day is the experience of Romans 8. Paul sensed his condition, and cried to God for help; but

the sad part about the Laodiceans is that they know not that they are "wretched." Oh, that we might "awake to righteousness, and sin not"! 1 Corinthians 15:34.

Radio Broadcasts

OUR regular "SIGNS Radio Log" is crowded out this week for lack of space; but we do wish to announce a new series of broadcasts that began December 2. This three-times-a-week series is being conducted by Evangelist Chester S. Prout of Oakland, California, and is broadcast from Station KTAB, Oakland and San Francisco. KTAB is on 560 kilocycles, "at the top of the dial."

The hours are each Sunday, 9-10 A. M.; each Wednesday, 12-12:30, noon; each Saturday, 1-2 P. M. Evangelist Prout is including a five-minute story for children in each program. His music is excellent. We bespeak a large listening audience for each broadcast. KTAB serves the Pacific Coast region west of the Rockies.

NO PAPER NEXT WEEK

As there are but fifty numbers in each year's volume of the SIGNS OF THE TIMES, there will be no issue next week. Your next paper will be dated January 1, 1935. It contains an array of splendid articles, two of which are especially timely: "What Happened in 1934?"—a summary of last year's great events; and "What Is Going to Happen in 1935?"—some predictions concerning the twelve months just ahead.

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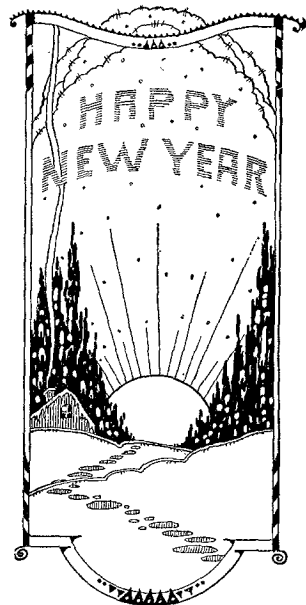
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The WORLD OUTLOOK



THE BOOK WE NEED

THIS colossal modern world needs, as no other generation has needed, the message of God's Book,—the Bible,—and of the Christ revealed in the Bible.

In this issue of the *SIGNS OF THE TIMES* there appears the last of three articles by Prof. Abdel Ross Wentz, professor of church history at the Lutheran Theological Seminary,—articles which we published by the courtesy of the American Bible Society, and which we think every one of our readers found helpful and inspiring.

Recently Professor Wentz has pointed out that merely "reading the Bible" is not sufficient, for that may be "a mere mechanical tramping through the pages of a book." He goes on to say that "the people must be taught how to read. They must be patiently directed to read, not for quantity, not for achievement, not for routine, but for the message, for edification, for the knowing of God in Christ Jesus. To stimulate a genuine and abiding interest in the religious message of the Bible, there is no magical short cut. It will require time. And it would be a great step on that long road, if this year could witness a revival of vital interest in the Bible on the part of the ministers of the word themselves."

Professor Wentz here touches, we think, the great weakness of modern Protestantism. The early Protestants spoke as those having authority, and not as the scribes. But their successors of the twentieth century have no authority except the uncertain flickering of human wisdom. How great a portion of the Protestant clergy have forsaken Moses and Isaiah for Darwin and Huxley, and Jesus and John the revelator for Norman Thomas and H. G. Wells!

We have the highest respect for every man who is trying to help humanity. Yet we think that every day reveals how little the highest human wisdom can do to alleviate those strange and terrible disorders which afflict the modern world.

It is the duty of God's people to offer, not merely human remedies, but the divine remedy of the word of God. That word is truth. Yet how often we hear apologies made for it, as though it were a fable! We are reminded,—only too often from Protestant pulpits,—that the Bible must be accommodated to "modern science,"—meaning not true knowledge, which alone can be called science, but a mass of half-baked theories, guesses,

speculations, and hypotheses, unproved and unprovable, the very chameleon of men's imagination. For such dross as this men are urged to give up, to treat as a small and unimportant matter, the divine revelation given us of God.

"It has been pointed out," continues Professor Wentz, "that men do not go to the stake for cadences or phrases, but only for profound convictions. Likewise, men may admire the Bible for its literary and moral excellence, but men do not die for the loveliness of Bible story or poetry or oratory nor for the helpfulness of Bible history or proverb."

Now, this is entirely true. The world's literature is full of the truly marvelous productions of the human mind. The rolling thunder of the cadences of Cicero has never been surpassed; but men do not die for Cicero. No one can read the noble lines of Tennyson's "Idylls of the King" without sensing the glory of such poetry; but, after all, we cannot live by "The Coming of Arthur" and the high sentiments of "Guinevere." Even in the realm of the spiritual, the tender and refreshing lines of the Quaker Whittier inspire us; but they cannot give us that

does not especially help. We must search it for the message applying to our own souls. "The word of God," says the apostle, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Hebrews 4:12.

Are we so receiving the Bible?

Frankly, how much do we use it?

Have we brought, are we bringing, our lives into obedience to its teachings?

Never mind the church, and what the church does. We are not saved by churches; we are saved "by faith which worketh by love." Galatians 5:6.

Have I received Christ, not only as the Saviour of the world, but as the Saviour of myself?

Have I determined to walk in the way of His commandments?

Do I receive the word of God as the ultimate and controlling authority, not only in science, but also in life?

The majority of men do not do this, will not do this. "Enter ye in at the strait gate," said our Saviour, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

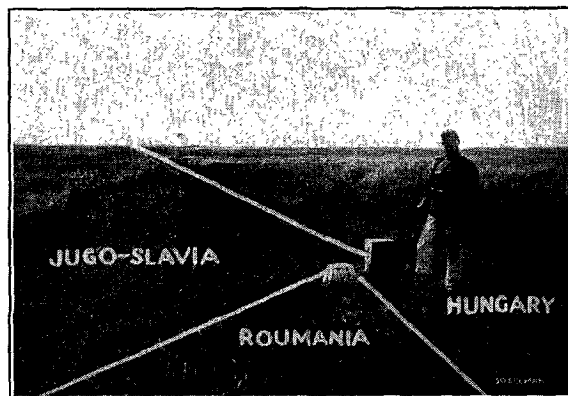
The way referred to is not some way of theology, which men in ignorance may miss; it is not some intellectual puzzle, which may deceive the unintelligent.

It is merely the way which is made clear in the word of God, the path which the Bible traces out for the Christian to follow. As the preceding verse makes clear, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the proph-

ets." It is the way of love and obedience toward God, and love and service toward men. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

Yet to-day many are not founding their lives upon these teachings. They do not know the Book. They pass it by.

And to-day, as never before, comes to us the appeal to guide our lives by the Book, and found our characters upon its unchanging and unfailing word. For the Bible is God's message to men. D.



These peaceful fields mark one of the world's danger spots,—the point where the territories of Jugo-Slavia, Roumania, and Hungary converge.

vital life which is found only in the word of God.

Yet the Protestantism of to-day has tended more and more to treat the Old Testament as an exalted type of folk literature, and the New as a storehouse of spiritual idealism. What we need to realize is that the Bible is the Book of God,—the very message sent to us by Him who has created and redeemed us.

We must take the Bible to ourselves. Mere acknowledgment of its veracity helps no one. To say, "I believe that the Bible is true," and then accept intellectually every statement on its pages,—this