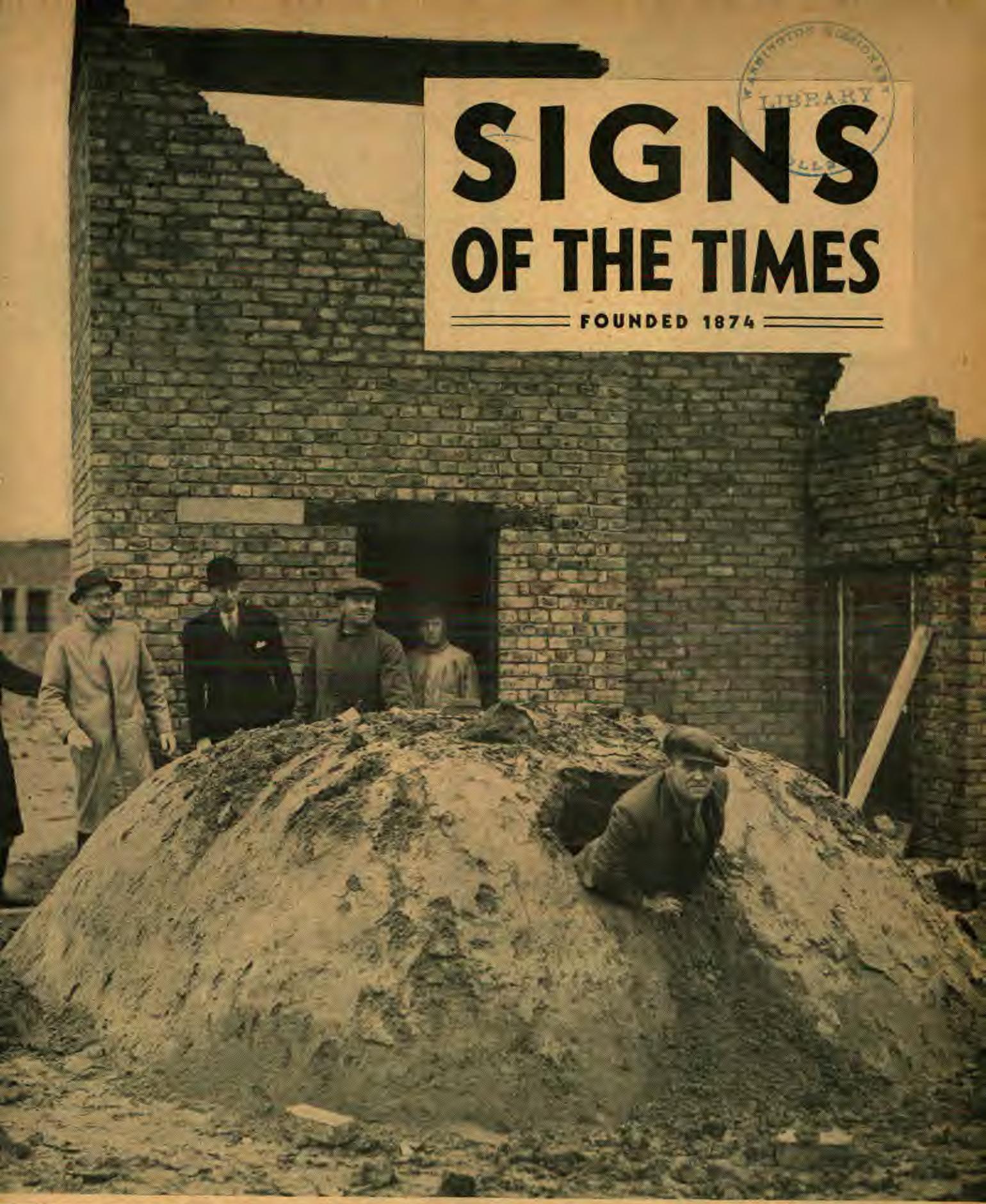




SIGNS OF THE TIMES

FOUNDED 1874



Vol. 66, No. 16

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April 18, 1939

TOPICAL

The Flight of TIME



The U. S. S. "Tennessee" navigating the Miraflores locks on her trip through the Panama Canal to participate in the 1939 Atlantic naval maneuvers.

INTERNATIONAL

UPON the swiftly changing European stage has appeared a conqueror greater than Charlemagne, more powerful than Napoleon, more ambitious than the kaiser.

In recent weeks his successive acts of expansion and aggrandizement have startled and shocked the world. With complete disregard of all pledges and promises and the elementary decencies supposed to garnish international relationships, he has suddenly spread his dominion virtually from the Baltic to the Black Sea, from the Rhine to the Russian frontier.

Today everyone is asking, How much

One of the last pictures of Archbishop Cristea as Premier of Rumania, with his cabinet, shortly before his death.



INTERNATIONAL

DICTATORS' Dreams Dissolved

The Limits of Ambition. Thus Far and No Farther!

by ARTHUR S. MAXWELL

farther will he go? With half of Europe already in his grip, will he grasp the rest? Are there no limits to his ambitions and his triumphs? Will he dominate the entire continent?

To all who are perplexed over these problems we are glad to be able to give a clear and unequivocal answer.

There will be no domination of Europe by any one man or any single power.

Neither Germany nor Italy nor Russia nor France nor England nor any other nation will ever obtain exclusive control over all the others. Despite all appearances to the contrary, a line of cleavage, clear, definite, and distinct will forever keep them separate. On either side of this irremovable barrier they will arrange themselves—in constantly changing alignment—scheming, striving, fighting, warring, but never mingling, never surrendering to one sovereign head.

"History records many attempts to impose domination on Europe," said Lord Halifax, British Foreign Minister, before the House of Commons on March 20, 1939, "but all those attempts have sooner or later terminated in disaster for those who made them."

It is a lesson all nations would do well to remember, for it is born of God.

Mr. Winston Churchill, writing in the *San Francisco Chronicle* on March 26, urged the new would-be lord of the world to learn from the past and realize that to no man has such high destiny been vouchsafed.

The reluctance of the democracies forcefully to oppose the dictatorships must not be misunderstood, said Mr. Churchill. They may have thrown away many advantages by their hesitancy to take the risk of war, but one has "only to

read the history of the last two years of the reign of King William III of Great Britain and the opening years of Queen Anne to learn that an unwillingness to enter a quarrel may be succeeded by an unwearied and triumphant leadership in that same quarrel at a later and more difficult stage." So today "a period of suffering resulting from the air slaughter of noncombatants may lie before us, but this, if borne with fortitude, will only seal the comradeship of many nations to save themselves and the future of mankind from a tyrant's grip."

Mr. Churchill's historical reference was to a long-forgotten episode when, toward the close of the seventeenth century, the control of Europe seemed to be passing into the hands of Louis XIV, king of France and Spain. Sensing the danger, England threw herself into the "War of the Spanish Succession," and after seven years of struggle dissolved the dream.

A hundred years later a similar situation arose. Napoleon, rising suddenly out of obscurity, with magical, masterful strides, swept across the continent, vanquishing all opposition and placing his relatives on every vacated throne. Yet just when victory seemed within his grasp, a combination of powers, led once more by England, rose against him and brought him finally to Waterloo.

Another hundred years and Europe found itself confronted with a new menace of ambition and tyranny. For a time we all held our breath, waiting, wondering if it would succeed. But it failed at last, as all such attempts to grasp the scepter of world dominion have failed, and always will fail, to the end of time.

Today, but a quarter of a century later, another and still greater crisis confronts

OUR COVER PICTURE

THIS week our cover picture shows one of the new type of steel air-raid shelters now being generally distributed all over England, after an official test with the equivalent of a five hundred-pound bomb bursting thirty feet away. A man is seen climbing out of the emergency exit after the explosion.

mankind. Never indeed has there been such a concentration of power in one country, under one man, as we behold today. And for this reason, quoting Mr. Churchill again, "the whole world position must be regarded as tense and grievous in the last degree."

Yet we need not fear the outcome. Those who are seeking to dominate the world by brute force, with reckless disregard of human rights and feelings, are flying in the face both of history and prophecy.

They cannot succeed.

Their plans are foredoomed to failure.

Within them and without them are gathering the forces that will ultimately bring about their destruction.

There is a limit to human ambition. And God Himself has set it.

To men and nations, as to the sea, He says: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job 38:11.

When Belshazzar reached the climax of his blasphemous defiance of the Almighty, at that very moment there appeared upon the wall of his palace the flaming message from heaven: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the

balances, and art found wanting. . . .

Thy kingdom is divided, and given to the Medes and Persians." Daniel 5:26-28.

In more than one palace today the angels are flashing a similar message of impending judgment.

It is always so. The heavenly watchers, unceasing in their vigil, note the moment when human insolence and intolerance pass the limit of divine patience. Then they act, "that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:17.

It was back in those same ancient times that God revealed His plans for Europe and the world, declaring that, from the days of the Roman Empire until Christ should come to reign, no single power should ever again dominate mankind.

Through the prophet Daniel He told Nebuchadnezzar, king of Babylon, that there would be but four universal empires from his day until the close of time.

Under the symbolism of a mighty, metallic image composed of gold, silver, brass, and iron—but with feet part of iron and part of clay—the course of world history for twenty-five centuries thereafter was presented to the enthralled monarch. Then followed the interpretation in these dramatic and comprehensive terms:

"Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet

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Premier Daladier of France reviewing troops at Ajaccio, Corsica, one of the territories recently claimed by Italy.





Living Without God

The Tragedy of Our Modern World

by LEON A. SMITH

IN HIS letter to the church at Ephesus, the apostle Paul reminds the Ephesians of a time when their lives had not been affected by the light of the gospel message. In that condition he describes them as "having no hope, and without God in the world." Ephesians 2:12.

"Without God." The significance of these words, as applied to human beings, is depicted by the same apostle in his letter to the church at Rome. Of the condition of those who had turned away from God and lost the knowledge of Him, he says: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Romans 1:29-31.

Such a condition of society as this would surely be sufficient to account for any evil thing that men might do, or any trouble that might come upon a community or upon a nation.

These words are no less true and applicable today than when the apostle penned them. If people would turn to the Inspired Volume for light upon the cause of present world conditions, they would be much better informed on the subject than they have become from the reading of newspapers and magazines.

It is evident that something serious is the matter with our world. Never before in the annals of time were conditions what they are today. Never before were great changes coming with such startling rapidity. Never were people looking to the future with such bewilderment and apprehension.

Only those who can turn back in memory to a period preceding the beginning of the present century can realize the startling contrast between world conditions then and now. By comparison, the world was then like a boat gliding upon calm waters, while now it is tossing fearfully upon swift, turbulent rapids.

Then, the news of the day was comparatively uneventful. Today, world changes succeed each other so rapidly that hardly does one become front-page news before it is crowded into the background by another.

In the last quarter century the map of Europe has been twice remade. We see democracy, so recently triumphant, now receding before the victorious march of dictatorial government.

Looking upon the awful panorama of death and desolation wrought by the World War, the survivors exclaimed, "Never again!" Never again must the civilized, enlightened nations of mankind resort to the insanity of spreading death and ruin over the earth as a means of adjusting their differences. Never

**As eternity surpasses time, and
as heaven surpasses earth, so
does every individual's need
of God surpass the material
and temporal needs of which
he is usually most conscious.**

again must the world be plunged into so fearful a tragedy.

"Never again!" Yet today, only a score of years later, these same nations, more heavily armed with more numerous and far more deadly weapons, are ready to repeat the madness from which they so recently recoiled in horror. Verily there is something wrong with our civilization.

We see today provision made to depopulate the world's great cities, on short notice, and send their frightened residents to burrow underground.

We have seen but recently the people of all the continents waiting breathlessly for one individual to decide whether or not to cause an explosion that would blow the world asunder. There is something terribly wrong with a civilization which permits such power to be put into the hands of one person, or of four persons.

Happily, the explosion did not come, and, instead, there has come more talk of world peace. But of what is the promised world peace to be made? Only of the same material that has been so often tried in the past and has always failed—that is, agreements, pacts, treaties, and conferences, now so universally discounted as to be foredoomed to failure.

Yes; there is something seriously wrong with our world; but what is the real trouble?

The world has forgotten God. The world is trying to get along without Him.

The knowledge and the fear of God are not in the thoughts of the vast majority of mankind today. The mental picture of the God of the Bible—the Creator and Sustainer of life, the only Saviour from sin, the world's highest Lawgiver and supreme Judge, at whose

bar all souls must finally stand and give account of their deeds—this conception of a Supreme Being, if it was ever in their minds, has faded into the background until it has no power to influence their actions.

God's word is ignored, His authority disregarded, His offer of pardon and salvation slighted, His law trampled underfoot by an impenitent world.

But for each of us individually, the important question is not so much that of world conditions and the attitude of mankind in general as of our own attitude toward spiritual truths, spiritual agencies, and spiritual obligations. Am I ignoring these?

Am I, like the world, trying to get along without God?

Am I making myself a spiritual orphan? and if so, at what cost?

The Bible is the divinely given light upon the pathway of salvation. It reveals to me that it is my privilege to have, if I will but accept it, a partnership which allies me with omnipotent power and omniscient wisdom, to be exercised constantly for my welfare. Is this something to be treated with indifference?

What is such an alliance worth to me in the high-tension life of present-day existence, when death lurks at every highway crossing, when the best securities of the world are failing, when thoughtful men everywhere are looking to the future with alarm and bewilderment, and the world has no safety to offer?

A Comfort to the Distressed

What is it worth to me in the midst of temptations and perplexities, when I would give anything to know which way to turn? What is it worth to me when friends forsake me? What is it worth in the hour of calamity? in the hour of death?

What is it worth to me—what is it not worth—to have through all the changes and vicissitudes of life One with me who is—

"So safe a Counselor and Guide,
So mighty a Defender."

Again: what is such a partnership worth to me in the formation of character? For character, not riches, fame, nor power, is the thing of supreme importance in life.

What matters it if I surround myself with all the luxury and display that money can buy, if within me there is nothing of value? For it is in the mind that we live; and if my mind be a hovel, in a hovel I will be living though my address be a palace.

As another has stated it: "Not where you are, but what you are, is the mark of success or of failure in life."

The supreme goal of life is not the ac-

quiring of wealth that measures with that of some Croesus, or of power which equals that of a dictator, or of display that rivals Solomon in his glory, but of a character that measures with the character of God.

The supreme need of mankind today is not some new form of government, not some more scientific way of living, not a redistribution of wealth, not some magic formula which promises to put all men on a common level of benefits and make the lazy, shiftless, and incompetent individual prosperous in spite of himself; not any of the advertised short cuts to

Utopia; not any of these, but a new heart; one in which human nature has been replaced by the divine nature.

But above all other needs of every individual, in high station or in low, is the need which by most people is least recognized—the need of salvation from sin; to supply which need, the presence and aid of the Spirit of God is indispensable. By the agency of the Spirit an individual is enabled to look into the mirror of divine truth and see himself as he really is, and not as his imagination or the flattery of friends may picture him.

(Continued on page 11)



The Word of the Living God—5

The Illuminating Word

by BERTHA UNRUH COOLEY



DARKNESS—that darkness which blinds the soul—is an inevitable consequence of sin. "God is light, and in Him is no darkness at all." 1 John 1:5. When man turned from Him, he went into the dark, and would have remained there but for the entrance of God's word which "giveth light." Psalm 119:130. Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

When Jesus, the living Word of God, came to earth, He declared, "I am the light of the world." John 8:12. Of that generation it is written, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:16. Through all the ages, however, that same Light has pierced the darkness, for He "lighteth every man that cometh into the world." John 1:9. All men are given some measure of light, which, if they would but follow it, would lead them into the fullness of the light.

We are living in an age of unprecedented enlightenment with reference to science and invention, yet the word of God says of our day, "Darkness shall cover the earth, and gross darkness the people." Isaiah 60:2.

And it is so. This generation has largely disowned the light of God's word. Statesmen do not turn to it for wisdom to direct the affairs of the world. Educators, instead of recognizing the word of God as the fountain of all learning, direct deliberate attacks against it. Many of the clergy of our day have abandoned implicit faith in it and have turned to other sources of enlightenment. Parents do not make it a rule to search its pages for instruction in training their children; and the youth of today are not guided by its precepts.

In the thick darkness which covered the land of Egypt in the day of its rejection of divine authority "all the children of Israel had light in their dwellings." Exodus 10:23.

So in the darkness of our time there are those who still have light because the word of God is cherished in their hearts. The darkness may deepen, yet their way grows brighter, because "the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19. The steady ray of that prophetic torch illumines the past, lights up the present, and penetrates the future. Those who follow it are not disheartened with the perplexities and complexities of the present world situation, nor distracted with conjectures concerning the morrow.

More important to us personally than the outcome of world affairs is our own individual attitude toward the light of God's word. No matter how darkened our minds may have been, God still "looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." Job 33:27, 28.

"Do you desire to become a follower of Christ, and know not how to begin? Are you in darkness, and know not how to find the light? Follow the light you have. Set your heart to obey what you do know of the word of God. His power, His very life, dwells in His word. As you receive the word in faith, it will give you power to obey. As you give heed to the light you have, greater light will come."

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light." John 12:35, 36.

"O Light that followest all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's glow its day
May brighter, fairer be!"

ROMAN LAW in the Days of Christ

BEFORE considering the trial of Jesus before the tribunal of Rome, it will be profitable to discuss briefly the principles of Roman law. The knowledge of what should have been done during the trial places a greater emphasis upon the illegalities of the proceedings and the injustice of the decision. A procurator was permitted to use either Roman or local law in administering the affairs of the province, except in cases of treason, when only Roman law could be applied. As far as possible the governors of provinces employed the laws with which the people were already familiar. But Jesus was charged by the Jews with the crime of treason against the Roman government, and therefore He had to be tried according to the rules of Roman law.

Jesus had been condemned as guilty of death by the Hebrew tribunal on the charge of blasphemy. This was the only indictment on which the Jews had been able to agree on a verdict. But a religious charge would have no weight in a Roman court, so once more the indictment is changed to suit the occasion and accomplish the purpose of the enemies of the Christ. He now stands at the judgment bar of Rome charged with the crime of high treason against Caesar. "And now upon His life before He descends into the tomb, Rome, the mother of laws, and Jerusalem, the destroyer of prophets, sat in judgment."—"The Trial of Jesus," Chandler, vol. 2, p. 3. In regard to Roman law and jurisprudence the same writer said: "The Roman judicial system is incomparable in the history of jurisprudence. Judea gave religion, Greece gave letters, and Rome gave laws to mankind. Thus runs the judgment of the world."—*Id.*, page 5.

Fortunately we know how a Roman trial of a capital case was conducted in the city of Rome, and the same procedure was supposed to be followed in the prov-



inces. The court in the capital of the empire was the model for the entire Roman world. The procurators were appointed to office by the emperor, and according to his will they could be relieved of their responsibilities. As his personal representatives, the procurators administered the law in his stead. "It is certain that in the provinces the same order was observed in criminal cases as was observed in cases tried at Rome."—"The Trial of Jesus," Rosadi, page 293.

No people had a finer sense of justice than did the Romans, and they prided themselves on their strict adherence to the rules of law without fear or favor. Knowing from many reliable sources the procedure of a Roman trial in the case of treason, there can be no question as to the duty of Pilate during the trial of Jesus. Geib declares that "a description of the proceedings in the permanent tribunals is to be regarded as a description of the proceedings in the provincial courts." In his book, "The Legal Procedure of Cicero's Time," page 413, Greenidge says, "The criminal procedure of the provinces was closely modeled on

Where now stands the Moslem Dome of the Rock, in Christ's day stood the magnificent temple built by Herod.

Sixteenth Article in the Series
on the Closing Scenes in the Life
of Jesus of Nazareth

by
TAYLOR G. BUNCH

that of Rome." It must be presumed that Pilate knew the proper procedure of a trial for treason, and therefore his violations of the rules of Roman law were willful and malicious.

The Mode of Procedure in Trials

The following are the nine successive steps in the trial of criminal cases in the permanent courts of Rome:

1. The application to the presiding magistrate or praetor for permission to bring criminal charges against a certain person. Under Roman law there were no regular prosecutors. Private citizens preferred the charges and prosecuted the case.

2. If there was more than one accuser, a preliminary hearing was held to determine which one should prosecute the case.

3. A private preliminary hearing was held in order that the president of the court might obtain a more complete and definite knowledge of the charges.

4. The framing of the indictment or inscription by the prosecutor and his witnesses.

5. The formal presentation of the indictment to the presiding judge and the fixing of the time for the trial.

6. The beginning of the proceedings on the day appointed for the trial. The judges or jurors were summoned by heralds.



7. The impaneling of the jury or judges, which was done by placing the names of a number of citizens on tablets, depositing them in an urn, and then drawing out the number required.

8. The proceedings of the trial, which was conducted in the Forum where seats were placed for the judges. Roman cases could be conducted only during the day, from daybreak to an hour before sunset.

9. The decision of the judges who voted by ballot, using black and white stones, the white for acquittal and the black for condemnation.

While all these rules could not be applied in every case in the provinces, the provincial judges were supposed to follow them to the best of their ability. The principles of justice and equity that formed the foundations of Roman law were intended to make injustice impossible in any part of the Roman Empire. But as in modern times, the great question was not in regard to the law, but rather as to the administering of the law, which depended wholly on the character of the judges. Judges who love justice will seldom find any law a barrier to right decisions.

The Right of Appeal

Under the rule of the Caesars only Roman citizens had the right to appeal certain cases from the decision of the procurator to the emperor. Paul was able to exercise this power because he was a Roman citizen. When he said to Governor Festus, "I stand at Caesar's judgment seat, where I ought to be judged. . . . I appeal unto Caesar," the procurator of Judea was obliged to comply with the request and send Paul to Rome to go on trial before Nero. Later, when the case was reviewed before King Agrippa, Festus said: "But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him." Acts 25:10, 11, 25.

But Jesus was not a Roman citizen, and therefore the decision of Pilate in His case was final. The power of appeal is one of the greatest safeguards to justice in every land, as it exercises a constant restraining influence over the judges. Procurators always dreaded to have cases appealed to the emperor, as it cast a reflection on their ability to rule and judge. This was especially true when their decisions were reversed by the supreme judge of the Romans. The same restraining influence safeguards justice in the decisions of modern judges. A judge is justly proud of his record when none of his decisions have been reversed by a higher court. The right of appeal accounts for the difference in the treatment of Paul before Felix and Festus and that accorded Jesus in His trial before Pilate. The power of appeal was not hanging

threateningly over the head of the judge of Jesus.

Roman law provided several forms of capital punishment, the principal ones being beheading, burning, drowning, and crucifixion. The penalty for treason, the worst of all crimes under Roman law, was crucifixion, the most frightful of all punishments. Geikie says of this mode of death: "Death by the cross was the most terrible and most dreaded and shameful punishment of antiquity—a punishment, the very name of which, Cicero tells us, should never come near the thoughts, the eyes, or ears, of a Roman citizen, far less his person. It was of Eastern origin, and had been in use among the Persians and Carthaginians long before its employment in Western countries. Alexander the Great adopted it in Palestine from the Phoenicians after the defense of Tyre, which he punished by crucifying two thousand citizens

when the place surrendered. Crassus signaled its introduction into Roman use by lining the road from Capua to Rome with crucified slaves, captured in the revolt of Spartacus, and Augustus finally inaugurated its general use, by crucifying six thousand slaves at once, in Sicily, in his suppression of the war by Sextus Pompeius."—"Life of Christ," Geikie, pages 775, 776.

Of the use of the cross as an instrument of punishment among the ancients, and its meaning to Christians, Walter M. Chandler wrote: "Crucifixion; around this word gather the most frightful memories and, at the same time, the sweetest and sublimest hopes of the human race. A thorough appreciation of the trial of Jesus, it is felt, renders necessary a comparatively exhaustive treatment of the punishment in which all the horrors and illegalities of the proceedings against

(Continued on page 14)



News FLASHES

POINTED PARAGRAPHS
OF WORLD INTEREST

by W. L. Emmerson

✪ **HIGHEST ITALIAN BIRTH RATE** In 1938, Italy recorded its highest birth rate since 1931, namely 1,031,193, or 23.6 per 1,000.

✪ **NEW SOVIET CENSUS** During the latter part of January a new census was taken throughout the Soviet Union, more than 400,000 "tellers" being employed in the task. This time no questions respecting religious belief were asked.

✪ **MODERNISM DEBUNKED** "The modern man," says Dr. Wilbur Urban, Professor of Philosophy at Yale University, in "Affirmations," "is coming to see through modernism, because he is coming to see that its premises are a pure naturalism." Man today, he asserts, is rapidly realizing that he must have a full, rich, supernatural religion or nothing.

✪ **THE REAL ENEMY** "The world's real danger is not, as so many Americans are saying, from powers ultraleft or ultraright, not from Communism nor from Fascism," asserted the Reverend Frederick Grant of Union Theological Seminary, in a sermon in New York. "The real enemy, behind both those extremes, is a crass materialism that must be fought not only in Europe and Asia, but also right here in this country. Unless we realize our Christian responsibility, both freely democratic government and, more important, the Christian religion, are due for repudiation in these United States."

✪ **COLLAPSE OF MATERIALISM** "What we are witnessing today, it seems to me," writes Mr. Christopher Hollis in "Foreigners Aren't Knaves," "is not the triumph of this country or that country, the victory of this form of government and the defeat of that, but rather the breakdown of the whole attempt to organize human society apart from God. Where you date the beginning of that attempt may be disputed. It does not greatly matter. What does matter is that the attempt was confidently made, was still being made in our own day, and it has collapsed in failure. Whatever else is doubtful, it is now certain that man is not competent to manage his affairs without the aid of God. I see only hope in a return to Christianity, by which I mean a return to full acceptance of the historical and metaphysical dogmas of the Christian religion."

✪ **RESIN ROADS** In a recent issue of *Discovery*, Mr. H. Courtenay Bryson prophesies the coming of roads surfaced with synthetic resin. "The mixture will be loaded into huge tanks on wheels . . . and then extruded . . . from slotlike orifices situated as a fan in the rear of the vehicle, followed by a gigantic leveling-off knife, the shape of the camber of the road. Bright sunlight would harden the resin in twenty minutes."

✪ **LITHUANIA'S NEW PORT** Following the example of Poland, which built the port of Gdynia as a rival to Danzig, Lithuania has decided to turn the fishing village of Shventai into a port that will be independent of the Memel territory.

AS SUNSHINE causes the embryo moth to emerge from its chrysalis, so the dawn of the new day of industrial and scientific knowledge about the beginning of the nineteenth century proved to be the genial ray that brought to maturity the now commonly accepted philosophy of evolution. This phenomenon the apostle Peter foresaw nineteen hundred years ago when he wrote: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:3-6.

A history of the modern theory of evolution clearly reveals how remarkably has been fulfilled this prophecy concerning that doctrine which interprets the geological past in terms of natural changes as "all things continue" today, thereby not only denying the fact that "by the word of God the heavens were [created] of old, and the earth" also; but contradicting too, the plain statement that the "world that then was, being overflowed with water, perished" in Noah's Flood. While the theory now has almost universal acceptance, it was not until 1859 that the publishing of Darwin's book, "The Origin of Species," actually gave the pupa its wings.

Of course, the devil, since the inception of sin, has attempted to change "the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Read Romans 1:20-25. This idol worship through the ages has accomplished the deliberate purpose of obscuring from men the Creator of the world. Consequently, the early Greeks and their contemporaries came to believe, not in creation as recorded in Genesis, but rather in the spontaneous generation of matter. That is, they held that living things all over the globe originally sprang out of a dank mud puddle. In opposition to the creation story, there persisted for centuries such foolish notions as that flies and fish just happened out of the clay of the Nile, that wheat under certain circumstances generated mice, that decaying matter produced maggots and worms, and so on. Thus were spawned by Satan himself eggs that ultimately hatched into a sort of evolutionary philosophy, but without the idea of continual improvement in each succeeding generation; for at this juncture the apostate world had not yet conceived that man had developed through ascending steps from the brute creation.

This false philosophy in much the

The Evolution FAB

Its Pagan Origin and Recent History

How It Captured the Imagination of the World

The False Philosophy That Is Wrecking Civilization

An Important Sign of the Times

★ by ASHLEY G. EMMER ★



same form lived on for two thousand years,—in fact until the time of Count de Buffon (1707-1788), Lamarck (1744-1829), and Charles Darwin (1809-1882). The French count, however, taking advantage of Linnaeus's (1707-1778) classification of plants and animals, and also of the large number of fossils discovered in various sections of Europe, "improved" upon the old heathen concept. He catalogued into seven distinct periods plants and animals according to their complexity of structure. During these epochs, the Frenchman said, there occurred a gradual evolution from lower to higher forms of life. This continual improvement he attributed to environmental influences which created characteristics that were transmitted from one generation to the next.

Lamarck and many others held with Buffon's ideas. Most of these men also clung to the old-fashioned idea of spontaneous generation as an explanation of the appearance of primeval life. Then came Sir Charles Lyell (1797-1875). Besides denying the flood catastrophe and maintaining that new species of life developed through the immense geological

ages represented by fossils found in the strata, Lyell further declared that the changes represented in the geological layers took place in much the same way as the quiet processes of nature now occur. But, be it noted, neither he nor his contemporaries told the world *how* the gradual evolution of the plants and animals took place from aeon to aeon.

"Natural Selection"

This flight of fancy was reserved for Charles Darwin himself. At the very time that the crude philosophies of the ancient world were slowly metamorphosing under the musty cocoon of nineteenth-century science, Darwin proposed the "natural selection" of species as the means whereby evolution of life was accomplished. He claimed that in all epochs the "struggle for existence" eliminated the weaker of the species in plants and animals, and that in this fight for life those individuals best equipped to survive transmitted their acquired characteristics and peculiarities to their posterity. Thus in "The Origin of Species" in 1859 did Darwin attempt to trace the



The stultifying doctrine that man is but an advanced animal has captured well-nigh all the world's educational systems.

KADEL AND HERBERT

genesis of man from the one-celled organism of the very dim past.

This explanation as to *how* life changed from species to species caused the new theory of evolution to burst its outgrown shell, for the idea of "natural selection" appealed to the imagination of the age. Thus having emerged in the warmth of a benevolent era, the anticreation philosophy now spread, took wings to all countries, and soon found for itself a place in the sun of nineteenth-century thought.

A self-sufficient generation was responsible for the success of the fallacy. The era of knowledge had brought men to accept a mechanistic, rationalistic view of the universe. Every phase of existence was now being interpreted in terms of the machine. As Sir James Jeans has said of the early nineteenth century, "It was the age of the engineer-scientist, whose primary ambition was to make mechanical models of the whole of nature."

Men were confident that the golden age had dawned, and that society was evolving toward a Utopian peak, thanks to the machine. And also, because the

age of invention had revealed through more powerful telescopes a universe of such tremendous proportions, men were now inclined to feel far removed from a God who, according to the Bible, maintains a controlling hand over nature.

This pseudoscientific attitude toward life in general constituted for philosophers of the day the colored spectacles that lent the new bug, evolution, a rosy hue. Thus, as F. D. Nichol has observed, "The increasing scientific discoveries, and, as the nineteenth century came on, the increasing number of inventions, all lent strong support to the idea of constant progress and enlargement of mankind in this present world." And as J. B. Bury of Cambridge University, quoted by the same writer in his "Answer to Modern Religious Thinking," remarks with reference to the whole concept of evolution, "It harmonized with the notion of 'development' which had become current both in natural science and in metaphysics. Socialists and other political reformers appealed to it as a gospel."

However, while science has since undermined every premise upon which the

theory of evolution is based, yet the effects of those ideas Darwin helped release in 1859 are still with us. They have landed on the hallowed ground of religion with as little ceremony as a swarm of locusts on a field of corn, and with as devastating an effect. For "from this point onward," to quote Mr. Nichol once more, "a challenge to the Bible and to all things of the supernatural realm began in dead earnest."

Existence "Only a Matter of Chance"

Erasmus Darwin, grandfather of Charles, had revealed the fruit of his evolutionary religion in the statement, "As for the being of God, the existence of a soul, a world to come, who can know anything about them? Depend upon it, . . . these are only the bugbears by which men of sense govern fools; nothing is real that is not an object of sense." Since his day an increasing number of professors espousing the theory of evolution declaim in practically every college in every land, "Evolution is an established fact, and one quite indispensable to the biologist." They advise their students, "It goes without saying, then, that you will have to eradicate from your minds all notions contradictory to evolution, particularly the Babylonian myth of creation embodied in the Bible." They reduce all behavior to the result of chemical processes in the human body, defining human existence as "the play of blind forces and as only a matter of chance." Conscience is said to be "nothing more than the product of group opinion." And as for codes of conduct, why, "the world today has no true code of morals and must look to science alone to supply one," so the disciples of Darwin say.

So because modern philosophy has reduced man made in the image of God to nothing more than a "chaos of sensations and instincts checking and counter-checking one another in endlessly shifting patterns," we find ourselves today in a society that is rapidly going to pieces, morally speaking. Moreover, a generation of scoffers having been produced, many sneeringly inquire, "Where is the promise of His coming?" The nineteenth-century theory of uniformity has led men to affirm, "All things continue as they were from the beginning." These multitudes of unbelievers are a sign of "the last days," Peter warns.

God's truth endures. Evolution and all other false theories, like the insects—

"But flutter through life's little day
In Fortune's varying colors drest:
Brushed by the hand of rough Mischance,
Or chilled by Age, their airy dance
They leave, in dust to rest."

But the Christian knows, by the same tokens that the rise and fall of evolution in these last days has been so accurately

(Continued on page 14)

HAVE you ever had the experience, when scanning through your morning newspaper, of suddenly noticing an advertisement where the opposite meaning than the one intended resulted, merely because of the inadvertent insertion, or deletion, of a punctuation mark? Of course you have. Quite often periodicals reprint these mistakes in their joke columns.

I recall having read some time ago in the *Wall Street Journal* that in the year 1847-48 potatoes formed the sole food of the Irish peasantry.

A pupil thus transcribed it: "In the year 1847, 48 potatoes formed the sole food of the Irish peasantry."

We smile when we read such items. In Russia, however, many years ago, a prisoner's life was saved by a punctuation mark.

The czarina, wife of Alexander III, happened to notice a document on her husband's desk regarding a political prisoner. On the margin the emperor had written: "Pardon impossible, to be sent to Siberia."

The czarina took the pen and, striking out the comma and putting in another, made the endorsement to read: "Pardon, impossible to be sent to Siberia."

The czar allowed it to remain.

A Comma That Cost \$2,000,000

Robert Ripley, famous cartoonist, once said that a misplaced comma cost the United States Government \$2,000,000. Ripley described the incident as follows: "A clerk in Congress, instead of writing 'All foreign fruit-plants are free from duty,' wrote 'All foreign fruit, plants are free from duty.'

"It was impossible to change this mistake until a new session of Congress met."

Even in the world's greatest book, the Bible, a few commas have been misplaced by the translators. At the time the Bible was originally written, the use of commas and many of the marks of punctuation we use today were unknown to the penmen who wrote its sacred pages. Naturally, in translating such a prodigious work, a few commas were misplaced; for example, "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed." Acts 19:12. The omission of the comma after the word "sick" changes the meaning entirely. However, we know aprons or handkerchiefs are incapable of being sick.

Another instance where a comma has been misplaced by the translators is found in Luke 23:43: "Verily I say unto thee, Today shalt thou be with Me in paradise." In this text Christ was speak-



Verily I say unto thee today, Thou shalt be with Me in paradise.

MISPLACED

Commas

DONALD W.
M c K A Y

*Why Some
Bible Texts Are Misunderstood*

ing to the penitent thief on the cross who had faith in the saving power of Jesus and believed in the resurrection of the dead.

When Christ uttered these words He knew that the thief could not be in paradise that very day. Although many churches teach that at death people go directly to heaven, the Bible teaches that death is but a sleep until the great resurrection day when Christ will call His children from their dusty graves. He said to His disciples: "Marvel not at this: for 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." John 5:28, 29.

The dead are not yet in heaven, nor

are they in hell. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," states the Scripture. Ecclesiastes 9:10.

But Jesus has also given us the glorious promise: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

As Christ came literally the first time, so will He come literally the second time. The Bible gives specific evidence to support this natural conclusion. After Christ ascended, two heavenly messengers proclaimed to the disciples: "This same Je-

sus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"Every eye shall see Him," proclaimed the apostle John from his prison on the Isle of Patmos, some nineteen hundred years ago.

Paul said, "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." 1 Thessalonians 4:16, 17.

These and many other texts in the Bible show that Christ, as He hung on Calvary's cross, understood that the myriads of this earth's population since the creation, living and dead, would not receive their eternal sentence until the great day of judgment. If everybody went directly to heaven or hell at death, then there would be no need for a resurrection.

But Jesus did not promise to meet the thief in paradise that day because He did not go to heaven that day Himself. On the Sunday following His death, Jesus informed Mary, at the sepulcher, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17.

From this we can readily see that Christ did not infer to the thief that even He, Christ, was going to paradise on the crucifixion day.

A Promise Given in Extremity

Before promising salvation to the thief, Jesus had been mocked; His enemies vented their rage upon Him as He hung upon the cross. He must have felt that all earthly friends had forsaken Him.

Suddenly to Jesus in His agony, as He hung bleeding on Calvary's cross, there came one gleam of comfort. It was the prayer of the penitent thief. Hope was mingled with anguish in the voice of the thief as he cast himself upon the dying Saviour. "Lord, remember me," he cried, "when Thou comest into Thy kingdom."

In a voice soft and melodious and full of compassion Jesus answered, Verily I say unto thee today, Thou shalt be with Me in paradise.

The thief did not die that day. John describes the event thus: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they

came to Jesus, and saw that He was dead already, they brake not His legs." John 19:31-33.

Because of the approach of sundown on Friday, the beginning of the holy Sabbath, it was necessary to break the legs of the two thieves who had not yet died, for it was against the law of the Jews to keep a criminal on the cross on the Sabbath day.



"That I May Win Christ"

by

MEADE MACGUIRE

OFTEN I am reminded of the principle that forms the basis of true Christianity as contrasted with the basic principle of all other religions. In the "History of Christian Missions in China" the author sums up his discussion of Buddhism with this significant statement: "Buddhism gives as its motive for conduct, not love for God, but the desire for one's own salvation."

It is a startling fact that Christians are in great danger of unconsciously cherishing this principle of heathenism. There is danger of thinking of Christ exclusively as a Saviour. The scripture says: "Thou shalt call His name JESUS: for He shall save His people from their sins." But when salvation is discussed, it appears that many are not thinking so much about being saved from their sins, as of being saved from the penalty of their sins. They want to escape eternal punishment. To them the goal of salvation is merely a place. They think more of what they desire to be saved to at the end of life, than of what Christ desires to save them from at the present moment.

A careful analysis of this attitude shows that such persons merely make Christ a "means to an end," and their religion is entirely self-centered, like that of the Buddhists. True Christianity makes Christ the center. We long to know Christ, not for what we can get from Him, but for what He is. The apostle Paul said, "I have suffered the loss of all things, . . . that I may win Christ." Philipians 3:8. He longed to "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Verse 10. He did not choose Christ in order to escape loss and suffering; but he chose loss and suffering that he might know Christ better. To know Christ definitely and really results in a transformation of nature, a restoration of the divine image in the soul. This is the true goal of salvation. Jesus saves His people from their sins to His obedience, His purity, and holiness. Thus they are witnesses for Him among men, and develop characters that fit them for an eternity with Him.

"According to the custom, they broke the legs of the criminals after they had taken them down from the cross, and let them lie upon the ground until the Sabbath was past. After the Sabbath was past, undoubtedly these two thieves were again tied on their crosses, and left for several days before death came."

How then, should the text, "Verily I say unto thee today shalt thou be with Me in paradise," be punctuated? The comma should follow the word "today" instead of preceding it, as the translators punctuated it. The sentence then reads: "Verily I say unto thee today, shalt thou be with Me in paradise." Jesus meant that on that very day, as the thief hung on the cross, the assurance was given for salvation.

Dear reader, like the thief on the cross, please come today, this very day, to the humble Nazarene and accept His promise of salvation. He will not fail you. Open wide the portals of your heart to Him daily. Give Him the key to your heart, and He will abide with you. Let the blessed Saviour into your life, and let Him come in to stay. He will promise you this very day if you give yourself wholeheartedly to Him: "Thou shalt be with Me in paradise."

Living Without God

(Continued from page 5)

There is much confused and distorted thinking regarding the need of salvation. We must let God tell us what we need to be saved from. Many people think that what they need most is to be saved from the sins of others. The Jews of Christ's day wanted very much to be saved from the sins of the Romans; the workingmen of today want to be saved from the sins of the capitalists. The average individual likes to be told that his lack of prosperity is not his own fault but that he has been kept down by enemies or by some adverse combination of circumstances which did not allow him a fair chance.

But what every individual needs to know is that his greatest need is to be saved from himself; that the sins he needs salvation from are his own sins, and that unless his own sinful nature is changed by the grace of God, any other salvation will in the end amount to nothing.

As eternity surpasses time, and as heaven surpasses earth, so does every individual's need of God surpass the material and temporal needs of which he is usually most conscious. Hence it is that the name of Him whom God has given to be the Saviour of mankind is Immanuel, meaning "God with us."

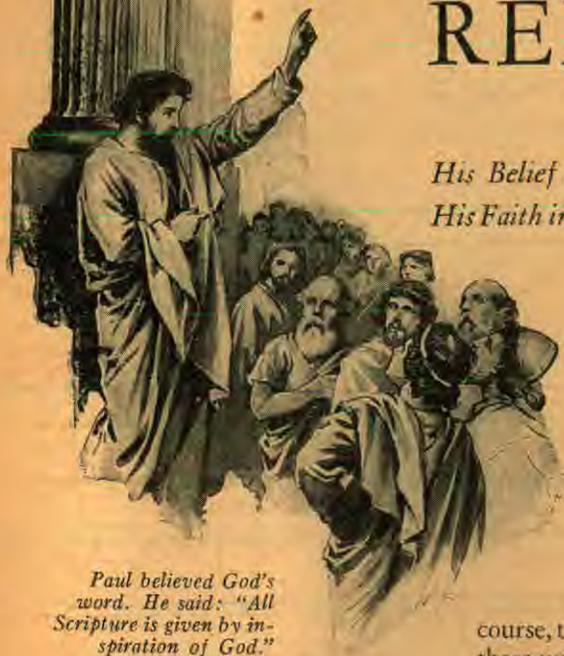
PRAYER is the key of the day and the lock of the night.—Brooks.

Paul's

RELIGION

*His Belief in the Old Testament
His Faith in the Second Advent of Christ*

by
HENRY F.
BROWN



Paul believed God's word. He said: "All Scripture is given by inspiration of God."

IN THE camp meetings of the past generation people used to sing, "It was good enough for Paul; it was good enough for Silas; it's the old-time religion, and it's good enough for me."

There is truth in that old camp meeting hymn. Certainly in Paul's writings we find the fundamentals of the Christian faith. Moreover, he wrote confidently: "Be ye followers of me, even as I also am of Christ." 1 Corinthians 11:1.

But his boldest statement, which he makes with great conviction is: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Philippians 4:9. Why could Paul so confidently offer himself as an example of life, doctrine, and practice? He tells us the source of his inspiration. His message came not through priest, prophet, or apostle, but through direct revelation. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11, 12.

So we can follow his footsteps with all confidence, knowing that he has carefully walked in the course traced out by the Lord. We are simply following Jesus' instruction as He clarified it in further revelation to Paul, His mouth-piece to the Gentiles. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Acts 26:16.

Let us first examine Paul's attitude toward the Old Testament. Every reference he makes to the Scriptures is, of

course, to the Old Testament. In his time there was probably not a word written of the New Testament until he himself began to write his brief letters to the small groups of believers. Paul had confidence in the Old Testament. He refers to it as to the fount of all authority. He tells Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:15-17. Quite evidently Paul held that the Old Testament Scriptures would continue in authority to the very end of time, for he says: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

We discover, too, that the apostle was an ardent adventist, for he was "looking for that blessed hope, and the glorious appearing of the great God and our

Saviour Jesus Christ." Titus 2:13. This he calls "the hope of Israel" (Acts 28:20), for which he was persecuted. Paul taught plainly the second coming of Christ. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. "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." 1 Thessalonians 4:16. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4.

It is interesting to know that Paul raised up adventist churches all through Asia Minor. He writes to them, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Corinthians 1:7. He reminds them that they had turned from idols to serve the living and true God "and to wait for His Son from heaven." 1 Thessalonians 1:10. One might have traveled throughout the Roman Empire about the year 50 A. D. and have heard the mention of one Paulus and his preaching. The village wags might have been heard gossiping about "those adventists." This might well be, as Paul in his recorded sermons and in his letters mentions the second advent seventy-eight times.

Children of Light or of Darkness?

Paul taught the signs of the times so that believers might know when Jesus would return. Here let it be said parenthetically that prophecies lack perspective. A true prophet speaks as he is "moved by the Holy Ghost" (2 Peter 1:21), but he himself does not at times comprehend what he has enunciated. He must study his own revelations, as well as those of other prophets. 1 Peter 1:11. So to the Thessalonians Paul wrote: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night: For when they shall say, Peace and safety; then sudden destruc-

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- The Broken Alabaster Box Benjamin Maxson

The Two COVENANTS

by C. G. BELLAH



tion cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5:1-6. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thessalonians 3:1-5.

Apostasy Predicted

Paul made the doctrine of Jesus' return so prominent in his preaching that the believers began to believe Jesus would return in their day. So Paul had to write a corrective letter revealing more of the future. He warned them of the coming apostasy and of the development of the man of sin. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8. Nevertheless, he did tell them the time was short. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans 13:11-14. "But this I say, brethren, the time is short." 1 Corinthians 7:29. He assured them: "For yet a little while, and he that shall come will come, and will not tarry." Hebrews 10:37.

The expectation of the second coming of Christ was the basis for his appeal to his churches to live godly lives. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

He appealed to this grand event as a reason why they should be faithful in their church duties. "Not forsaking the

(Continued on page 14)

THERE are two principal covenants spoken of in the Bible—the first covenant and the second covenant; the old covenant and the new covenant. Many covenants are mentioned, but only two are designated as the first and the second, the old and the new. Jeremiah 31:31-33. Hebrews 8:6-8. The old covenant was dedicated by the blood of lambs. The new covenant was ratified by the blood of the Lamb. The old was made with ancient Israel. The new was made for all Israel.

The old covenant was a temporary compact. The new covenant is a perpetual contract. The old covenant was a national agreement and was made with the people collectively. The new covenant is an individual arrangement and is made with persons individually.

The old covenant was based on man's

promises to God, the new covenant on God's promises to man. In the old covenant man promised and failed. In the new covenant God promises and never fails.

The old was a covenant of works, but the new is a covenant of grace. Under the old covenant the people said, "We will do all." Under the new covenant God says, "I will do all." The "I will" of God is always better than the "We will" of the people. Under the old covenant the people endeavored to make themselves righteous. Under the new covenant God promises to make His people righteous.

The old covenant failed because the people failed. The new covenant will not fail because God cannot fail. The old covenant was to teach ancient Israel their weakness. The new covenant is to teach modern Israel His strength. The weakness of the old covenant was in the feebleness of puny man. The strength of the new covenant is in the might of a potent God.

Under the old covenant the law of God was written on tables of stone. Exodus 24:12. Under the new covenant the law of God is written in the heart. Hebrews 8:10.

Under the old covenant God wrote the law *for* His people. Under the new covenant He writes the law *in* His people. One writing is on stone, and the other is in the heart. The old covenant was about outward rules. The new covenant is about inward regulations.

Under the old covenant the law was kept in the sacred ark. Under the new covenant the law is kept in the sanctified heart.

"If that first covenant had been faultless, then should no place have been sought for the second." Hebrews 8:7. But because the first was not faultless, there was a place sought for the second. In reality the old covenant is the newest, and the new covenant is the oldest. The old covenant dates only from Mount Sinai. The new covenant dates from the very foundation of the world. None were ever saved under the old covenant, for none ever met its requirements. None will ever be lost under the new covenant, who desire to be saved, for God meets the requirements. Let us get out of the old covenant and into the new covenant. Then the Lord will keep His law within our hearts.



ASSURANCE

EUGENE ROWELL

SCHOOLED Science, keen of thought and
amply wise

In charted depths of astronomic lore,
Peered through his lens gigantic to explore

Yet greater gulfs of mystery in the skies.

"Through what unknown millenniums of
light,"

He mused, "these vagrant rays I see tonight
Have traveled from a star!

I doubt if there could be a God to go
And make, or guide, or will, or be, or
know—

So desolately far!"

Faith looked with but her own unclouded
eye,

In twilight's meditative, worship hour,
To read God's love and Fatherhood and
power

Star-written in His bible of the sky.
She saw each page in deathless glory shine,
With constellated splendors, line on line,
A message sweetly clear.

She knelt; and, gazing on the farthest star,
She smiled, "How close the heights of
heaven are!

How comfortingly near!"

The Flight of Time

(Continued from page 3)

and toes, part of potters' clay and part of iron, the kingdom shall be divided; but 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.

"And whereas thou sawest 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 is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:38-44.

The four world empires arose in their predicted order: Babylon, Medo-Persia, Greece, and Rome.

When Rome's hour of judgment came, its far-flung empire was divided among the ten triumphant tribes of invading barbarians.

And those divisions have remained. Centuries have come and gone, and they are still with us. Strong, ambitious men have arisen and sought to weld the iron and the clay together, but they have failed. Conquest, intermarriage, alliances, leagues—all have been tried in vain.

Charlemagne made the attempt, and Charles V, Louis XIV, Napoleon, the kaiser—and today we regard them all as the great failures of history. They defied the decree of the Almighty, and their plans came to nought. One found his way to St. Helena, another to Doorn.

For fifteen hundred years the nations of Europe have been as disunited as so many broken pieces of pottery, or as hammer heads in a puddle of clay.

"They shall not cleave one to another," said the Lord.

They have not cleaved.

They will not cleave.

No matter what visions of world dominion may pass before the eyes of some modern leader of men as he looks out from his lofty eyrie in the Alps, no matter how many men and guns and planes he may muster to achieve his purposes, his plans will fail, his battle be lost.

For a time he may seem to win; his success may be such that we may even be tempted to doubt the fulfillment of the prophecy.

But just then we shall see the "heavenly watchers" move into action.

"Thus far and no farther," will they cry. "Here shall thy proud deeds be stayed."

Let us trust God and believe His promises.

Righteousness will triumph; truth will prevail.

Tyranny will be overthrown and all the powers of darkness go down in everlasting defeat.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Daniel 7:27.

God's word will not fail.

"The dream is certain, and the interpretation thereof sure." Daniel 2:45.

Roman Law

(Continued from page 7)

Him culminated. . . . Crucifixion was practiced by the ancient Egyptians, Persians, Germans, Assyrians, Greeks, and Romans. The Romans employed this form of punishment on a colossal scale. The Roman general Varus crucified 2,000 Jews in one day at the gates of Jerusalem. The close of the war with Spartacus, the gladiator, witnessed the crucifixion of 10,000 slaves between Capua and Rome. . . . Only the vilest criminals, among free men, such as were guilty of robbery, piracy, assassination, perjury, sedition, treason, and desertion from the army, met death in this way. The *ius civitatis* protected Roman citizens against this punishment."—*The Trial of Jesus*, vol. 2, pp. 54, 55.

In describing his love for Christ, the apostle Paul said that he longed to know "the fellowship of His sufferings" and be "made conformable unto His death." Philippians 3:10. "I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died," is the Weymouth translation. But because Paul was a Roman citizen, the privilege of being crucified and thus suffering the same death as his Master was denied him. He was beheaded, which was a punishment meted out to Roman citizens. Tradition tells us that when Peter was about to be crucified, he declared that because of his denial of Jesus he was not worthy to suffer the same death, and at his request he was crucified head downward. The love of

SIGNS OF THE TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

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the early Christians for their divine Lord should put most modern believers to shame.

The Evolution Fable

(Continued from page 9)

predicted, that "the heavens and the earth, which are now, by the same word [that made them] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

Evolutionists may claim that the world is growing better, that things will continue for millions of years more, as it is supposed they have already done. Nevertheless, "the day of the Lord will come as a thief in the night," we are told. Then those who have refused to reject a false theory will perish with it as a moth before a flame; for on the day of Christ's appearing "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

However, the one who heeds the last gospel message (Matthew 24:14) which today in the face of apostasy proclaims, "Fear God, and give glory to Him; for the hour of His judgment is come," will worship the One "that made heaven, and earth, and the sea, and the fountains of waters." Read Revelation 14:6, 7. Such a one may with confidence, "according to His promise," even now "look for new heavens and a new earth, wherein dwell eth righteousness." 2 Peter 3:13.

Paul's Religion

(Continued from page 15)

assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Timothy 6:14.

And this fact of Jesus' return was to be the motive of their firmness for the gospel. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and

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by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled." 2 Thessalonians 2:1, 2. As they partook of the Lord's Supper, it was to point them forward to the return of Jesus. 1 Corinthians 11:26. Their watchword was "The Lord is at hand." Philippians 4:5.

The coming of Christ was the foundation of the personal hope of each Christian. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6. It was to keep them "sincere and without offense till the day of Christ." Verse 10. He taught them that they would appear with Christ in glory when He should come. Colossians 3:4. In the meanwhile they were to have their conversation in heaven, whence they looked also for the Saviour. Philippians 3:20.

He told his churches they were patiently to wait for Christ. 2 Thessalonians 3:5. He knew it would not be long, because all creation was groaning for the deliverance that would come with Christ's appearance. Romans 8:19, 22, 23.

Yes, Paul was an adventist. His few short writings mention the coming of Christ seventy-eight times. It was the incentive he offered his converts for daily Christian living. It was the goal toward which he steered his bark, as we shall see in the next article.

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TWO-MINUTE
MESSAGE

Comfortable Words

by INEZ BRASIER

THIS morning, during the quiet hour with the Father, I read these words from the pages of the Good Book: "And the Lord answered the angel that talked with me with good words and comfortable words." I had read them before, but this time they spoke to my heart in blessing.

The New Century Dictionary defines "comfortable" as "affording consolation; . . . attended with comfort or ease of mind or body," with the underlying root meaning of "altogether strong." How like the "God of all comfort," the One altogether strong to speak words which bring ease of mind and heart!

"Fear thou not; for I am with thee." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah 41:10, 13. We need not worry, we need not be weighed down and utterly perplexed over the cares that crowd upon us. "I will help thee." What joy to know that with Him there may be the peace and serenity of soul that the turmoils of life cannot touch, to know that He will carry the load if we but let Him! There should be no anxious concern over the physical necessities of life, for our Father knows our lack and will supply it from His abundant store. Can we not trust Him, and with our hands in His let Him lead? "I will guide thee," is the sure promise.

"Be not dismayed," He counsels us. He who "fainteth not, neither is weary" says to us, "I am thy God." With Him is refuge from the storms of these

last days, from the fears which surely are undermining the very foundations of life. There is no place of security anywhere on this old earth, but with Him is a safe retreat from elements of evil about us.

"I will uphold thee with the right hand of My righteousness." "The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us." "Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow." "Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died." "Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust."

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Comfortable words are these! How they ease the heart and bring peace to the troubled soul! Shall we not make them a fortress where we shall be at rest with the One who is altogether strong?