

SIGNS OF THE TIMES

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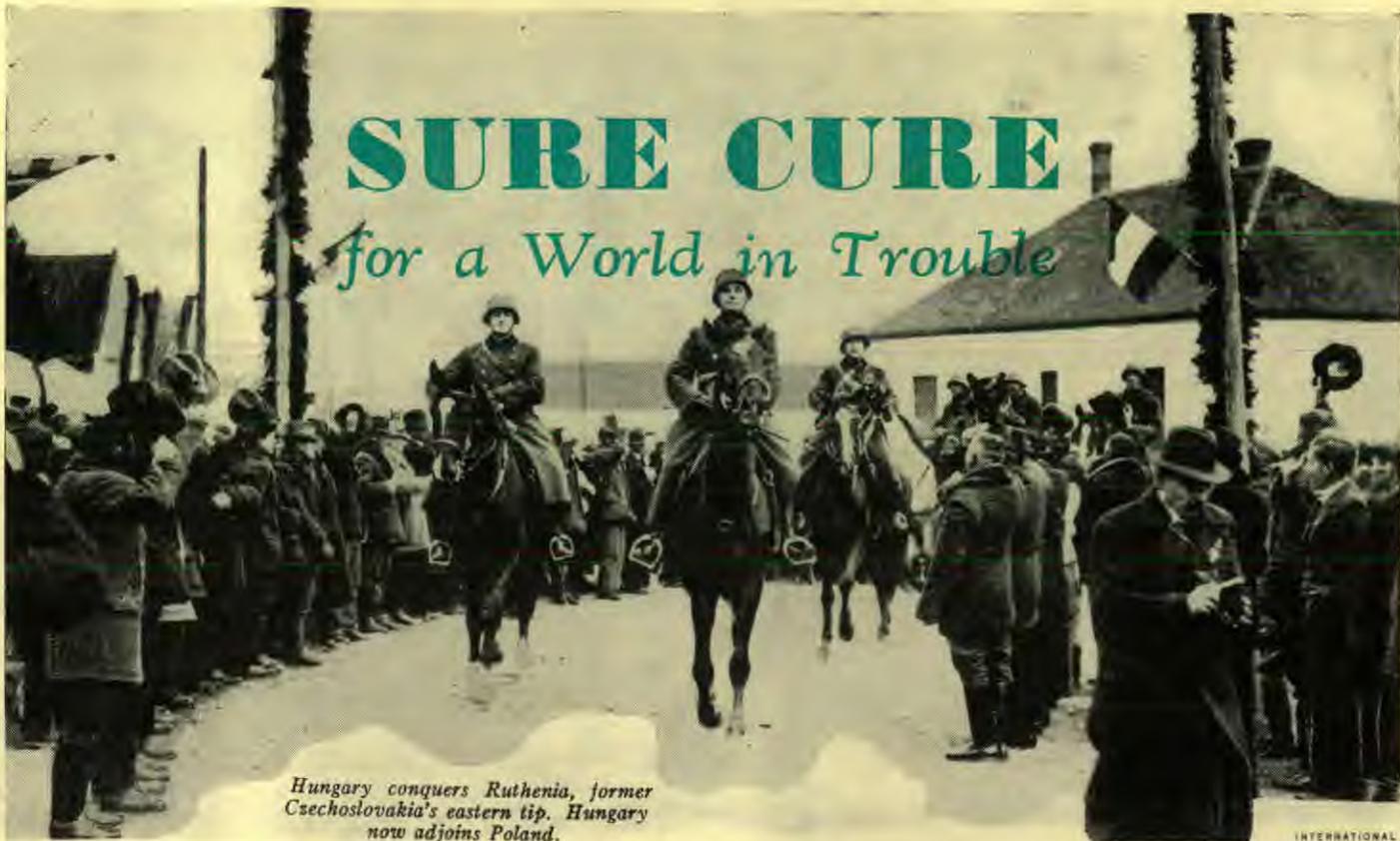
Vol. 66, No. 18

**SURE CURE FOR A WORLD IN TROUBLE
THE RESCUE SHIP NEARING HOME**

May 2, 1939

SURE CURE

for a World in Trouble



Hungary conquers Ruthenia, former Czechoslovakia's eastern tip. Hungary now adjoins Poland.

INTERNATIONAL

IT IS scarcely necessary to remind the readers of this magazine that we find ourselves today in a most singular world. Perhaps never before in the annals of human history has the world been in the condition it is in at the present time. History records strange experiences through which this planet has passed in days of yore. There have been diseases, plagues, wars, famines, pestilences, cyclones, tidal waves, distrust among nations, jealousy, envy, homicides, fratricides, and other conditions similar to what we now face.

We read in sacred history that in the days of Asa, king of Judah, "there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city." 2 Chronicles 15:5, 6.

The above quotation reads like current literature. Nevertheless, we now face problems and conditions that have never before been experienced.

The world has never been as diminutive as it now is. The thousands of miles of oceans, seas, and rivers, which formerly separated hemispheres by weeks and months, are practically eliminated. We hear the same thing at the same time on both sides of the world. By means of the radio and other modes of communication, we make contacts with extreme north and most remote south. We may even converse from pole to pole. Nations are so closely allied that one is reminded of the relationships of the human

God's Answer to Our Fears

FREDERICK C. GILBERT

body; when one part is touched, the whole body may be affected. A most peculiar sensitiveness has taken possession of the nations. Language may now convey meanings that were unthought of decades ago. Human rights are invaded so quickly that multitudes of men and women who feel secure when they retire at night as free peoples awaken the next morning to discover that they are subjects of another government.

The world has never been as fully discovered since the days of the Noachian Deluge as it is at the present time. There are no more continents to explore. Strange and barren islands have become

station stops for travel. We can converse with the most out-of-the-way-places of earth. We may dive down to the depths of the sea; we may scale heights far above the highest mountain peaks.

The World Filled With Fear

Yet despite all the advantages that have come to us in our day, with the constantly added facilities, which should tend to make life more enjoyable and livable, the world today is filled with trouble, with war and war preparations, and with a most singular attitude of fear. Men and women in all walks of life are afflicted with dread of the future. There seems to be a foreboding among the great and the small, the rich and the poor, the scholar and the illiterate. One outstanding publicist has written an article entitled "What Are We Afraid Of?" He says:

"A reader in Iowa writes: 'A questionnaire was recently sent to the student body of a college, asking them to indicate any subjects upon which they would wish the visiting preachers to speak. A large majority of the students replied: "Let them tell us how to conquer fear!" What is the matter with us when our young people are so afraid! What are



we afraid of, anyway? Have we lost our nerve?"

"The world is in the grip of a white-faced fear, which seems to have seized all classes of people in its clutch—the educated and the ignorant, the old and the young. One of the surprising facts of modern life is that the safest and most comfortable civilization the world has ever known is the victim of a nervous, imaginative, foreboding fear. It is as if a swarm of fears had been let loose upon us, like the plagues of Egypt, tormenting us with all sorts of terrors.

"A famous editor listed five major fears in our generation, but he might have made it five thousand. Our fears are of many kinds—fear of ourselves, fear of others; fears of the present, of the future, of sickness, of poverty, of death; fear of life itself—fears without reason and without end. Fear is the greatest enemy of man, making a race of creepers, cringers, and cowards, when we ought to walk erect."—*Denver News*.

That a time would come in this world when a general fear would take possession of earth's inhabitants was plainly forecast by our Lord Himself as a sign of the approach of His second coming in glory. In those days, He said, there would be world-wide "distress" and "perplexity," "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26.

Today statesmen, diplomats, men of letters, journalists, orators—all unite in declaring that such a state of fear is taking possession of men in all lands.

Is such a state of mind always to continue? Is this attitude to be the future heritage of the nations? Are the rank and file of peoples always to hear of renewed calls for increased budgets, added taxes, greater poverty, more unemployment? Is there no permanent remedy?

The Lord of heaven and earth has foretold with the utmost certainty that such conditions shall not always exist. To those who love the Saviour and who devoutly follow Him, He says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

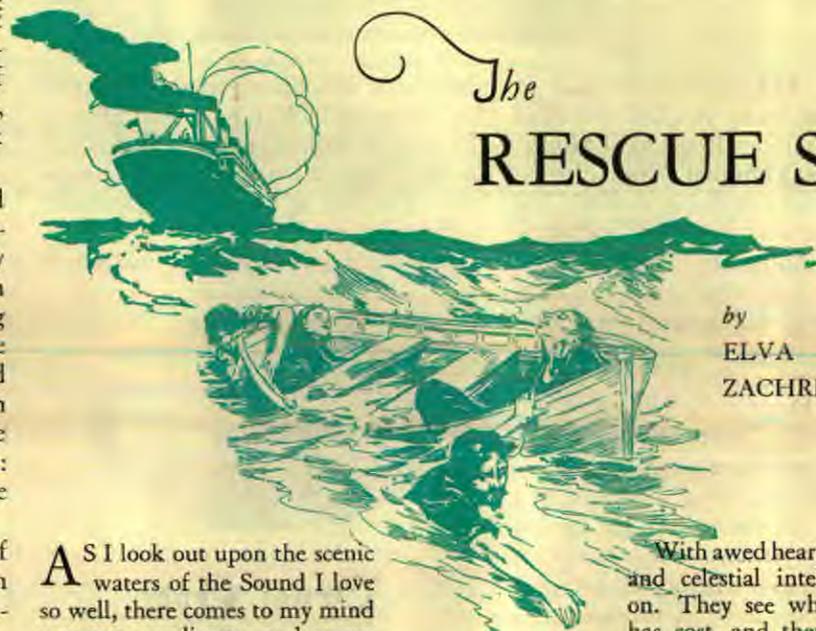
The words, "Fear not," from the Master's lips are a source of comfort and encouragement to those who may be affected by forebodings and fears. When the Saviour was on earth, He repeatedly told His disciples to "fear not." It was His personal presence that drove from their breasts all inclination to doubt and to fear. When walking the waters of the Sea of Galilee or when calming the tempestuous storm in the small wave-tossed boat, it was the quieting word of the Son of God, "It is I; be not afraid," that banished the sensation of fear that well-nigh overwhelmed them.

It is at His return in power and great glory, according to His gracious promise, "I will come again," that the pall of dread and fear shall forever be banished from the hearts of those who have placed their trust and confidence in Him.

The gospel prophet Isaiah voices the comforting assurance of the time when fear will forever be banished from the earth and from the lives of all "who through fear of death were all their lifetime subject to bondage," in the following words of triumph and victory: "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and

the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:7-9.

There is a sure cure for a world in trouble. This permanent remedy will be brought about by the personal return of our Lord and Saviour. May that day hasten when the opening heavens shall reveal the Son of God coming in all His glory. Then death and sorrow and every cause of fear shall be destroyed forever.



The RESCUE SHIP

by
ELVA
ZACHRISON

AS I look out upon the scenic waters of the Sound I love so well, there comes to my mind a recent sea disaster and rescue—dramatic and gripping in every detail, and the storm that is mightily stirring the waters today makes me think of the anxious hours those survivors spent on the life buoys, tossing on the waves. Darkness overtook them, and still they drifted. Lost? Perhaps.

At long last a rescue ship approaches. Some of the ten survivors swim rapidly toward the bow light—calling, calling, calling. Will the crew hear? Will they see? Yes, thank God, the cry is heard, and they are all rescued.

Great is the joy of the waiting multitudes as the rescue ship comes home. The lost are found, and saved. Every agency and facility is placed at their service.

I think of another ship, and another disaster. And, thank God, another rescue too—a rescue program that is large enough to include each individual, and to land him safe on the shores of the glory land.

The inhabitants of other worlds are even now looking forward with expectancy to the time when the rescue ship from earth will reach home. No other project so grips the hearts and the interest of all the universe as does the saving of this lost world. No other plan of God reveals the depth of His love as does the plan of salvation. No other act of God shows forth His power as does the redemption of a human soul.

With awed hearts other worlds and celestial intelligences look on. They see what our rescue has cost, and they will join in the universal rejoicing when we all come home, saved, eternally saved.

What the world needs today is not more highly inflated life buoys. The life buoys are only temporary. They were not made to effect a rescue, only to enable the survivors to keep afloat.

All the theories of the so-called cure-alls of the world's ills are like suggestions for a better grade of life preservers, or better swimming methods, when the supreme need is for a rescue ship.

Nothing saves except the gospel of Jesus. Wealth, power, education, skill, cannot save. Nor is there anything we can do to merit salvation. The rescue ship is already completely outfitted. Nothing a lost survivor has would benefit the ship, anyway. Salvation, as far as God is concerned, is complete. There is nothing left for us to do but to accept the provision so freely and lovingly made for our rescue.

Suffering humanity, why will ye die? Accept salvation and live. Perishing souls out on the waves of economic, political, and social unrest, let the rescue ship from heaven pick you up. The rescue ship is out looking for you today. If you know you are lost, you will as surely be saved. All you need to do is to call. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21.



There Is Hope!

by
J. W. CHRISTIAN

Another Cheering Message
for the Depressed

IT HAPPENED in one of the many two-bed wards of a famous Rochester (Minnesota) hospital. The entire experience was so simple, so natural; but is not such the way in which God often chooses to perform His wonders?

I was making my regular pastoral visits among the sick, calling upon those who made no profession of religion as well as upon those who found in Christ their "all in all." During the course of the afternoon I talked with Mrs. Jordan, a noble Christian woman who was rapidly recovering from a serious operation. With strong courage in God and her physician's assurance of an early return to her home, she had been finding comfort in bringing cheer to neighboring patients.

In the course of our visit, she mentioned a conversation with another woman, which had taken place only that morning. This woman, whom we shall call Mrs. Brown, had accompanied her husband to Rochester in his quest for health. The two women had enjoyed many pleasant visits during the past few days; but that morning Mrs. Brown had brought the sad word her husband's physician had given them. Mrs. Jordan had done her best to comfort her new-found friends, but their grief was sore indeed. Having done her best, she urged me to be sure to see the Browns immediately, as they planned to leave the hospital the following morning.

In a few moments I was standing in the hall outside Mr. Brown's room. His wife met me at the door, and the mere mention of Mrs. Jordan's name brought an invitation to enter.

I found Mr. and Mrs. Brown to be cultured and apparently prosperous people; but there was sadness in their voices and a look of despair on

their faces. Mr. Brown frankly described his career, and told how he had allowed the cares of business to postpone his visit to the Clinic for a thorough examination. Finding it physically impossible to delay longer, he had come to Rochester hoping that his condition was not as

bad as it seemed. He had fully expected to return to his business activities within a week at most.

But now the whole situation was changed! He had taken every test prescribed, including a series of X-ray pictures. After a thorough survey of all the evidence, his physicians had informed him that his case was most serious. Cancer had doomed him to an early death! Sincerely and with great sympathy he was told that there was nothing that human skill or medical science could do for him. He was advised to go home at once and arrange his affairs, for, although he might live four or five months, he might also be called by death in less time.

As I sat by his side in silence, the great struggle shook his frame, and his dear companion wept most bitterly. When Mr. Brown had finished speaking, he reached out his hand to me—a stranger; but under such circumstances a stranger easily becomes a friend. As his hand rested in mine, it was natural that I should occasionally press it a little tighter to let him know that I understood. Often silence is more eloquent than words.

Unnoticed by us, the hour for evening vespers arrived. At five o'clock the heavy bells and chimes, operated mechanically, rang out from their tower above the twelve-story Clinic building. The first number was the old, favorite hymn, "Abide With Me." As we listened to its pleading strains, the need of a strong arm to lead us safely through the trials of this life became more real to us.

The music shifted, and we heard—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide;
Oh, receive my soul at last!"



Trust God!

BY J. BERGER JOHNSON

"The things which happened unto me have fallen out rather unto the furtherance of the gospel."—Paul.

To every life some clouds must come,
Some dreary o'ercast skies;
Some disappointments hard to bear,
Some plans we must revise.

Some treasures that are prized as dear
We have to sacrifice;
Some cherished goals be lost to view,
E'en though they may entice.

Some friends on whom we counted most
Forsake us on the way;
Some comrade fighting by our side
Proves traitor in the fray.

But come what will of good or ill,
It happens for the best;
Although I may not know His will,
In His arms I can rest.

Could I but see His motives all,
I'd choose no other way;
I'd recognize His wisdom still,
His leadings day by day.

I bent toward Mr. Brown and whispered, "Brother, are you praying this prayer with me?" Softly and with great emotion came his reply, "My mother used to sing those words at my bedside as she tucked me in for the night. Oh, that I had followed the counsel of my godly parents! Oh that I had not allowed business to consume all my time and rob me of my hope at this hour!"

As the music of the second stanza began, I bowed my head and repeated audibly—

"Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me.
All my trust on Thee is stay'd,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

When the music had ceased, I turned to him again and said, "This message is for you, brother. Will you respond to the appeal? Let your mother's prayer and the cry of your own soul be answered by a surrender of your heart to God and an acceptance of His full pardon and cleansing from all sin. Here is God's own word: 'If ye be willing and obedient, ye shall eat the good of the land.' Isaiah 1:19. This is the key to the whole situation—man's part is but to be *'willing and obedient.'* God's invitation is full and complete: 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.' Matthew 11:28. 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Revelation 3:20. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1:9."

Mr. Brown hesitated, but finally replied: "You don't know me! You don't realize how little value I have set on eternal things, and how I have slighted the Lord in days past. It seems almost cowardly to come in my great need and ask Him to accept a poor old wreck."

To this I answered, "Yes! Yes, I know how you feel. It is well that you recognize your position. None of us is worthy; but salvation is freely given to all through Jesus Christ our Saviour. God knew that we would be tempted to reason along this line, so He gave a word of counsel for just such a situation. I am sure you remember the Bible account of the prodigal son, recorded in the fifteenth chapter of Luke. It contains only three points of interest to us right now. First, 'I will arise and go to my father.' Verse 18. This—in spite of all his filthiness, his sins, his disrespect for his father—was the beginning of his redemption. This was *his* decision! Notice how very much depends on our *individual* decision! Second, 'And he arose, and came to his father.'

(Continued on page 15)



The Word of the Living God—7

The CREATING WORD

by BERTHA UNRUH COOLEY

"BY THE word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

No theory of man can ever gainsay this simple yet authoritative statement of Holy Writ. It settles forever the question of how the universe of worlds, including our own little sphere, came into existence.

"By the word of the Lord"—and how mighty is that word! When we consider that all we can see of creation is but the outlying borders of His vast domain, we can understand the force of the figure used by the ancients in which the visible universe is likened to but the faint *whisper* of His creative word. And well was it added, "But the *thunder* of His power who can understand?" Job 26:14.

Because the natural mind cannot comprehend the mighty fact of creation, man seeks to account for the existence of things by processes his own mentality has originated. The operations of the Infinite are beyond analysis by the finite mind, else man would be God's equal.

"Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence. . . . Those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments will be led to go a step further and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity."

It is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

The exercise of faith in the creative word of God brings to man the highest

good of which the human is capable. It establishes the right relationship between him and his Creator. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands." Psalm 8:3-6. Realizing that sin has marred his own being, originally created in the image of God, and usurped his dominion over the earth, his faith appropriates the fact that God can re-create and restore. On the other hand, a failure to exercise this faith will lead to forfeiture of the best of life in this world and of the loss of eternal life in that world of which it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

"God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator, and to have an intelligent trust in His word."

The simplest things of God's creation, rightly viewed, will lead to faith in and reverence for Him.

"I never knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.

"Since I have seen Thine alchemy
Change earth-brown bulbs to living gold
Of daffodils, eternity
Has seemed a simple truth to hold.

"The incense breath of mignonette
Has summoned me to vespers too;
And may I nevermore forget
To lift my heart, as pansies do!

"No dim cathedral is as still
As twilight in this holy place;
I never knew Thee, Lord, until
My garden brought us face to face."

Christ Before Herod

*Eighteenth Article in the Series
on the Closing Scenes in the
Life of Jesus of Nazareth*

by
TAYLOR G. BUNCH



Present-day Tiberias. Herod Antipas here had his residence. The Sea of Galilee and the hills of Gadara are in the background.

As soon as Pilate had handed down the decision of acquittal in the trial of Jesus, the Jews were furious. They not only refused to accept the verdict, but they preferred new charges. "Then said Pilate to the chief priests and to the people, I find no fault in this Man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Luke 23:4, 5. Pilate should have given no attention to further charges after having dismissed the case. "No man shall be put twice in jeopardy," is a judicial maxim that has come down to us from the Romans. The new charges were doubtless agreed upon while Jesus and Pilate were in the judgment hall, and for just such an emergency.

It was hoped that the new charges would serve a double purpose: first, to strengthen the charge of sedition, and second, to reveal to Pilate that Jesus was a Galilean, because the Galileans were especially hated by the Romans, and by Pilate in particular. The mention of Galilee, however, had a far different effect on Pilate than was expected. "When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time." Luke 23:6, 7. The case

had become embarrassing to the governor, and he gladly grasped the opportunity to shift the responsibility to another who was also his bitter enemy. Here was a way to get rid of a troublesome case without having to reverse his own decision.

Of this act of cowardice on the part of Pilate, the Italian advocate Giovanni Rosadi said: "This was the first of those unhappy subterfuges which Pilate resorted to in his desperate attempt to avoid the responsibility of his office."—*"The Trial of Jesus,"* page 243. Speaking of the efforts of the Roman judge to escape the responsibility of enforcing his decision, Walter M. Chandler wrote: "Pilate showed himself throughout the trial a craven coward and contemptible timeserver. From beginning to end, his conduct was a record of cowardice and subterfuge. He was constantly looking for loopholes of escape. His heart's desire was to satisfy at once both his conscience and the mob. The mention of Galilee was a ray of light that fell across the troubled path of the cowardly and vacillating judge. He believed that he saw an avenue of escape. . . . He acted at once upon the happy idea; and, under the escort of a detachment of the Praetorian cohort, Jesus was led away to the palace of the Maccabees where Herod was accustomed to stop when he came to the Holy City."—*"The Trial of Jesus,"*

Walter M. Chandler, vol. 2, pp. 117, 118.

Herod Antipas was the tetrarch of Galilee and Perea, and was also a visitor in Jerusalem during the Passover festival. His official residence was at Tiberias in Galilee. His position was that of a petty king under the Roman procurator, and therefore his authority was very meager. During his visits to Jerusalem, Herod resided in the palace of the Maccabees, which was also located on Mount Zion near the palace of Herod, where Pilate resided. "The old palace of the Asmoneans, in which Antipas lodged, was a short way from Pilate's splendid official residence. It lay a few streets off, to the northeast, within the same old city wall, on the slope of Zion, the leveled crest of which was occupied by the vast palace of Herod, now the Roman headquarters. . . . It was shortly after six, when Antipas, early astir, like all Orientals, heard the commotion in the courtyard of his palace, and received word that Jesus had been handed over to his authority. A few minutes more, and the prisoner was led into the Court of Justice of the palace, and presently, Antipas made his appearance on the tribunal, on which Jesus was also forthwith placed."—*Geikie's "Life and Words of Christ,"* pages 540, 541 (edition 1880).

Herod was a Sadducean Jew, and his character was dissolute and contemptible. He was the son of Herod the Great,

whose hands had been stained with the blood of nearly all his ten wives and of thousands of innocent victims of his cruel and jealous nature. Antipas himself was the murderer of John the Baptist, who had dared to rebuke him for living unlawfully with his brother's wife. He probably had scarcely a spark of conscience or manhood left. Jesus was well acquainted with the character of His new judge.

The Rebuke of Silence

"When Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him." Luke 23:8. Jesus was a Galilean, and had performed most of His mighty miracles in that country. For more than three years that entire region had been ringing with His praise and fame. Herod had been informed of these mighty works, but had never seen the Miracle Worker, and was "exceeding glad" for the opportunity of meeting Him. He hoped that he and his court might be entertained with exhibitions of Christ's miracle-working power. The sick were therefore brought in, and Jesus was commanded to heal them, with the promise of liberty as the reward.

Herod had no intention of condemning Jesus, because He was very popular in Galilee. Throughout Herod's dominion Jesus was considered a prophet of God, and many believed Him to be the Messiah. Herod would not run the risk of a repetition of what happened as the result of his murder of John the Baptist. He had lost enough popularity over that great blunder. He also believed that Jesus was either John the Baptist brought back to life or that God had raised up a greater prophet to take his place. "At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." Matthew 14:1, 2. "Now Herod the tetrarch heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see Him." Luke 9:7-9. Herod would not run the risk of losing his position by incurring the wrath of his subjects. Later he did lose his crown because of the suspicions of Caligula, who had heard that Herod was conspiring against him.

"Then he questioned with Him in many words; but He answered him nothing." Luke 23:9. This was a ful-

fillment of Isaiah 53:7: "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The many questions of Herod were doubtless inspired by idle curiosity. "The murderer of prophets, who was living in open and flagrant incest, and who had no higher motive than mean curiosity, deserved no answer."—"The Cambridge Bible." Jesus read the insincere motives of the wicked king, and disdained to stoop to the necessary level to honor him with an answer. He gave Herod the severest rebuke possible—profound silence. The silence of Jesus under the circumstances was the most eloquent testimony possible in defense of His innocence.

Another reason for the silence of Jesus was His knowledge that Herod had no legal jurisdiction over His case, as he was only a visitor in Jerusalem with no legal rights outside of Galilee. "It is very probable that the prisoner knew His legal rights; and that He did not believe that Herod, sitting at Jerusalem, a place

without his province, was judicially empowered to examine Him."—"The Trial of Jesus," Chandler, vol. 2, pages 126, 127.

During the entire time Jesus was before Herod the chief dignitaries of the Jews continued their accusations. "And the chief priests and scribes stood and vehemently accused Him." Luke 23:10. They were doubtless getting worried for fear Herod would release Jesus, for they knew that He was capable of performing the miracles demanded of Him as the condition of acquittal. The Jews doubtless repeated all the charges they had brought against Jesus before Pilate, and had added those on which the Sanhedrin had found Him worthy of death. The religious charges would have weight with a Sadducean Jew, and they were therefore revived. The silence of Jesus was probably interpreted to Herod as an evidence of His guilt. The accusations of the Jews became more and more vehement as the evidence became clearer that Herod did not intend to pass judgment upon his Galilean subject. "They stood by while Herod quizzed Jesus,

(Continued on page 14)



Pointed Paragraphs of World Interest

- ♣ **BOY CRIMINALS** Of the 941,789 arrests by the New York police during 1937, over 22 per cent were boys of seventeen years or younger.
- ♣ **URANIUM ATOM SPLIT** At Columbia University, by bombarding a uranium atom with neutrons the atom was split with the release of 6,000,000,000 times the energy necessary for its disintegration. It is stated to be "the largest conversion of mass into energy that has ever yet been obtained by terrestrial methods."
- ♣ **CATHOLICS IN U. S. CONGRESS** In the House of Representatives there are 100 Catholics as compared with 76 Methodists, 56 Baptists, 52 Presbyterians, 44 Episcopalians, 22 Lutherans, 8 Jews, and 72 Protestants of various denominations.
- ♣ **FRANKENSTEIN FULFILLED** "While scientific discoveries have advanced at an enormous rate, man's social consciousness has made little or no advance," declared Mr. J. Dudley at the recent Industrial Welfare Society Conference at Oxford. "As a consequence, the story of Frankenstein has become literally true. Man has invented machines which destroy him, or, worse still, are used for his own moral and physical destruction."
- ♣ **MESSAGE TO LOST WORLD** A manifesto issued by leading Anglicans and Nonconformists in North Staffordshire affirms "that the teaching of Jesus Christ constitutes the way of life for a world which has lost its way." "If," it continues, "the principles of the kingdom of God were carried out, the great disparity of undue luxury and extreme poverty as between man and man would disappear and the causes of strife among nations would be removed."
- ♣ **TAMERLANE'S TOMB** The tomb of the great conqueror, Tamerlane, at Samarkand, is being restored by the Soviet Government.
- ♣ **DICTATORSHIPS AND BEECH TREES** "Dictatorships," says Lord Halifax, "are like great beech trees, magnificent and imposing to look at, but nothing grows underneath them, and they cannot rear their kind in that environment."
- ♣ **NEW U. S. CATHOLIC VERSION** The Revised Roman Catholic New Testament is nearing completion. It is expected to be ready for the printers within a year. The revision committee for the preparation of a new version of the Old Testament has just been appointed.

AS AN answer to the disciples' question, "What shall be the sign of Thy coming, and of the end of the world?" the Saviour first denoted unprecedented political strife, strange phenomena in nature, crime, apostasy, and the preaching of the gospel of His imminent appearing in all the world. Matthew 24:3-14. Then, after outlining the persecutions of the Christian era (verses 15-22), He climaxed His delineation of our times with the following specific warning against the rise of modern spiritism:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:23-27.

The literalness with which these words have been fulfilled is revealed in the fact that millions of so-called Christians now dabble in spiritism, a cult showing "great signs and wonders" in the séance, claiming that the Saviour has already appeared there, and that He is to be consulted in the "secret chambers" of the spirit medium.

Even the orthodox churches are confused as to what stand to take on the matter, while some denominations are covertly flirting with the possibility of thus reinvigorating a decaying form of godliness. Recent events within the Church of England alone reveal how the "signs and wonders" of psychic research are apt to "deceive the very elect." Fierce religious controversy has been aroused, for instance, by one of the most remarkable photographs ever taken at a séance.

The picture, published by the *Sunday Chronicle*, purports to show a medium sitting at the feet of Jesus Christ in spirit form. Spiritistic circles, of course, believe implicitly in the authenticity of the photograph. Whether the materialized figure of "Christ" was an actual spirit or just another piece of fake photography is here beside the point. The significant fact is that thousands of churchmen are unable scripturally to account for the phenomenon;



IT IS a significant fact that thousands of churchmen are unable to account scripturally for the phenomena of spiritism today.

THE LURE OF SPIRIT



Is It of God or the Devil?

Miracles of the Séance Explained



by ASHLEY G. EMMER

and that while the church itself has maintained an official silence about the famous photograph, only some of the better-known preachers are partly hostile, according to the report of an English paper, while many others are willing to accept as genuine this "Jesus," who appeared in the secret chambers!

The fact is, as the *Sunday School Times* recently deplored, an interdenominational committee of clergymen in England openly advocates the supernatural manifestations of spiritism on the basis that "the power of Pentecost is the need of the world today" in order that "the healing of bodily and spiritual ills may be effected by the application of those same gifts."

Thus thickens not only a confusion as to the gifts of the Spirit, but also a compromise with the powers of darkness. But not in England alone is Protestantism clasping hands across the gulf with spiritism. In Europe, in America, everywhere, Christians of all creeds are to be found attending séances and so-called faith-healing centers.

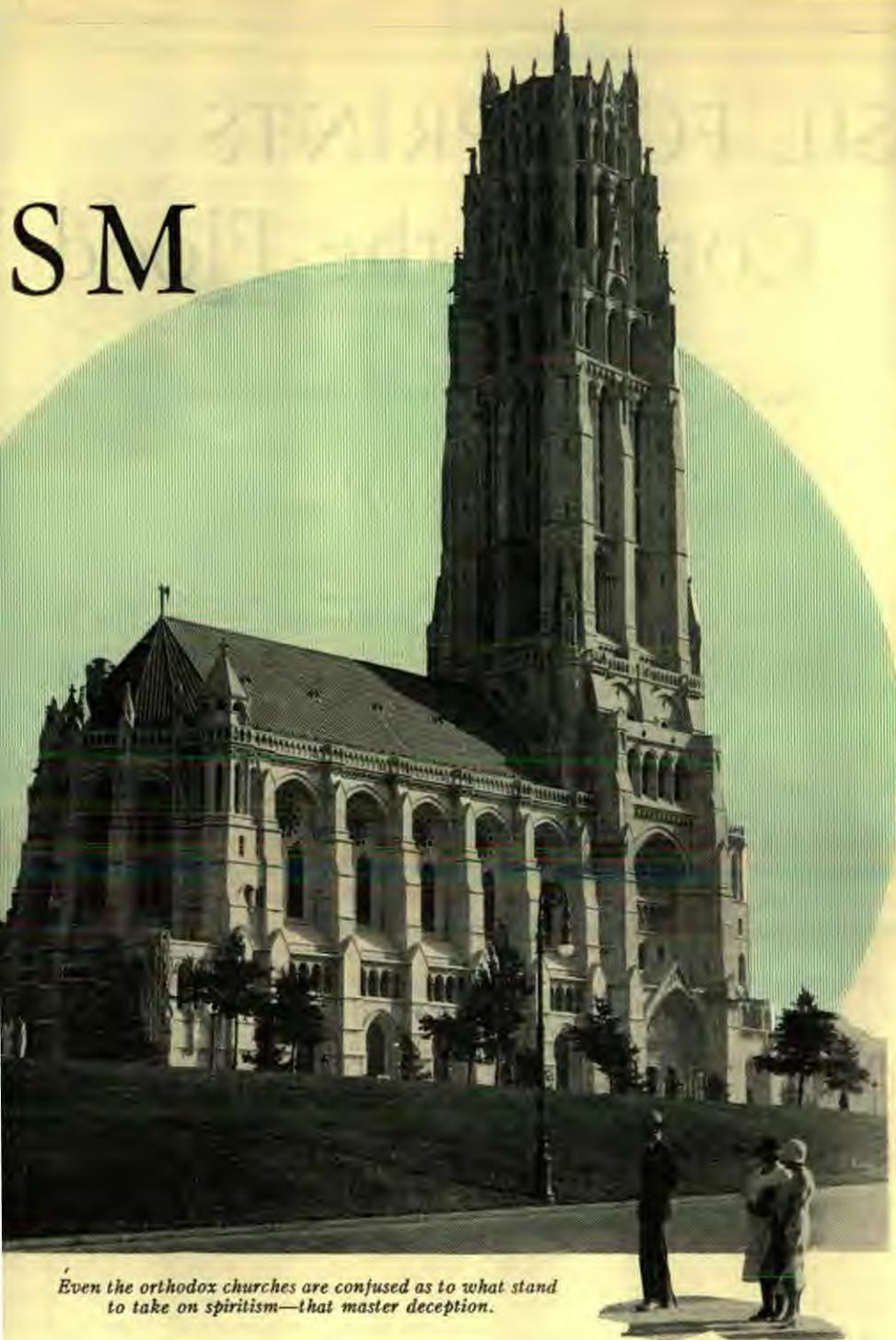
Thus do large consequences grow out of small causes; for it is only as recently as 1848 that in the little town of Hydesville, New York, Kate Fox first received communications from the spirit world by means of taps. Years later, when Kate was under observation by the noted English scientist, William Crookes, a luminous hand descended from the ceiling and wrote upon a piece of paper. As a result of his investigations Professor Crookes himself eventually became a spiritist.

Influence in Government

Since its modern revival in the middle of the nineteenth century, this occult art has indeed swept the world, gaining adherents in every land. Today in America, on the word of none other than Courtney Riley Cooper, who on behalf of the *American* magazine covered the subject of spiritism in the nation's capital, "Washington is, to a degree, in the hands of the seers. They are exerting an influence, if not upon some of our national leaders, certainly upon a great many government employees and officials." Further, as the magazine *Liberty* also reveals, "nervous wives of senators, congressmen, bankers, lobbyists, industrialists, feeling that they and their husbands are adrift in uncharted waters," go to astrologers and fortunetellers for advice.

Thus in our time of unparalleled dilemma is the world once again going to the witches for wisdom; and the voices of more than sixty million spirit communicants around the world testify to the veracity of the Bible fiat, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the

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Even the orthodox churches are confused as to what stand to take on spiritism—that master deception.

faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. For their "doctrines of devils" are really only a modern revival of the witchcraft and demon worship of ancient times.

Satan, cast as lightning from heaven (Luke 10:18; Revelation 12:7-9), first suggested to Adam and Eve the lie that "the wages of sin" is not "death." Romans 6:23; Genesis 3:4. In spite of the Bible teaching that "the dead know not anything" (Ecclesiastes 9:5), and regardless of God's prohibition, "Hearken not ye to your . . . enchanters, nor to your sorcerers: . . . for they prophesy a lie unto you" (Jeremiah 27:9, 10), men, since the fall of our first parents, have gone in their despair to Endor, as did Saul; and likewise, have been deceived (1 Chronicles 10:13, 14).

Angels, good or bad, can take the form of man. See Genesis 18, 19; Hebrews 13:2. Like Lucifer, their leader, evil spirits can impersonate (2 Corinthians 11:14), and can reveal human secrets. Ezekiel 28:3. Through these means the devil has ensnared weak man, who in this life wrestles "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *wicked spirits in heavenly places*." Ephesians 6:12, margin.

However, in these last days, Satan, "as a roaring lion," is going about the earth in "great wrath," "seeking whom he may devour;" for he knows that "he hath but a short time"—before Christ's return. Compare 1 Peter 5:8 and Revelation 12:12. Because the evil one is more intent

than ever on the destruction of as many souls as possible, "the spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world." Revelation 16:14. Counterfeiting the comfort and cures of Christ, in the séances and fake-healing chambers, the devil is deceiving millions and luring them to destruction.

The Last Great Delusion

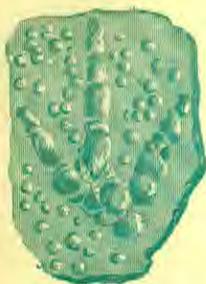
The final delusion will come when, under the leadership of the spirits, the nations are gathered to "the battle of that great day of God Almighty." Revelation 16:14. Even now a mysterious influence leads the peoples of earth to war in spite of themselves. These fiendish machinations will culminate in the war of the ages, and in the second coming of Christ. For in verse 15 of this same chapter of Revelation Jesus is recorded as saying, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Jesus judges the nations at "a place called in the Hebrew tongue Armageddon" (compare Revelation 16:16 and Joel 3:9-13), where the war lords, under the instigation of devils, have gathered for battle. The drama of sin now "is done," according to the "great voice" that issues "out of the temple of heaven" at that time. Revelation 16:17. Now there is "a great earthquake, such as was not since men were upon the earth." Verse 18. While "every mountain and island" are "moved out of their places," "the heaven" departs "as a scroll," and Jesus appears. Revelation 6:14-17. Then "the dead in Christ shall rise first;" and "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," we are admonished, "comfort one another with these words," not with the fallacies of devil deception. 1 Thessalonians 4:16-18.

The Thankful Heart

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only the iron in God's sand is gold!—Henry Ward Beecher.



FOSSIL FOOTPRINTS

Confirm the Flood

Part 2 of "Footprints in the Rocks of Time"

by BENJAMIN FRANKLIN ALLEN

ASTONISHING further details of man's fossil footprints in Kentucky and elsewhere have come to light. In our former article we quoted the first report of the Kentucky footprints from the *Science News Letter* of Oct. 29, 1938. We challenged the truth of the "ages" system by which some scientists said the tracks are 250,000,000 years old. We showed the utterly unscientific attitude by which they deny that the tracks are human merely because they are "too old" on the time scale of this "ages" system. From many facts of the strata and fossils we gave our reasons for rejecting this whole system. Therefore, since the "rock age hoax" is now out of the way, and we are free to think of the fossils as having been deposited at approximately the same time, we shall now report further details, and then discuss these footprints in relation to the Deluge.

"No claws, no tail"—so says Prof. W. G. Burroughs, geologist, the first to report on the Kentucky footprints. In a personal letter to Prof. George McCready Price, he says:

"Some unknown animal walked on the damp sand during Lower Pottsville time, Upper Carboniferous period. [This refers to the "Coal Age" on the Time Chart of Geology.] The tracks were soon covered up by sand of the same age, and upon this sand were deposited several feet of strata, and at present twelve tracks, and parts of several more, are exposed.

Like the Prints of Unshod Feet

"The sand grains within the tracks are closer together than outside the tracks. [This defeats all suggestions that they were carved.] Also, adjacent to the tracks the sand is somewhat uprolled, due to the sand having been pushed outward from beneath the creature's feet. One track is partly covered with Pottsville sandstone *in situ* [natural position], the back part being exposed to view, and another is partly covered in like manner. . . . No sign of claws, no webbed feet, and no sign of tail or body markings."

He describes the other place in eastern Kentucky where similar tracks are found, some miles from Berea, where the first ones were discovered.

"They look exactly like the primitive

feet of a primitive people in southern Asia, one gentleman told me, who had lived in South China and Siam for many years, and nearly everyone says the same thing," says Professor Burroughs. In our first article we quoted the personal testimony of a pioneer missionary in the South Seas, proving the same thing.

"Of all the people who have seen the tracks, only one has claimed to me that they were carved," says Professor Burroughs. "One other said the tracks looked carved. Both of these men are paleontologists [specialists in fossils], who seemed beside themselves with fear that the tracks would be considered even of a two-legged animal. Their argument was that only four-legged amphibians [land and water animals, four-legged being all that ever existed] lived during the Carboniferous, and therefore, since the tracks were made by these two-legged

creatures, the tracks must have been carved. But this is no argument at all.

"I mention the two paleontologists to show you how silly some men are in their reasoning in order to carry a point," he continues. "They dogmatically say that only amphibians moved over the earth during the Carboniferous, and from that statement of unproved fact, they try to prove that therefore the tracks must have been carved, since the tracks are so human in appearance."

The animal is named "Looks-Human-Remarkable." *Phenanthropus Merabilis* is the scientific form, as reported in the *Science News Letter* of Dec. 10, 1938. This name was suggested by one of the editors of that magazine, approved by Dr. Charles W. Gilmore of the National Museum, and accepted by Professor Burroughs.

One scientist thinks that the tracks



Stratifications like this, which is near Rincon, New Mexico, indicate rhythmic tidal sweepings of gigantic proportions. Photograph by Lee of U. S. G. S.

may have been carved by some prehistoric race of Indians as part of some religious worship. But the editor of the *Science News Letter* says such carvings can be recognized at a glance because of their crudeness. He points to the many different sizes and random arrangement, as if made naturally, as opposed to this idea.

Two Kentucky physicians used a good microscope on the tracks near Berea. They found the sand grains much more closely packed in the bottom than on the sides, and on the sides more than an inch away. They said they were fully agreed that the imprints were made while the sand was soft and wet, and by actual feet.

Near Ashfork, Arizona, we worked all day in a "track-rock" quarry. Thin slabs of sandstone show countless imprints of animal tracks, from tiny turtles to dinosaurs. They are all going in the same direction, and all uphill.

The writer picked up a slab, and split it. Out came the positive and negative prints of a human foot, apparently wearing a moccasin. The positive part crumbled. Not then knowing of any more having been found there, doubts arose. Now we learn from the owner of the quarry that he found two more of the same kind there. He said he also found some giant "bird tracks," but on sending one to a university, he learned it was the footprint of a dinosaur.

This and other reptilian tracks there have caused geologists to assign that area to the "Triassic age," supposedly some 195,000,000 to 200,000,000 years "too old" for man. Therefore, from what we have read of the Kentucky footprints, we are not at all surprised that the university geologist to whom the quarry owner sent the human footprints denied they were human. This was to be expected.

We saw giant dinosaur tracks in three other places in Arizona, all going uphill, as if to reach higher ground to escape encroaching waters. In another place in Arizona there are tracks of a whole herd of horses,—big, little, old, and young,—all going in one direction, and all uphill.

Near Desert Spring, west of Brawley, in Southern California, fossil human footprints have been found. We saw one of the prints in a slab in Brawley, and several were reported found, but have been removed. The one we saw is very large, and the little toe is spread out nearly as much as in the Kentucky prints.

Another bit of news is from a friend in Holbrook, Arizona, as follows: "About seventy-five miles from here is a pair of human barefoot tracks 17 x 7 inches in the same stratum with saber-tooth tiger and dinosaur tracks. Another pair about 11 inches long were found in shale in

southern Utah, and are now in the museum at Salt Lake City. I have a photograph of these before they were removed."

And now we will set forth the reasons why we believe these footprints date from the Deluge.



These animal footprints were found in shale in a coal mine near Memphis, Tennessee. The fifteen-inch rule gives an idea of their size.

1. Before the Deluge, according to the Biblical record, the earth was watered by "a mist." Genesis 2:6. There was no rain, or other source of violent water action, to form such a major strata as the Pennsylvania sandstone, which extends several hundreds of miles across the country and in places is thousands of feet thick.



My Neighbor's Bible

Joseph W. Barron in "Ways of Faith"

I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in my home—
Tomorrow on the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.

And pray, who is my neighbor
Who reads me day by day,
To learn if I am living right
And walking as I pray?
Oh, he is with me always,
To criticize or blame,
So worldly-wise in his own eyes,
And "sinner" is his name.

Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do,
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.



2. The same, of course, is true of all other major strata. Not only the Pennsylvania, but many others call for practically continentwide water action, sweeping in wavelike tides, or, in other words, a world catastrophe.

3. As for such major layers laid down since the Flood, we utterly deny them, and on the same basis as before the Flood, that no such erosion or deposit could possibly be accomplished under present conditions. To us, nothing is less obvious nor more easily disproved than the leading dogma of evolutionary geology, that only what we see going on now has gone on in the past. This is the great dogma or doctrine of "uniformity."

4. Coal is generally held to have been laid down as raw material by the Deluge,—that is, by all who believe there was a Deluge. These footprints, being associated with coal-bearing strata, should therefore be evidence to believers in the Deluge that they were made on Flood-laid sands. Had they been found on rocks bearing fossils of some other life, instead of being associated with the remains of timbered lands, the connection would not be so obvious, though still possible from the Deluge viewpoint. The coal strata tie them more definitely to the Flood.

5. All the other major strata, however, seemingly having been laid down by the same means at the same time, no distinction need be made between them. Really, there is no essential difference at all in the *time* of their deposit. Having rejected that theory, we are free to believe that these imprints could as well have been made on one layer as on another.

6. Animal fossil footprints on major strata are fairly common, even of animals with which man was naturally associated in life. Indeed, man's bones and implements are found mingled with animal bones. Therefore it seems fully as necessary to say that these fossil human imprints are of the Deluge as to say that the fossil animals or their footprints were of the Deluge. There appears no way to separate or to isolate any of the remains from the others.

Why Prints Not Washed Away?

Very likely nearly all the footprints were washed away. Not even animal footprints are plentiful. It is only a testimony to the terrific up-tearing powers of the Deluge that more footprints were not saved. Very few of the millions saved are ever exposed to view. But in every imaginable behavior of the Deluge, there must have been some places of quiet for a few moments or hours, and

(Continued on page 14)



Brought to trial for his life by bigoted men who charged that he had broken the laws of God and of Caesar, it is recorded of Paul: "He answered for himself, Neither against the law . . . have I offended."

Paul's Teaching Concerning the Law

¶ *Paul's Religion*—3 ¶

by

HENRY F. BROWN

IT is sincerely believed by many Christians that Paul is antagonistic to the law of the Decalogue. When the fourth commandment is explained and its claims pressed down on the conscience, many a troubled believer in the Bible feels that he is following Paul's footsteps by rejecting the Ten Commandments entirely as a standard for Christian conduct.

He bases his opposition to the moral law of Ten Commandments on a miscomprehension of Paul's attitude and his statement of two truths. The first was concerning the law of ceremonies, which occupied a greater part of the thinking of

contemporaneous Jewry than did the Ten Commandments; and the second, his teaching that a man cannot be justified by mere obedience to the law.

It is not strange that Paul should be misunderstood today,—1900 years after he wrote,—for even in his own day his words were misquoted and misapplied. Peter wrote: "Even as our beloved brother Paul also according to the wis-

dom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16.

Let us consider first Paul's position regarding justification. He is very plain in his statements that "by the deeds of the law there shall no flesh be justified in His sight." Romans 3:20. "Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:28); and, "being justified by faith, we

MANY years ago in the city of London a reporter for one of the great dailies late one night unexpectedly came upon some very important news. He rushed to his paper's offices, but found the street door locked. Most of the staff had gone home for the night. Only the night editor was on duty, and he was in his office near the typeroom, away up on the fourth floor of the building. It was before the day of telephones, and there seemed no way for the reporter to get to that editor with his story that would mean so much to him and his paper if only it could come out in the morning edition.

Suddenly he remembered that there was a direct private telegraph wire from the night editor's desk to the firm's office in Edinburgh. Dashing to a near-by



By Way of the THRONE

by

J. M. ROWSE



telegraph office, he wired the Edinburgh office, asking them in turn to wire the night editor that he was at the street door with important news. The connection was made, and the morning paper came out with the story.

Do you sometimes feel that you are entirely shut out, that there is no way through, that you cannot get your message across, that the office is closed?

Remember, dear soul, the "office" on high is always open. Send your message

by way of the throne. It may be, too, that when your petition is relayed from there it will be more potent, more effective, than you could ever make it without divine aid.

The Bible abounds in examples of God's recognition of just such petitions. Witness the Ethiopian eunuch, baffled in his search for truth, receiving help from an unexpected source; Cornelius fasting and praying for light, and Peter being sent with the light he had prayed for; Daniel in the lions' den; Paul and Silas in prison. Who has not read also of George Müller and his orphanage supported by donations, and not a penny solicited direct through all the years?

The channel is still open, child of God. Send your message "by way of the throne."

have peace with God" (Romans 5:1), "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16).

Nothing could be plainer. A condemned prisoner cannot atone for past offenses by promising future obedience. He must first settle his account for that past record before his obedience is of value. And so it is with the sinner.

Paul teaches clearly that we are "justified by His blood" (Romans 5:9), and "by grace are ye saved through faith; . . . not of works" (Ephesians 2:8, 9). He hastens to add that after justification comes obedience. "We are . . . created in Christ Jesus unto good works." Ephesians 2:10. He also tells us that our subsequent attitude to God's law determines our past justification; "for not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13.

Taught Men to Obey God's Law

Wherever Paul labored, he raised up obedient churches. He speaks of them as obedient to the faith (Romans 1:5); "zealous of good works" (Titus 2:14); "careful to maintain good works" (Titus 3:8). He prays God to make them "perfect in every good work to do His will" (Hebrews 13:21); and admonishes them to "learn to maintain good works" (Titus 3:14). Later he mentions their "work of faith." 1 Thessalonians 1:3. So we see that Paul introduced no antilaw doctrines among the churches of the Roman Empire. His churches were Ten-Commandment-keeping churches.

To comprehend Paul's writings a clear comprehension of the struggle of the age must be had. The Jewish fanaticism from which he freed his churches made salvation dependent on an obedience to a complicated code of ceremonies. Paul's letters to the churches make the issue clear. Any confidence in a man-made righteousness is fatal. He relates his own experience of obedience to the ceremonies. Philippians 3:4-9. His was a long, sad, hopeless state. These ceremonies were but symbols pointing to Jesus, who, when He came in the flesh, carried them to the cross with Him. Colossians 2:14.

On the other hand, Paul makes it very plain that he was not speaking of the Ten Commandment law, because he hastens to add: "Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything." 1 Corinthians 7:19, Weymouth's Translation. Again, "For in Jesus Christ neither circumcision availeth anything,

nor uncircumcision; but faith which worketh by love." Galatians 5:6. He emphatically states that anything he had said against the ceremonial law or justification by faith was not to be interpreted as against God's moral code, for he says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Paul was accused in his own day of being in opposition to the law. When he was seen in the temple, the Jews cried out, "This is the man, that teacheth all men everywhere against . . . the law." Acts 21:28. This accusation is still made against him today. Let us hear his own defense: When he was before Felix, the Roman magistrate, he asserted, "Neither



Bible Comparisons and Contrasts—9

The TWO ADVENTS

by CHARLES G. BELLAH

THERE are two advents, two comings, of Christ. The first coming was in poverty. The second coming will be in royalty. The first was in humility. The second will be in majesty. At the first coming, He "was made in the likeness of men." Philippians 2:7. At the second coming, men will be made in the likeness of Him. 1 John 3:2.

The first advent was in weakness, the glory hidden. The second advent will be in power, the glory revealed. Matthew 24:30. The first coming was in a manger. Luke 2:7. The second coming will be on

the throne. Matthew 25:31. The first advent was at the beginning of the Christian dispensation. The second advent will be at the ending of the Christian dispensation.

Only a few were waiting and watching for His first coming. Only a few will be ready and waiting for His second coming. There were ample prophecies foretelling the time of His first advent. There are many prophecies predicting the time of His second advent. Many were unready then. Many will be unready when He comes again.

We look backward to the first coming, and forward to the second coming. We look backward in trust, and look forward in hope. The undisputed fact of the first advent makes us not dispute the fact of the second advent. The first advent was in due time. The second advent will also be in due time.

At the first advent, Jesus came for our redemption. At the second advent, He comes "unto salvation." Hebrews 9:28. At the one He sowed, and at the other He reaps. At the first advent He came to save sinners. At the second advent He comes to receive saints. When all have come to Him who will, He will come for them.

At His first coming, wise men came and asked, "Where is He that is born King of the Jews? for we have seen His star." Matthew 2:2. At His second advent, wise men will be asking, "Where is He that is coming King of kings? for we have seen His signs in all the earth."

Those who are not ready *when* Jesus comes, cannot get ready *after* He comes. One minute too late is an eternity too late. Get ready *before* He comes, and you will be ready *when* He comes.



COMING Next Week

MOTHER'S DAY NUMBER

- Mothers and Memories
Martha E. Warner
- "As One Whom His Mother Comforteth" . . . Llewellyn A. Wilcox
- Christ or Barabbas?
Taylor G. Bunch
- War in the Home . . . Murl Vance
- All on a Day Mary J. Vine
- God Save Our Homes!
May Cole Kuhn
- Paul and the Sabbath
Henry F. Brown
- The Two Houses . . . Charles G. Bellah
- Strength Out of Weakness
Paul C. Cardey

can they prove the things whereof they now accuse me." Acts 24:13. He could make the same challenge to his accusers today. And he adds the assertion, I believe "all things which are written in the law." Acts 24:14. Again before Festus "he answered for himself, Neither against the law . . . have I offended." Acts 25:8. When he was taken prisoner to Rome, he called the Jewish leaders before him and declared he had "committed nothing against the . . . customs" of their fathers. Acts 28:17. Had he taught the violation of the Ten Commandments, this statement would have been a falsehood.

So we must conclude that Paul was a conscientious, law-observing Christian. He could calmly contemplate the day of judgment about which, when he reasoned with Felix, this Roman politician trembled. That terrible day when "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body" (2 Corinthians 5:10) had no terrors for him. He had both taught and observed God's law, and he died exclaiming: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:6-8.

Christ Before Herod

(Continued from page 7)

and when He refused to answer, they broke loose with their accusations like a pack of hounds."—A. T. Robertson, in "Word Pictures in the New Testament."

"And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." Luke 23:11. "Then, laughing to scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate," is the rendering by Weymouth. The Greek original indicates that it was a bright or white robe, and many translators thus render it. Rosadi said: "Herod scoffed at Him for the small

train of soldiers and courtiers which followed Him; clothed Him, out of mockery, in a garment of white and sent Him back to Pilate. . . . The white garment was the peculiar dress of illustrious persons: Tacitus even tells us that the tribunes were thus attired when they went before the eagles into battle. Perhaps the tetrarch had in mind the irony of this Roman custom."—"The Trial of Jesus," page 247.

Pilate as a Roman official doubtless wore the white toga, and this act of Herod was not only in mockery of Jesus, who claimed to be a king, but also a thrust at Pilate, his bitter enemy. Pilate later returned the thrust when he had Jesus arrayed in a purple robe, such as was worn by Herod as the evidence of his royalty. Notwithstanding these insinuating and insulting thrusts, Pilate and Herod, who had been enemies, became friends as the result of the experience. "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Luke 23:12.

The refusal of Herod to condemn Jesus was equivalent to an acquittal, and was so considered by Pilate. See Luke 23:13-16. "This involved a second distinct acquittal of our Lord from every political charge brought against Him. Had He in any way been guilty of either (1) perverting the people, (2) forbidding to pay tribute, or (3) claiming to be king, it would have been Herod's duty, and still more his interest, to punish Him. His dismissal of the case was a deliberate avowal of His innocence."—"The Cambridge Bible."

Pilate told the Jews that he had found no fault in the prisoner, and that Herod also had come to the same conclusion. The judges of two separate tribunals had refused to ratify the Sanhedrin's sentence of death, but, instead, their examinations of the case had confirmed the innocence of the accused, and resulted in decisions for acquittal. The second announcement of the governor that the case was settled in favor of the prisoner brought keen disappointment to the Jews; but they were not yet ready to acknowledge defeat. They had dealt with Pilate before, and they knew that persistency and pressure would give them

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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what they wanted. With a determination born of desperation, the Jewish rabble renewed the fight with a loud and united and insistent cry for vengeance upon the innocent victim of their wrath.

Fossil Footprints

(Continued from page 11)

even bare ground from time to time. And it is inconceivable that men and animals would all perish at the start. Possibly for months many men and the large land animals were able to save themselves.

But we have something far more conclusive in the apparent rhythm of the layers of Flood-laid sediments. Did you ever notice this alternation of coarse with fine sediments? It is to be seen the world over. It fits like a glove our conception of the rhythmic tidal sweepings of the waters over the lands. The heavier and coarser layers represent the onrushes of the main sweeps. The secondary layers represent the backward sweeps, and the fine clay or sandy clay streaks represent the quiet intervals between. The thin seam of iron oxide clay formerly filling the Kentucky tracks means, to us, a quiet interval, and perhaps even that sand was entirely clear of water, with the men walking on it.

The Deluge "Discovered"

Thus man is "discovering," even against his will, what was until only recently the most universally remembered fact in all the past—the DELUGE!

This discovery is blasting the supposed rock foundation out from under agnostic "science," upon which so much modern philosophy, education, and religion are built.

But, still more important, Noah's sermons are being preached all over again by these scientific revelations, and by the unfolding Bible prophecies so inseparable from them. Read 2 Peter 2:5 and Revelation 14:6, 7.

As we unfold and develop Deluge geology as a real science, the faith of God's children will be vindicated before

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the world. The remains of the Deluge are not only crumbling the "rock age hoax" from under unbelief, but are warning of God's wrath soon again to be visited upon the earth. As men sense the reality of the Noachian Deluge, the reality of approaching doom will open their hearts to God's last message.

[Readers who may have information regarding fossil footprints of men or animals are requested to send it to the writer at 219 North Grand Avenue, Los Angeles, with photographs, if possible, and exact location.]

There Is Hope!

(Continued from page 5)

This shows effort and the result of his choice. Third, 'But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' Verse 20. This shows how eagerly our God welcomes us to His bosom, no matter how far we have strayed."

No sooner had I finished these words than Mr. Brown said slowly and firmly, "I will arise and go to my Father." Then, in quiet surrender, the three of us knelt before our God, who has time to hear and to answer the prayer of every heart.

It all took place in a small room and with a small audience; but a mighty miracle was wrought that day in the life of that man.

The next day I saw him for the last time at the railroad station, just before he boarded the "Minnesota 400" for his home. We shall not meet again in this life, but there is room in heaven for all who, through repentance, confession, and forsaking wrong, have accepted divine grace.

Yes, there *is* hope for all!

Arthritis

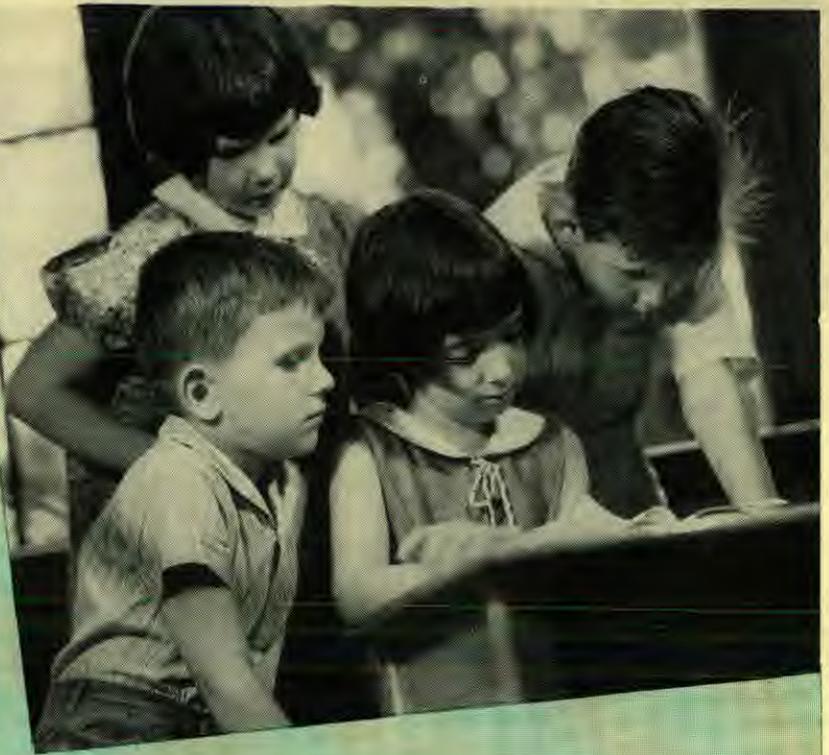
If you want to know how one housewife was cured of arthritis in her knees, read "My Experience With Arthritis" in the May issue of that splendid magazine, *Health*.

This woman, now wholly cured of her once painful and crippling disease, tells just what the doctor did and how she cooperated.

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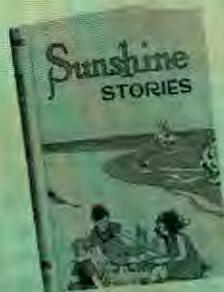
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TWO-MINUTE
MESSAGE

Nearing Home

by

LEONORA LACEY WARRINER

THE morning sunlight found its way between the rustling leaves, and, filtering through the narrow windows of the village church, fell in benediction upon the head of a young girl of seventeen. She sat quietly in the pew, slim hands clasped together, her earnest eyes fixed intently upon the minister.

He was speaking about the many mansions in the Father's house; of the uncertainty of life; and of the possibility of a soon-coming Christ and the glory of His kingdom. The sermon ended, and the congregation drifted out.

Phoebe Cary was visiting a young friend on this particular Sunday in the year 1842. They had attended service together, and Phoebe had been strangely stirred by the heart-searching words of the speaker; now she walked silently home by her friend's side. When they reached home, she quietly excused herself and went up to a little back bedroom on the third story, and began to write:

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer to my home today
Than e'er I've been before."

Dr. Russell H. Cornwell of Philadelphia tells a touching story regarding the influence of this hymn.

In a gambling house of a Chinese city two Americans were playing one day. They gambled and drank without restraint, the older of the two indulging in constant profanity. The younger man was losing heavily, and, as another game was started and fresh drinks brought in, he leaned back in his chair, watching as

his companion shuffled the cards. The older man took a long time dealing the cards, and the younger man began to hum, and finally to sing in a low tone, the words of the hymn, "One sweetly solemn thought."

On he sang, quite unconscious of the beautiful words falling from his lips. The older gambler suddenly stopped dealing the cards, and stared intently at his companion, saying, "Harry, where did you learn that tune?"

"What tune?"

"Why, the one you have been singing."

The young man shook his head. "I don't know what I sang," he said. His companion repeated the words, and the younger man said he had learned them long ago in Sunday school.

With tears in his eyes, the gambler threw the cards to the floor, and, handing back the money he had won, said, "Come, Harry; here's what I have won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game and drunk my last drink. I have misled you, and I am sorry. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business."

It was no idle vow that the gambler made that day, for he became a strong

worker in the cause of Christ, while the younger man renounced drink and kindred vices.

To sinner and to saint alike, this impressive hymn, lacking somewhat as it may in literary merit, still brings its solemn warning and message of comfort. In these dark days of uncertainty, disaster, and sudden death, when fear and apprehension dominate the hearts of men, and on every side old beliefs are crumbling to ruins, how happy that man or woman who can sing in sincerity:

"Nearer my Father's house,
Where many mansions be;
Nearer the throne where Jesus reigns,
Nearer the crystal sea."

We have Christ's own assurance that those mansions will someday be ours if we are faithful and obedient; for He said in those well-beloved verses in John, "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. . . . I will come again, and receive you unto Myself; that where I am there ye may be also." John 14:2, 3.

What matter if tribulation and trial assail us here, if such a glorious future awaits us! Let us all so live, yielding our hearts to the Master, asking Him to cleanse us from sin and to cover us with the white robe of His righteousness, that we may be able to say, at the close of each day,

"Nearer my going home,
Laying my burdens down;
Leaving my cross of heavy grief,
Wearing my starry crown."