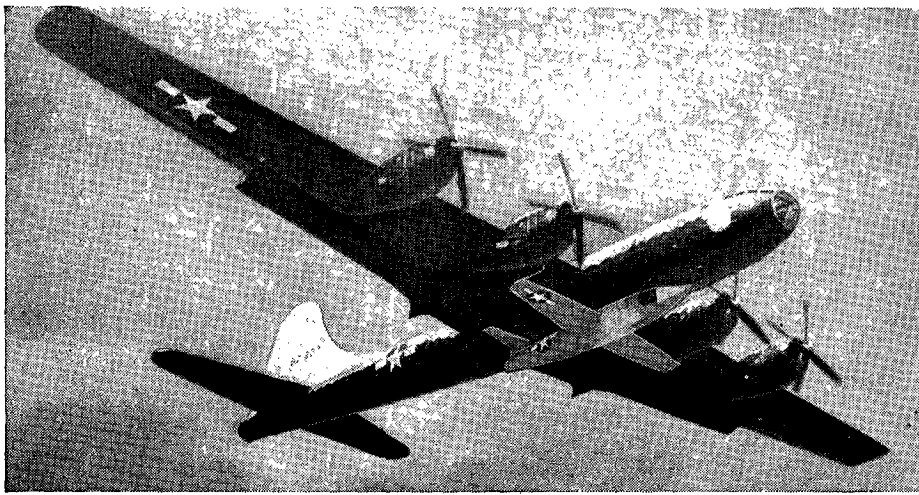


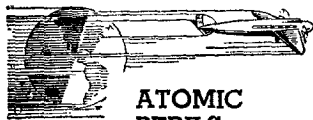
SIGNS ^{OF THE} TIMES

THE WORLD'S PROPHETIC WEEKLY





The AAF's first rocket-propelled plane—with test pilot Goodlin inside—being flown to its take-off position by a B-29.



ATOMIC PERILS

THE advent of atomic energy has brought the world face to face with two great perils, says Dr. R. M. Hutchins of Chicago University. On the one hand it threatens us with universal destruction, and on the other with total moral collapse through provision of too much leisure.

America, he says, is in the position of the little boy who "asked for a volcano—and got it." Now the atomic bomb hangs over our heads in deadly menace, altering our whole outlook on life. Thanks to the scientists, this country has "become vulnerable from every quarter of the globe."

Yet this danger is rivaled by that of the peaceful possibilities latent within the atom. Through atomic energy we may expect the development of new industries and new communities, and so great will be the amount of energy available that working hours may well be reduced far below anything labor has yet envisioned.

But what will man do with this unexpected gift of spare time? Up to the present, says Dr. Hutchins, our increasing leisure "has been wasted on futile efforts to stave off boredom by spending more and more trying to get somebody to amuse us.

"As we now save children from children's diseases in order to put them in insane asylums when they grow up, so we have cut working hours from sixty to forty and produced the comic book as the symbol of our cultural epoch.

"When in the atomic age we can get our living with about the same effort and in the same time as the fortunate savages require to pick up their daily diet from the breadfruit trees, what shall we do with ourselves then?"

Obviously, unless there is some radi-

cal change of outlook, and the thinking of the masses is lifted to a much higher level than it is at the moment, the atom is as likely to destroy us in peace as in war. For nothing is more perilous than "abundance of idleness"—plenty of time, with no constructive thought or effort.

As Samuel McCrea Cavert said recently in his address to the Federal Council of Churches in Seattle: "Our crisis does not really center in the problem of the atom. It centers in the problem of man. The truth which has been disclosed as in a lightning flash, attesting the revelation in the Holy Scriptures, is that man is not good enough or wise enough to be entrusted with such knowledge and power as have been put into his hands. . . . The future offers little promise unless there can be a true spiritual revival, a moral conversion."

He is absolutely right. Unless by God's grace and man's co-operation such a general revival can be brought about, then the great new power man now

grasps so eagerly will most certainly be his undoing.

But it is one thing to admit—as most people do today—that a great spiritual change is needed, that man must return to God and religion, but quite another to face the alternative.

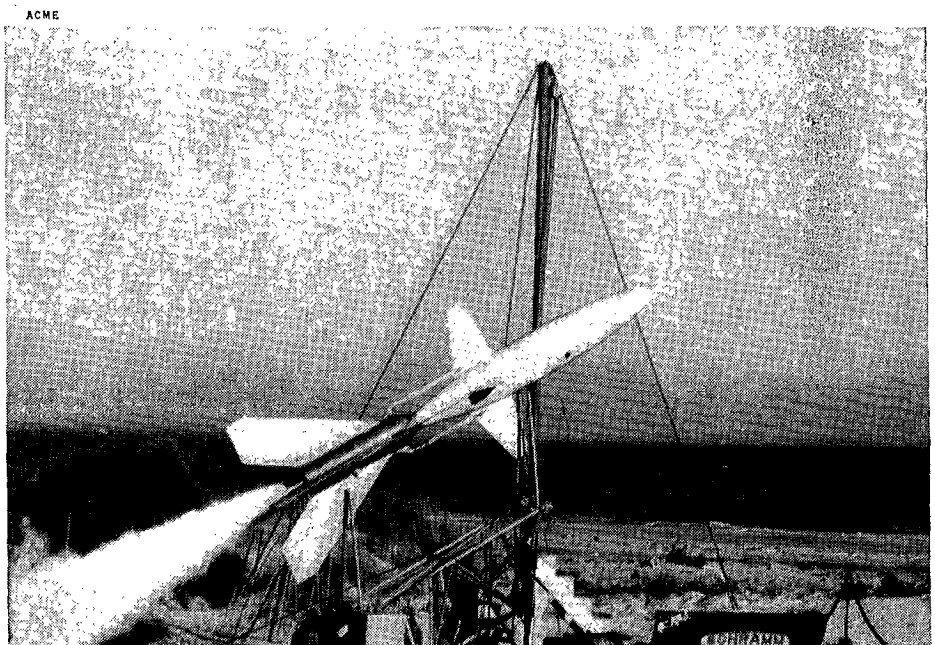
Suppose there should be no such mass conversion? Suppose man should prefer to go on in his perverse, self-seeking way? Suppose he should continue to choose the comic strip to the Bible, the movie theater to the house of God? What then?

Then the worst fears of Dr. Hutchins and all the scientists will be realized. Nothing will be able to save man from the fate he has invited upon himself by his pride and folly. The volcano for which he has prayed and labored will engulf him.

All that a godless generation can expect is "a certain fearful looking for of judgment and fiery indignation." Hebrews 10:27. "A fury of fire" is the rendering of the Revised Standard Version, and it is surely appropriate!

If we would have hope for the future,

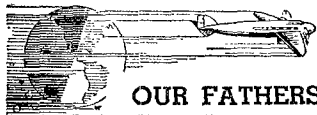
Rocket research missile in flight. More than fourteen feet long, and weighing 600 pounds, it is packed with scientific instruments. Information gained will lead to more accurate rocket firing in the next war.



The Flight of Time

A Survey of World Events
by the Editor

it must come through personal rather than mass conversion. We must as individuals return to God, choosing His ways and keeping His commandments. Then the deliverance He has planned for all who love Him will be ours to claim. When a perverse and evil generation perishes in the final outpouring of divine wrath, we shall be able to look up with confidence and say: "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." Isa. 25:9.



OUR FATHERS' FAITH

A NOTABLE service has been rendered both to literature and theology by the publication of *The Prophetic Faith of Our Fathers*, by L. E. Froom. Uncovering a long-closed window, this great work throws a flood of light upon the beliefs and teachings of the men who founded the United States.

Most people, if asked concerning the faith of the early colonists, would probably reply that they were Protestants and Puritans. But such generalities do not do justice to those famous pioneers. They were great Bible students and, as Mr. Froom reveals, firm believers in the prophecies. Their faith was founded upon, and inspired by, the fulfillment of these prophecies.

Despite creedal difference on other matters, Episcopalians, Presbyterians, Congregationalists, Baptists, and Seventh Day Baptists were remarkably united in basic prophetic interpretation. They discoursed upon the four world empires of prophecy and the ten divisions of Rome. They followed the year-day principle when interpreting time prophecies. They had no doubts as to who was the antichrist, and clearly identified the "beast." They preached vehemently of approaching judgment and the second advent.

In other words, the pioneers of America were Adventists! In their sermons and their books they discussed the divine plan of the ages, as revealed in the great prophecies of the Bible, pointing out their own part and place therein, just as do Adventist preachers today.

Nor was it merely a few nonentities who held such views. Preaching prophecy was the rule rather than the exception in those days. Furthermore, the scholarship of the clergymen was of an exceptionally high order. "The proportion of learned men among these early immigrants was extraordinary. There were as many Cambridge and Oxford graduates as could be found in any similar population in the mother country—

OUR COVER

Symbolic of the new air age upon which mankind has entered, fulfilling with renewed emphasis the prophecy of Daniel 12:4, is this fine photograph of a happy American youth beside his rocket-propelled plane after completing a flight at 550 mph. Only twenty-three, Chalmers Goodlin has been flying for six years, and is now a test pilot for aviation's latest and most daring new machines.

every two hundred and fiftieth person being a son of Cambridge." Quoting Tyler: "Probably no other community of pioneers ever so honored study, so revered the symbols and instruments of learning."

These men were not ashamed to be known as believers in Bible prophecy. Nor were many of their great successors. From *The Prophetic Faith of Our Fathers* we learn that men like Increase Mather, president of Harvard, Aaron Burr, president of Princeton, and Timothy Dwight, president of Yale, were "earnest and discerning students of prophecy."

As a result of his many years of research, and the reading of all the available literature on the subject, Mr. Froom presents a galaxy of great names among the early leaders of America who held these views and left them on record in their published writings. He even reveals the long-forgotten fact that when Joseph Wolff, the great prophetic preacher, arrived in this country from England, Congress, on the motion of

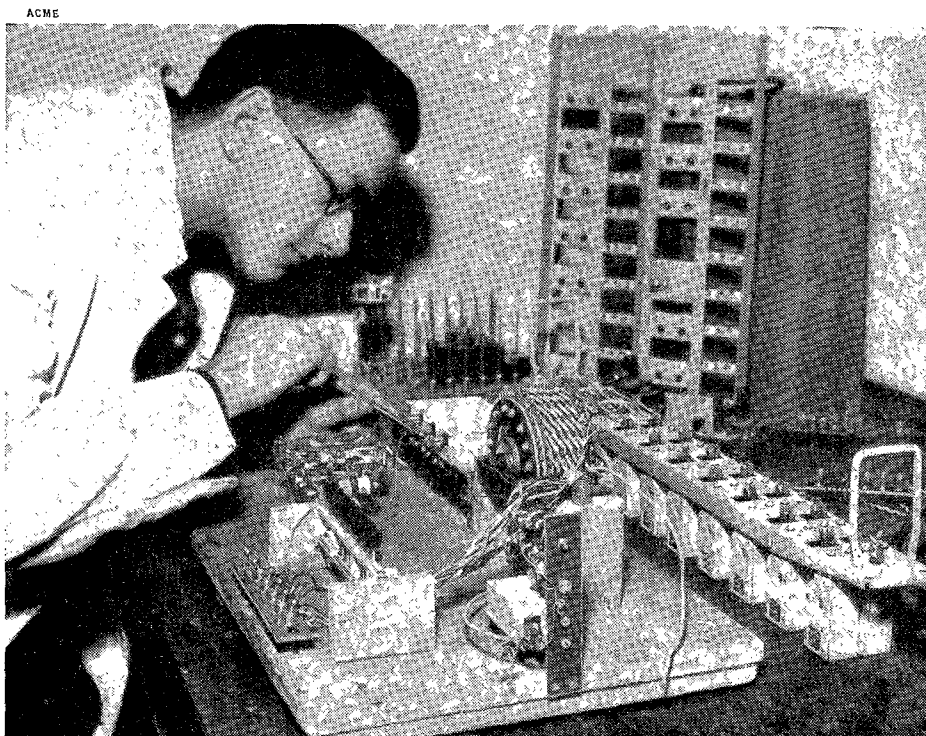
John Quincy Adams, held a joint session to hear his message!

Thus it is made clear that belief in prophecy—and in the climax of prophecy, which is the second coming of Jesus—is not some new, strange, peculiar doctrine recently invented by Seventh-day Adventists. It was in very fact the faith of our forefathers. Adventists today are merely preaching what the pioneers preached. If there is any peculiarity; if there is any apostasy; it is with those who no longer preach prophecy and who scorn the idea of a second coming.

In this connection Mr. Froom calls attention to the astonishing fact that "little attention has been paid by writers on New England theology—such as Walker, Parrington, Chitwood, Miller, Sweet, Foster, Murdock, and Rutgers—to this wealth of prophetic interpretation, and the related second advent, as held and taught by the American theologians of the seventeenth and eighteenth centuries. This notable silence is one of the serious omissions of the chroniclers of the period. Whether thoughtless or designed, it stands as a serious indictment and constitutes a significant trend of the times, for, whatever the reason, the picture has been seriously blurred and is incomplete, with one of the primary colors omitted. This we shall seek to correct."

That the correction is made, and that Mr. Froom succeeds in his task, no one who reads his book will deny. We heartily commend *The Prophetic Faith of Our Fathers*, and wish for it the widest possible circulation.

Part of the delicate machinery to go into the artificial "brain" now being constructed by four British scientists. Named the "Ace," it will be capable of solving in a split second mathematical problems which normally would take the keenest human intelligences many weeks. It will cost \$400,000, and will use 18,000 valves and 5,000 switches.



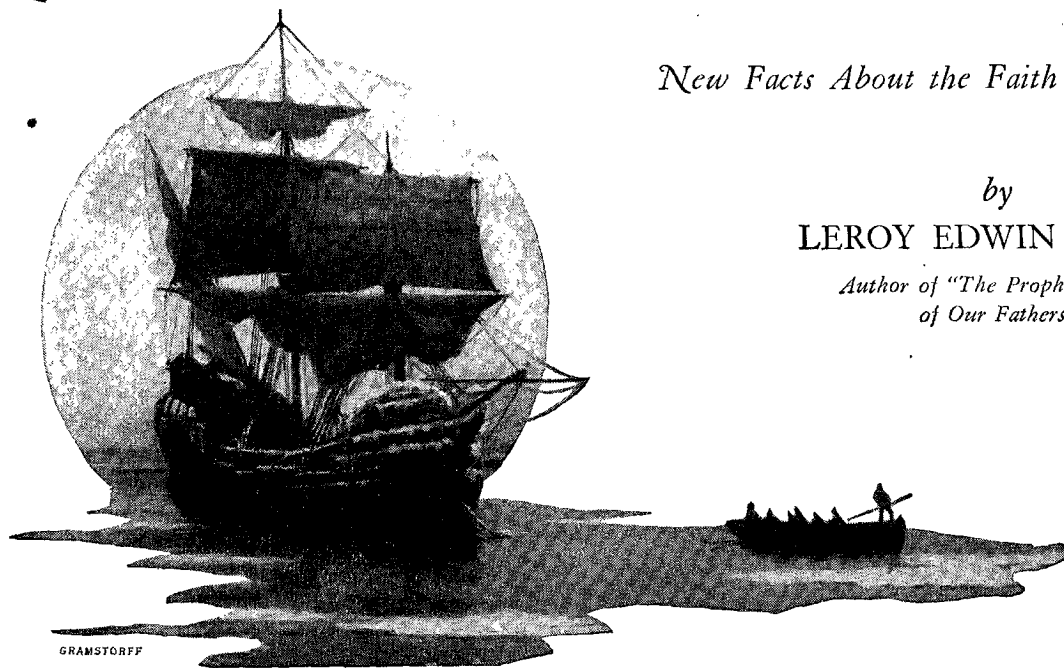
The Pilgrims and Prophecy

New Facts About the Faith of Our Forefathers

by

LEROY EDWIN FROMM

*Author of "The Prophetic Faith
of Our Fathers"*



The Pilgrims braved the perils of uncharted seas to find a land of civil and religious liberty.

BACK in the year 1608 a band of exiled Pilgrim Fathers fled from England to Holland in quest of civil and religious liberty. But the conditions were still unfavorable in this Continental refuge. This led a hundred venturesome men and women to determine to migrate to far-off New England in search of the freedom they sought. The parting counsels of their beloved pastor, John Robinson, urged them to follow the gleam of unfolding light and truth that was destined to break forth upon them out of God's holy word. He closed his farewell discourse with these impressive words, touching upon the common Protestant concept of antichrist:

"It is not possible the Christian world should come so late out of such thick Antichristian darkness, and that full perfection and knowledge should break forth at once."—Edward Winslow, *Hypocrisie Unmasked*, page 96 (1646).

And so they came to the bleak New England shores, to "this wilderness," as they were wont to call it—employing another of the terms of prophecy appearing in Revelation 12. True to that expectation of increasing light that should illumine their pilgrim pathway, these colonial leaders laid much stress upon Bible prophecy back in those early decades. Nor was that interest limited to the clergy. Scores of illustrious men in all walks of life—teachers, governors, judges, college presidents, physicians, poets, and historians—wrote with remarkable clarity in the field of prophecy.

This fact seems to be largely unknown, but it is nevertheless an inescapable truth. The records have been preserved that tell the remarkable story. Personal examination of thousands of original early books, pamphlets, and printed sermons establishes this fact as unassailable. And this is filled with significance.

Bringing their original concepts with them from the Old World, they soon launched out in independent study and exposition. Various colonies of nonconformist Puritans were established. Soon after came the founding of Providence, Rhode Island, by Roger Williams, the noted Baptist. But whatever the place, the study and exposition of prophecy was woven inextricably into the warp and woof of colonial expression. It permeated both sermonic and secular literature, giving warmth and color to the messages of the great preachers and teachers of those rigorous times.

Despite the clash of Puritanism and Separatism, and in spite of creedal differences on other theological matters, Presbyterians, Congregationalists, Baptists, Seventh Day Baptists, and Anglicans were remarkably united on basic prophetic interpretation. This exposition was built largely around this fundamental outline: First, the four world empires of prophecy were commonly recognized to be Babylon, Medo-Persia, Greece, and Rome—Rome being the fourth and final world power of prophecy. Then came the partitioning of Rome, followed in turn by the reign of

antichrist, and the period of his dominance computed on the year-day principle, as for all prophetic time periods. Finally, men looked toward the approaching judgment scene, with the second advent as the grand consummation of all prophecy.

For some sixty years the greater portion of New England operated as a theocracy. The earliest Puritan stalwart to preach and write on prophecy, whose writings were published, was the learned theocrat, John Cotton (1584-1652) of Boston. Possessed of unusual intellectual powers, this stern cleric delivered a series of lectures on the prophecies of the Revelation during the winter of 1639-1640. This fact in itself is remarkable. Indeed, four volumes of his impressive expositions have been preserved for us. One of these was "taken from his mouth in short-writing," as it is quaintly stated on the title page.

It may be surprising to know that Cotton, who reached a commanding pinnacle of power attained by no other clergyman of his time, publicly taught that the symbolic "dragon" of Revelation 12 represented pagan Rome in historical fulfillment, and that the leopard-like "beast" symbol of Revelation 13 was God's inspired cartoon of the "Roman Catholic visible church."—*An Exposition Upon the 13th Chapter of the Revelation*, pages 1, 7, 22, 47, 228 (1655).

The identity of antichrist and escape from its coercive power furnished the predominating emphasis on prophecy in those colonial times. This was put

into the framework of the over-all picture of prophecy, that they might know where they were in the grand outline of the centuries.

Cotton identified the seven mountains of Revelation 17 as the seven hills of the city of Rome. He avers that the pagan Roman dragon had given his "seate" to the papal "beast" that followed, holding that Justinian had made the bishop of Rome to be the head of all the churches. (*Ibid.*, pages 9, 10, 23, 35.)

Moreover, Cotton contended that the determined period of the papal beast's power was set at 1260 years, though he was not too clear as to when they began and consequently when they would end. (*Ibid.*, pages 80, 81, 95).

He even held that France was the tenth part of the "city," or papal Christendom. (*Ibid.*, page 93.) He taught that the Turk was that sixth or woe trumpet power in Revelation 9, sent against apostate Christendom as a pun-

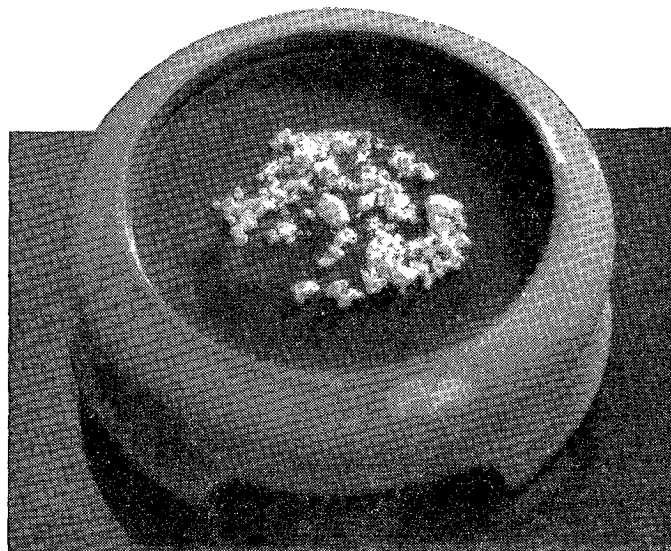
ishment. (*The Bloody Tenent Washed*, page 13 [1647]). Moreover, he held that the millennium was not to begin until after antichrist's destruction. (*The Churches Resurrection*, page 5 [1642]). That, in rugged outline, was Cotton's bold exposition of the inspired plan of the ages. It is indeed remarkably similar to the expositions appearing here in "The World's Prophetic Weekly," the *Signs of the Times*, three centuries later.

(Continued on page 13)

Manna Falls in Africa!

*Remarkable Story of Divine
Providence From Angola*

by
E. L. CARDEY



A small quantity of the manna by which the Lord answered so remarkably the simple prayer of His trusting ones in central Angola.

WE who are called upon to travel in heathen countries are often impressed by the simplicity of faith exercised by those who have only recently learned of the Christian way. In more civilized lands, where the church has been established for ages, people have become so sophisticated that they find it difficult to believe and accept the wonderful promises Jesus made to those who would call upon His name, in faith believing. Yet the promises remain. He declared: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. Again, He said: "Ask, and ye shall receive." John 16:24. Of course, all the promises of God are based upon conditions; yet when we have met these conditions, in our simplicity of faith we can look up to Him and believe that He will answer our prayers and supply our needs.

We have had a wonderful demonstration of this in the Dark Continent. One of our missionaries, who spent nearly a lifetime in Africa, established a mission in central Angola more than twenty years ago. The mission grew until some hundreds of converts had moved on the mission property, thus making it a Christian community. This often hap-

pens in Africa, and one can see the striking difference between Christian and heathen villages.

The white missionary left this mission, and for some years it was under the care of a native director. One year the rains failed to come, and the crops did not grow. The mission was far removed from stores, and there was little money to buy food if it could have been found. The mission director was away on a trip visiting distant mission schools, and had been away for some weeks. The believers on the central mission came to the end of their resources and food supply.

The native director's wife called the families together and told them the situation. Then she read to the people the promises of the Lord and told them of the manna which had been sent by God to His people in the time of Moses, assuring them that God could send them food in the same way, if necessary. After prayer, her little girl, about five years of age, went out of the house and in a short time came back with her hands filled with white stuff, which she was eating.

"What are you eating?" asked the mother.

The little one replied: "Out there I

saw six European men, and they said: 'The Lord has answered your prayer and has sent you manna; take it up and eat it.'"

Immediately the others went out and found many acres of the ground covered with this white substance. In every detail it corresponded to the corianderlike seeds of the original manna. Its taste was like wafers and honey. When the people went out to gather the manna, they found no trace of the Europeans. They gathered large quantities of this remarkable food, and their lives were sustained for some time until other food could be obtained. The wife immediately sent for her husband. When he came home he found them eating this food. He put a quantity of it in a small box and sent it to Cape Town to the missionary who had raised up this mission some fifteen years before.

The mission director, Carlos Seque-seque, wrote in his letter that accompanied the package: "It was on the 19th of March, 1939, even on this same day, that our God performed a miracle at Namba, for God caused to rain from heaven the bread of heaven which is called 'manna.' The people of Namba ate and filled plates of it. There ate of

(Continued on page 12)

The Eight "FIRST DAY" Texts

THE first day of the week is mentioned but eight times in the New Testament. And we may say at the outset that in not a single instance is the day called "holy," or a Sabbath, or is there any title of special regard attached to it. We will consider these eight texts in the order in which they are given.

1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1. This text definitely states that in the end of the Sabbath it began to dawn toward the first day of the week. This is the same weekly order we observe today.

2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. This text repeats, in a little different phraseology, the same thought expressed by Matthew. "The Sabbath was past" when, "very early in the morning the first day of the week," the women went to Christ's sepulchre.

3. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Verse 9. This text records the simple fact that on the first-day morning Christ appeared to Mary.

4. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

The conscientious regard which Christ's intimate disciples held for the Sabbath of the Lord led them to interrupt their preparations for anointing the body of Jesus. They "rested the Sabbath day according to the commandment." This day was the seventh day of the week, the only day set apart by the Creator as holy time. Then upon the first day of the week these devoted women went to the sepulchre to perform a service which in good conscience they could not do on the Sabbath. Surely this scripture clearly and plainly differentiates between the seventh and first days: the seventh, holy time; the first, a

Do They Provide Divine Authorization for a Change of the Weekly Sabbath?

Pillars of the Christian Faith—9

by

FRANCIS M. WILCOX

secular day for man's personal use in the performance of the customary duties of life.

5. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1. This scripture needs no explanation or comment. It simply records the same historical fact related by the three other evangelists.

6. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19.

It is evident that this was not a religious meeting in honor of Christ's resurrection. Naturally the disciples, in their great disappointment and grief over the death of Christ, would meet together for counsel. Of this same meeting Mark bears the following testimony: "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16:14. It was necessary for Christ to show the marks of His crucifixion in His hands and feet, and even to partake of food before them, to convince them of His resurrection. See John 20:20; Luke 24:36-43.

7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

This is the only record in the New Testament of a religious meeting held on the first day of the week. What were the circumstances attending it? Paul and his companions were on their way to Jerusalem. They spent five days, including the Sabbath, at Troas. Then

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

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19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

while Paul remained over another day to finish his ministry to that church, his companions went by boat around the peninsula to Assos. Finishing his work at Troas, the apostle went afoot across the peninsula and joined his companions in the boat at Assos.

Please note that while Paul met with the church at Troas on the first day of the week, as it was customary for him to hold meetings at various times and places on every day, this first day is not called a holy or Sabbath day or designated by any sacred title. After the

meeting, Paul pursued his journey on foot, as during the meeting his companions had labored earnestly to take the boat to the place where Paul would embark. He broke bread with the disciples at Troas, but it was customary for the disciples to do this on other days as well as on the first day. We read: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:46.

It may be observed that as, according to Bible reckoning, the first day began on what we call Saturday night, Paul's journey on foot occurred on what we now call Sunday, as he departed at "break of day." Acts 20:11.

8. There remains one more text mentioning the first day of the week. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:1, 2.

This text records no religious gathering, but rather an admonition for each believer in his own home to lay aside an offering for the poor. Each was to give as God had prospered him. The man of business was to cast up his accounts of gain and loss, to determine what he should give for this worthy cause.

All other versions of the Bible I have consulted agree with the King James Bible, that this offering, instead of being carried to the church, was to be retained by the giver until the arrival of the apostle.

I quote from the following other versions:

Weymouth: "As to the collection for the saints, what I have directed the churches of Galatia to do, you must do also. On the first day of the week, let each of you put by and keep any profit he may have made; so that there may be no collections made after I have come."

American Revised Version: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."

Moffatt: "With regard to the collection for the saints, you must carry out the same arrangements as I made for the churches of Galatia. On the first day of the week, let each of you put aside a sum from his weekly gains, so that the money may not have to be collected when I come."

Revised Standard Version: "Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. On the first

Forward With God

by JOSEPH ALDER

"Forward with God!" The holy call is ringing;

Christians, awake, cast off all doubt and fear.

Let every spirit quicken—hearts be singing
With the bold challenge for a glad new year.

"Forward with God!" O let the stern words, burning

Within each heart, kindle to brighter flame

That sweet, divine, and all-consuming yearning

For souls that know Him not, nor love His name.

"Forward with God!" Alike from seers and sages

The bright words come, new-burnished, down the years.

O Christian, take them in this age of ages,
Thy trust, thy triumph, till the Lord appears.

day of every week, each of you is to put something aside and save, as he may prosper, so that contributions need not be made when I come."

Thus we find that the New Testament gives no record of any change in Sab-

bath observance. There is one and only one day enjoined throughout the entire Bible as the Sabbath of the Lord. This day is the seventh day of the week. But in the practice of the large majority of the Christian church a change has taken place. How did this change come about? What influences led the church to observe the first in place of the seventh day as the Sabbath? These questions we shall seek to answer later.

What Is Christianity?

WE hear of Christianity without dogma, Christianity without miracle, Christianity without Christ. Since, however, Christianity is a historical religion, an undogmatic Christianity would be an absurdity; since it is through and through a supernatural religion, a nonmiraculous Christianity would be a contradiction; since it is Christianity, a Christless Christianity would be—well, let us say lamely (but with a lameness which has perhaps its own emphasis), a misnomer. People set upon calling unchristian things Christian are simply washing all meaning out of the name. If everything that is called Christianity in these days is Christianity, then there is no such thing as Christianity. A name applied indiscriminately to everything designates nothing.—*Benjamin B. Warfield.*



Grain for Breweries

A total of 3,314,811 tons of grain was used to produce distilled spirits and beer during the fiscal year 1946, according to the Anti-Saloon League of America. Considering this fact, and comparing it with Frederick Sodern's estimate in *The Reader's Digest* to the effect that "1,000,000 tons of wheat makes a year's supply of bread for approximately 10,000,000 people," the League concludes: "The grain used to make alcoholic beverages during the fiscal year 1946, therefore, would have fed over 33,000,000 people for a year."

Atomic Bomb Dwarfed

Bacteria in warfare are more powerful than atomic bombs, are easier to produce, and are more difficult to overcome, writes Gerard Piel in a special article in *Life*, and they can be employed by any nation on earth. Some may try to keep this power to themselves; "no nation, however," he says, "can hope to monopolize such agents. Even more than the atomic bomb, they equalize the power between great and small states. Their raw materials are everywhere at hand. Research might be carried on in any public-health laboratory under the camouflage of legitimate activities. A medium-sized distillery would be to biological warfare what the Hanford plutonium pile is to atomic warfare." He goes on to say that bacterial research should

not be condemned merely because it might produce a deadly weapon; for much knowledge, valuable in the curing of diseases both plant and human, has been derived from research aimed primarily at discovering ways and means to conduct and combat this type of warfare. He declares: "Like all scientific knowledge, bacteriology is of itself neither good nor evil. The atomic bomb does not make nuclear physics evil, and the practice of medicine does not make the science of biology good. The burden of morality is upon man, who determines their use."

Christianity's Opportunity in Japan

Christianity has an opportunity for growth in Japan never before equaled, is the opinion of General MacArthur. In a letter to Dr. Louie D. Newton, president of the Southern Baptist Convention, he said: "Due to the vacuum which events have left in the spiritual phase of Japanese life, there now exists an opportunity without counterpart since the birth of Christ for the spread of Christianity among the peoples of the Far East. . . . If this opportunity is fully availed of by the leaders of our Christian faith, a revolution of the spirit may be expected to ensue which will more favorably alter the course of civilization than has any economical or political revolution accomplished in the history of the world."

S. L. M.

“AND the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:14-17.

Following the prediction of the signs in the realm of nature that were to occur under the breaking of the sixth seal, the prophet describes the opening of the atmospheric heavens for the descent of the Son of God in power and great glory. The sixth seal thus brings us to the threshold of the second advent of Christ. In connection with this event there will take place scenes of the utmost confusion among those who have refused to heed the warning message and prepare for the return of their Lord. Those who have worshiped human achievements instead of the Creator will seek shelter in the caves and among the rocks of the mountains. They will call upon the only gods with which they are acquainted, for protection in this final crisis.

Those who have persecuted God's people and compelled them to flee to the caves of the mountains to seek refuge from the wrath of man now seek the same hiding places for fear of “the wrath of the Lamb.” They have persistently and stubbornly resisted the merciful overtures of the Lamb of God, and now for them probation has closed and the day of salvation forever passed. The Lamb is now the Lion of the tribe of Judah in the terribleness of His divine wrath against sin and against those who have refused to separate from it. In bitter anguish the wicked beg to be hidden from the face of Him whose messages of love and mercy they have spurned. There is no question in their minds as to what is taking place. Without hesitation they declare: “The great day of His wrath is come; and who shall be able to stand?”

“The kings of the earth” doubtless include all who occupy positions of rulership, and “the chief captains” are the military leaders. The tribunes of the Roman army were thus designated. The majority of the “great” and “rich” men

The WRATH

The Seven Seals of Prophecy—9

Terrible Scenes to Attend the Final Judgment of a Wicked, Impenitent World.

Who Shall Be Able to Stand?

by

TAYLOR G. BUNCH



In the upheaval of nature j

of the earth are included among the unsaved. The self-satisfied and complacent wealthy who have used their means for personal aggrandizement are among the terror-stricken when Christ returns to demand an accounting of their stewardship. The injustice of their dealings with their employees is pictured in James 5:1-5.

“The mighty men” are those who usually scoff at fear, but now they cringe with undisguised terror before a power infinitely greater than the powers of nature which they have harnessed for their own use. The bondmen and freemen are the two opposites of society. Both are afraid of the face and “the wrath of the Lamb.” Because of their conduct they cannot look Christ in the face when He returns to judge the righteous and the wicked according to their works.

In this vision, angels of God are pictured standing at the four points of the compass holding in check the furious winds of war and human passion until the work of redemption is complete and God's people are secured for the king-

dom. In Psalm 76:10 we are told that “the wrath of man” will praise and glorify God, and “the remainder of wrath,” or that which will not fulfill His eternal purpose, will be divinely restrained. Even a world war may result in the opening of the closed doors of the world for the proclamation of the gospel.

The seal of God is placed in the forehead (Revelation 7:3; 9:4), representing the seat of intellect of His people. They are men and women of conviction who follow the dictates of an enlightened conscience regardless of the consequences. They are made of those sterling qualities which produced the martyrs of the Middle Ages. The seal is the evidence of divine approval because of their godly characters. It indicates that they belong to Him whom they serve and obey and are therefore secure from the plagues and judgments that visit the transgressors.

The Scriptures teach that the outward sign of a sanctified life and a holy character, as well as of God's ownership, is the Sabbath. The Sabbath is also de-

of the Lamb



Before the second advent of Jesus the wicked will pray for the rocks and the mountains to hide them.

clared to be the evidence of true worship and heavenly citizenship. Exodus 31:13-17; Ezekiel 20:11, 12, 20. A return to the observance of the Sabbath of creation is therefore an essential part of the preparation to stand in the day of God's indignation.

There are many other prophecies of the terrible effect which the coming of Christ and the day of divine wrath will have upon the wicked. In Isaiah 2:12, 19-21 is a picture similar to that given in the Apocalypse. Also Isaiah 13:6-9: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."

The prophet Zephaniah writes: "The great day of the Lord is near, it is near,

and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1:14-18.

The tears of the mighty men will be too late in that day. When the Lord wept over them and prayed for their salvation, "they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an ada-

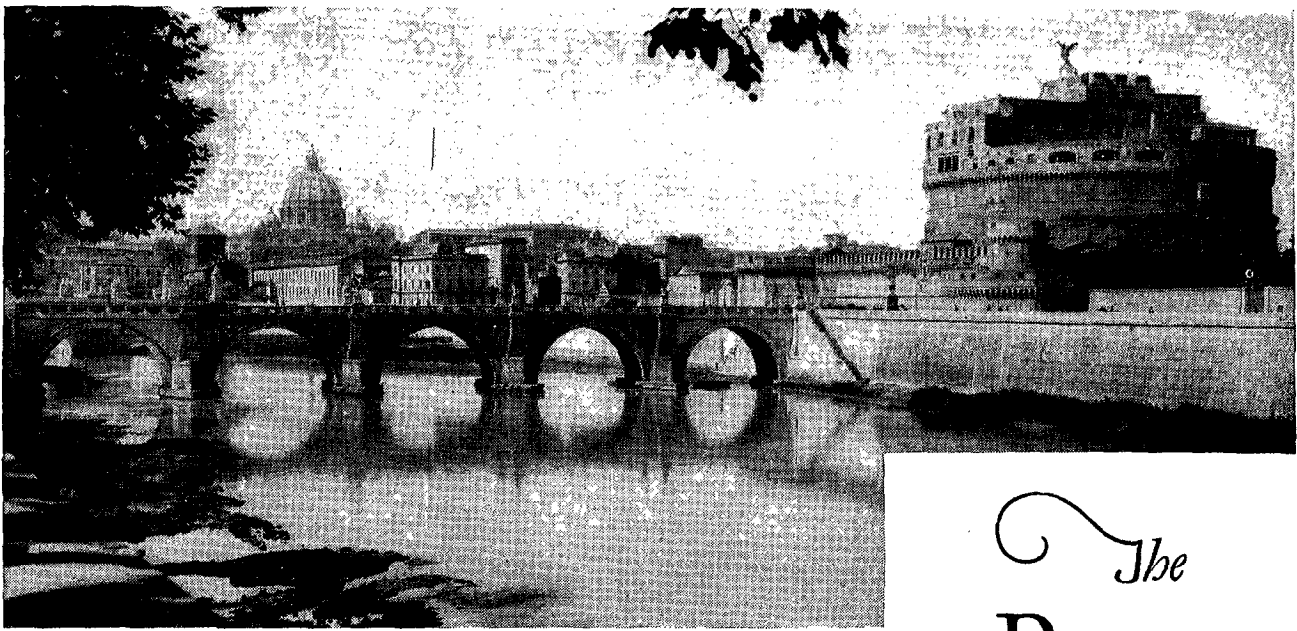
mant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of hosts." Now the Lord refuses to hear their cry.

But their tears are not tears of repentance because of a godly sorrow and hatred for sin, but because of their fear of punishment and the eternal loss resulting from their course of conduct. If pardoned and given another opportunity they would quickly return to their former life of rebellion, just as the majority of criminals now confined in prisons would return to a life of crime if suddenly freed. When probation closes, the limit of divine forbearance will have been reached and all characters fixed beyond the possibility of change. The author of the Revelation names seven classes who are unprepared, and they doubtless represent all the wicked, as "seven" is the number of completeness. In this great event the request of the blood of the martyrs under the altar of sacrifice as pictured in the fifth seal is fully answered and their blood avenged.

In these and many other scriptures is abundance of evidence that the world will not be converted when Christ returns, as some contend. Christ declared that the days immediately preceding His return would be similar to conditions before the Deluge and in Sodom and Gomorrah before their destruction. Then "the earth also was corrupt before God, and the earth was filled with violence." "The wickedness of man was great" so that "every imagination of the thoughts of his heart was only evil continually." See Genesis 6:5-11; 13:13.

In the apocalyptic vision under consideration all classes are among the terrified because of their ungodly characters. Ashen-faced men and women from lordly palaces and royal courts, from halls of parliament and from military headquarters, from slavepens and humble homes, huddle in caves and mountain recesses, shaking like leaves in the wind, because of the terrifying doom hanging over their heads.

Those who choose darkness rather than light, and error rather than truth; who make lies their refuge and human wisdom and achievements their confidence; will eventually share the fate of the lost and will join in the "weeping and gnashing of teeth" of the innumerable host who lose eternal life. They sell their spiritual birthright for a mess of pottage and thus barter away, for the temporary and fleeting joys of the present evil world, the future world with its eternal pleasures and permanent peace. Reader, with this picture before you, will you accept the call to repentance and be prepared to stand among those who "love His appearing"?



The Tiber River, with St. Peter's Church in the background.

GALLOWAY

THE suggestion that the Roman Church is the power indicated by the "little horn" of Daniel 7 was first propounded as long ago as A. D. 1240,—more than seven hundred years ago—at the Council of Regensburg, by Bishop Eberhard of Salzburg, near Vienna. This interpretation also formed the basis of the first sermon preached in Scotland by the stalwart reformer John Knox, in the sixteenth century; and it has been set forth again and again by hundreds of the best Bible commentators, since that day.

To those who object to this interpretation, and suspect personal prejudice; we would say at once that it is made here in no such spirit; but is merely a statement of an obvious and unchallengeable fact of history. When one seeks to interpret the great prophecy of Daniel 7:25, there is no possible way of avoiding the conclusion that it applies directly to that vast, powerful, mysterious, partly religious, partly political organization which in the long ago grew to power upon the ruins of pagan Rome.

Trace the history of this church system from the day when the gospel of Christ was first preached in the Eternal City by the noble witness of faithful missionaries from Jerusalem; note the gradually increasing prestige of its elder, or bishop, because of his location at the seat of empire; recall his growing claims to leadership of the whole Christian church,—which were challenged at first by other bishops, but eventually conceded,—and you have a sequence of events fitting the rise of the "little horn." It was a new world power amid the ten other kingdoms contending for the territory of the Roman Empire.

Even in the days of the apostle Paul, unfortunate trends were already making themselves manifest in the church,

and he wrote to the Thessalonians: "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." 2 Thessalonians 2:7.

Some power at that time was "letting," or hindering, the expansion of the "little horn." The Caesars still ruled, and as long as they did so the papacy could never develop as foreshadowed in the prophecy.

Centuries rolled by; and as the power of the Caesars waned, the power of the bishops increased. When the last of the western emperors passed off the scene and the great Empire of Rome came to its end as a world power, the way was opened for the almost unlimited aggrandizement of the pope. The vacant throne presented an opportunity he was not slow to grasp, and it was not long before he had assumed much of Caesar's surrendered authority and had entered upon a career of despotism and "power politics" to last a thousand years.

The historian Wylie, writing of the establishment of papal supremacy, says:

"At last the empire of the West was dissolved. The seat which had been occupied so long by the master of the world was now empty. . . . The overthrow of the empire contributed most materially towards the elevation of the bishop of Rome; for, *first*, it took the Caesars out of the way. 'A secret hand,' says De Maistre, 'chased the emperors from the Eternal City, to give it to the head of the Eternal Church.' *Second*, it compelled the bishops of Rome, now deprived of the imperial influence which had hitherto helped them so mightily in their struggles for pre-eminence, to fall back on another element, and that an element which constitutes the very essence of the papacy, and on which is founded the whole complex fabric of

The Papacy in Prophecy

Great Prophecies for Our Time—9

*Forgotten Episodes in the
Religious Tragedy of the
Middle Ages*

*How Caesar's Scepter Was
Seized by the Pope*

by
ARTHUR S. MAXWELL

the spiritual and temporal domination of the popes. . . . With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the master stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had deprived him, namely, that the bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her popes the rulers of the earth."—James A. Wy-

lie, *The Papacy: Its History, Dogmas, Genius, and Prospects*, pages 33, 34 (1852).

Cardinal Manning (1808-1892) himself recognized this transfer of authority from pagan to papal Rome, and wrote as follows concerning the growth of the papacy and its position of supremacy:

"The abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation . . . was finally dissolved by a higher power. The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential liberation . . . the chains fell off from the hands of the successor of St. Peter.

"A power had grown up in Rome, far more imperial over the reason and will of man than the iron despotism of the Roman Empire. . . . This interior and supernatural power of direction and government over the actions and hearts of men flowed from one center, and was embodied in one person, the bishop of Rome. The floods which swept all the other authorities away threw out into bolder relief and more conspicuous prominence the supreme pastoral authority of the vicars of Jesus Christ."—Henry E. Manning, *The Temporal Power of the Vicar of Jesus Christ*, Preface, pages 28, 29.

Three horns were to be "plucked up" or removed by the "little horn." In other words, three of the ten kingdoms established upon the territory of the old Roman Empire were to be eliminated in order that the papacy might have freedom of action and be in a position to exercise full dominion. All this occurred with remarkable precision according to the annals of history. Three kingdoms, the Heruli, the Vandals, and the Ostrogoths were overthrown.

Elliott, in his classic study of the prophecies, lists the ten kingdoms and adds this significant phrase, "I might cite three that were eradicated from before the pope out of the list first given; viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths."—E. B. Elliott, *Horae Apocalypticae*, vol. 3, p. 152, note 1 (1851).

These three kingdoms, so far as they were Christian, were of the Arian persuasion,* and as such were reckoned as heretics by the Church of Rome, while they regarded her with equal enmity and suspicion. Their removal, so essential to papal supremacy, was earnestly sought by the pontiffs and was brought

about by the aid of the emperors of the East. In A. D. 483 the emperor Zeno gave permission to the Ostrogoths to invade Italy and destroy the Heruli, which was accomplished after a three years' struggle. Half a century later the power of the Ostrogoths was broken by the armies of Justinian under Belisarius, particularly in connection with their unsuccessful siege of Rome in A. D. 538. For a more complete story of that important period read Chapter 41 of *The History of the Decline and Fall of the Roman Empire*, by Edward Gibboin.

The Vandals of North Africa, who, according to Elliott, "were not only Arians, but persecutors of the Catholics," were overthrown in A. D. 534 by the same famous general.

It is important to recall that it was in A. D. 533 that the emperor Justinian, who was then about to embark upon his wars against the Vandals and the Ostrogoths, declared himself wholeheartedly in favor of the Catholic party, naming the bishop of Rome as "head of all bishops, and the true and effective corrector of heretics." Thus, when the last of the three horns was uprooted in A. D. 538, the papacy was free to exercise the full authority it already claimed, and which had but recently been declared as properly belonging to it by the reigning emperor of the East.

Firmly established at last in his strategic position in the Eternal City, the bishop of Rome soon began to assume powers, prerogatives, and titles no emperor, in the height of his ambitions, ever conceived. He not only styled himself "Vicegerent of the Son of God" and "Lord God, the Pope," but approved such adulation as the following in an address given at the Fifth Lateran Council in 1512: "Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth."—Philippe Labbe and Gabriel Cossart,

History of the Councils, vol. 14, col. 109.

In an article on the pope, to be found in Ferraris's *Ecclesiastical Dictionary*, are these extravagant words:

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities. . . .

"He is likewise the divine monarch and supreme emperor, and king of kings.

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

"Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ."—Lucius Ferraris, *Ecclesiastical Dictionary*, art. "Pope."

Thus, in these typical utterances, did the "little horn" speak great words against the Most High.

(Concluded next week)

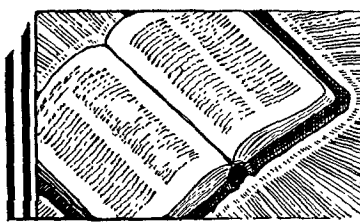
*Arius, priest of Alexandria, propounded the theory that Christ was created and, therefore, "was totally and essentially distinct from the Father." This view was rejected by the Council of Nicaea in A. D. 325, which decreed that Christ was of "one and the same substance with the Father;" but the controversy raged on for centuries, dividing Christendom into two opposing camps, and leading to the most unchristian excesses on both sides.



COMING NEXT WEEK

in addition to the regular features:

A CROSS-CENTERED RELIGION	William G. Wirth
LIFE AS A MISSIONARY SEES IT	Orley Ford
SILENCE IN HEAVEN	Taylor G. Bunch
GOLDEN STAIRS TO THE GOLDEN CITY	The Voice of Prophecy
WHEN AMERICA STUDIED PROPHECY	LeRoy E. Froom
THOU ART THE MAN!	Arthur S. Maxwell
LIGHT FROM THE BIBLE	Frank H. Yost
IS YOUR HEART RIGHT?	Dean A. Lower



LIGHT FROM the BIBLE

by FRANK H. YOST

4

Why Jesus Died on Calvary

Why did Christ die upon the cross?

To win, or reconcile, us to God. "When we were enemies, we were reconciled to God by the death of His Son." Romans 5:10.

Had Christ committed any sin for which He deserved death?

He "did no sin, neither was guile found in His mouth." 1 Peter 2:22.

What did He take upon the cross?

"Christ also suffered for us: . . . who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Verses 21-24.

As He died upon the cross, what experience came to Him?

Christ felt that He was forsaken by the Father. "My God, My God, why hast Thou forsaken Me?" Matthew 27:46.

What is it that causes a separation between God and man?

"Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:2.

What is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

What does sin always produce?

"The wages of sin is death." Romans 6:23.

How does Christ's death directly benefit the sinner?

God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

Christ died upon the cross. He had committed no sin. God seemed to withdraw from Him. This withdrawal indicated the presence of sin. Since there was no sin on Christ's part, the sin was the sin of men, for which Christ was dying. The wages of sin is death; therefore Christ died, taking the punishment for the sins of men, in order that sinners might be freed and enter into eternal life. Anyone may accept this wonderful sacrifice.

What becomes of the sin of the sinner who accepts salvation through Christ?

"As far as the east is from the west, so far hath He removed our transgressions from us." Psalm 103:12. "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.

What cleanses the sinner of sin?

"The blood of Jesus Christ His Son cleanseth us from all sin." Verse 7.

How was the blood of Christ effective for sinners in Old Testament times?

Through faith in "the Lamb slain from the foundation of the world." Revelation 13:8. The sacrifices of beasts and birds provided for in the Old Testament, and offered by sinners from Adam down, typified the death of Christ, made effective through the faith of those who believed and who repented of sin.

How has the blood of Jesus Christ been made effective for sinners after New Testament times, since Jesus died but once?

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests [of the Old Testament], to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself." Hebrews 7:25-27.

Is there any way to be saved except through Christ and His shed blood?

"Neither is there salvation in any other." Acts 4:12.

How is the gift of Christ offered to us?

1. Through His love: "For God so

loved the world, that He gave His only-begotten Son." John 3:16.

2. Through His grace: "By grace ye are saved." Ephesians 2:5.

How do we receive this loving and gracious gift of God, which brings us salvation?

Through faith: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Verses 8, 9.

Manna in Africa!

(Continued from page 5)

it many men and women and young children. All ate of it, and therefore I sent you a small amount of it to show you the manna, and to show you the certainty of the manna which fell on our village of Namba."

We have preserved some of this manna through the seven years since it happened, and numbers of persons have tasted it. The general testimony of those who have tasted it is that it has a remarkable sweetness and evidence of being a complete food in itself. A picture of a small quantity of it is published herewith.

In ancient times God permitted the manna to spoil each night if any were left over. The reason for this is given in the sixteenth chapter of Exodus, where it is said God wished to test their faith day by day. The manna was angels' food and should keep forever. God had a pot of it placed in the ark, and there it remained for ages. This that we have is as fresh as it was on the day it appeared on the fields of central Angola.

No, the day of miracles is not passed. The same God who fed the hosts of Israel in the wilderness for forty years is willing and able to answer the prayer of faith even today.

NOTE: Missionary E. L. Cardey is at present conducting The Voice of Prophecy Bible Correspondence School in Cape Town, South Africa. He has 100,000 students enrolled, and is anxious to send many of them the *Signs of the Times*. He could use 10,000 copies weekly, starting at once.

To assist in this project we have opened a "Signs for Africa" fund. If you are moved to contribute, address your gift to "Signs for Africa" Fund, *Signs of the Times*, Mountain View, California.

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The Editor

SIGNS OF THE TIMES
Mountain View, California

Pilgrims and Prophecy

(Continued from page 5)

In fancy one can almost see those intrepid colonists on their way to their humble church then; upon arrival, see them sitting in those hard, high-backed, upright pews listening to the hour-and-a-half sermons of those days, timed by the relentless hourglass on the pulpit by the side of the preacher. Those days called for stalwart men and women to match the times!

A little to the south, Roger Williams (ca. 1603-1683), apostle of soul freedom and opponent of John Cotton, founded Rhode Island to provide a refuge for persons persecuted for conscience' sake. He believed that the persecuting spirit of the papal antichrist still permeated the oppressive Protestant communions. His immortal book, *The Bloody Tenent* (1644), was dedicated to the British Houses of Parliament, and appeals directly and significantly to the symbols of prophecy in this quaint phrasing:

"Your Honours know the Babylonian Monarch hath the Lyon, the Persian the Beare, the Grecian the Leopard, the Roman a compound of the former three most strange and dreadfull, Dan. 7."—Dedication, first page.

Williams held that the spirit of persecution was the spirit of the papal antichrist. He contended that Protestants

in persecuting dissenters were exhibiting the spirit of the papal beast they had repudiated. So the prophecies, so frequently cited by Roger Williams, were a motivating factor in his struggle for the noble principles of soul freedom. He studied the lessons of history in the light of prophecy with its terms, symbols, and applications. He warns that the "ten horns" are the ten kingdoms of Europe. (*Bloody Tenent*, page 73.) He declares that antichrist will be destroyed when its sins are ripe and its seeming success is only for the prophetic time appointed. (*Ibid.*, pages 49, 89.)

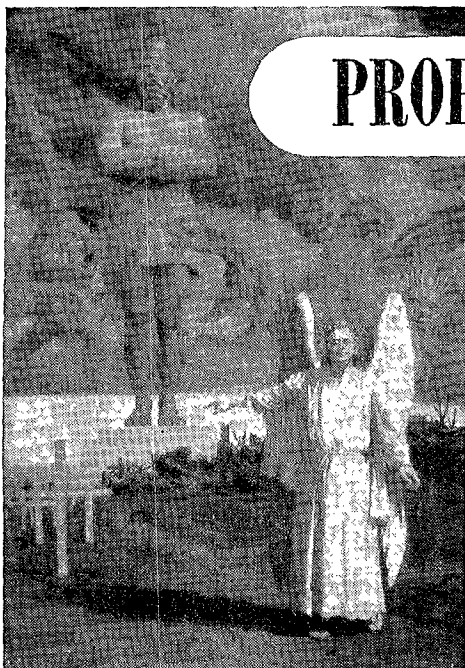
Like Cotton, Williams applies the "dragon" of Revelation 12 to pagan Rome, and the symbolic "woman" to the church cared for during the period of papal persecution. The scarlet woman of Revelation 17 stands, on the contrary, for the great apostasy, and the beast of Revelation 13 is Catholic Christendom, with the slaying of the witnesses coming at the end of the 1260 years of the beast's reign.

Such were among the earliest colonial American expositors of prophecy. Utterly opposed in church polity, they were nevertheless united in the great prophetic outline—that Rome is the fourth great prophetic empire, the papacy is the subsequent antichrist, the year-day principle was applied to the prophetic

time period, and the second advent was regarded as the sublime climax of all. They had followed the gleam on to the fuller light assured them.

(To be continued)

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"—merciful and gracious, long-suffering, and abundant in goodness and truth,"—"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God.—E. G. White.



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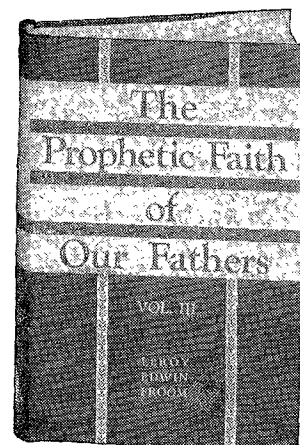
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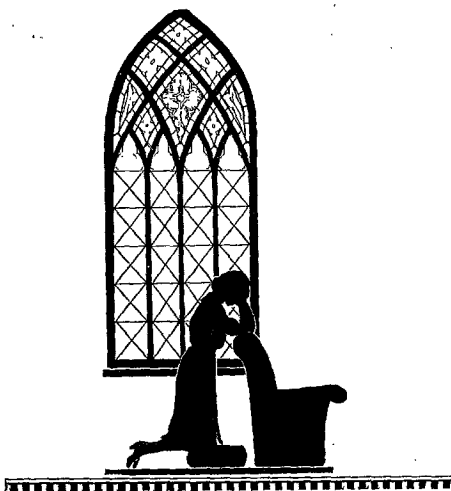
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When Is One SAVED?

S. O. MARTIN

NOT long ago a young lady asked the question, "When is a person saved?" Then she told of a conversation which she had with a friend who said she knew she was "saved." The friend had said, "Are you saved?" The young woman had answered, "No!" Then the questioner had replied, "Well, I am!"

Both of these persons were right, even though they gave seemingly contradictory answers to the same question.

In order to arrive at the correct answer it is necessary for us to define salvation. "Salvation" means "to recover, or be recovered, from a lost condition." The dictionary definition states: "To rescue from impending danger; as, to save a house from the flames. (Theol.) Specifically, to deliver from sin and its penalty; to rescue from a state of condemnation and spiritual death, and bring into a state of spiritual life."

When one believes on the Lord Jesus Christ and accepts Him as his personal Saviour, he is then, in one sense, saved. Paul says that he is saved from condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

The believer is in a saved condition. He is not, however, in the final redeemed state, for he has not yet reached heaven. Before one reaches that place there must be the redemption of the body. "You also have heard the message of the truth, the good news of your salvation, and believed in Him, and

through union with Him you have been marked with the seal of the Holy Spirit that was promised, which is the advance installment of our inheritance, so that we may get full possession of it, and praise His glory for it." Ephesians 1:13, 14, Goodspeed.

Salvation is here likened to the purchase of a piece of property. The purchaser makes a down payment on the transaction. This only secures the property so long as the conditions are met. It does not complete the deal. When the Christian accepts salvation, the Holy Spirit makes the down payment, and it is He who seals the transaction "until the redemption of the purchased possession." The gift of the Holy Spirit is the Christian's assurance that the transaction is to be carried out.

God has made the purchase of humanity. Each individual who believes in Jesus and is born again receives the Holy Spirit in his heart. "For as many as are led by the Spirit of God, they are the sons of God." "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Romans 8:14, 17.

In this saved condition the Christian keeps this down payment as his assurance or security that the possession of the promised estate will eventually be delivered to him. There is, nevertheless, an *if* in the bargain.

"If so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8:17-23.

In these verses Paul shows that full redemption comes when man is completely restored beyond the grave. Then his body shall "be fashioned like unto His glorious body." Philippians 3:21. While the Christian is being tested in preparation for this glorious event, he has "the first fruits of the Spirit." Romans 8:23. This is further explained in verses 24 and 25: "For we are saved by hope: but hope that is seen is not hope:

SIGNS of the TIMES

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

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for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

It is therefore proper to say that we are now saved, even though full redemption will not be accomplished until "the redemption of our body."

Full redemption comprises two *changes*—a *change* of heart, which we know as conversion, or the new birth; and the *change* which takes place in the righteous at the appearing of our Lord Jesus Christ. For the dead in Christ this means the resurrection; but for the living saints it means the change from mortality to immortality.

Both Job and Paul speak of this transformation. "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14:14. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

It is only *then* that the saints may sing the song of victory. Until that time comes there is always the possibility that one might lose the "down payment" by allowing the things of the world to grieve away the Spirit. Against this Paul warns in these words: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30.

John the revelator describes those who are fully saved after they have arrived in the heavenly home. They sing the song of victory. "I saw as it were a sea

of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15:2, 3.

The experiences of Moses in overcoming the hardships of the way to the Promised Land, and the experiences of Christ in overcoming His enemy, Satan, symbolize the victories of God's people, who will eventually be able to say, "Thank God, I'm fully saved!"

Famine Relief Fund

We are glad to announce that since our Famine Relief Fund was opened on May 14, 1946, the sum of \$5,798.81 has been received from readers of the *Signs of the Times*. Recent donors, to whom we send warm thanks, are as follows:

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SOME people think they are broad-minded when they are only intellectually lazy.—*The Christian Advocate*.



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ROBERTS

Bearing the Yoke

A CLOUD of dust in the distance always announced the coming of the ox team

—dust, and a terrible bellowing. “Red” was one of this team of oxen, and it was he who pawed dust into the air and lifted up his voice loud and angrily. Evidently he was unhappy. His mate was “Whitey,” who was as different from Red as was his color.

Whitey moved steadily along pulling his share of the load and more; but Red first lunged ahead, then pulled back, or stopped to paw the ground and bellow. He hated the yoke that bound him to his mate and to his load. He sometimes tried to pull his head out of it until he almost strangled himself. Then he would spring forward and throw himself against it with all the strength of his powerful body. This only hurt his shoulders.

When his owner was asked why Red was so rebellious against his yoke, he said: “Red ran too long on the range. He was two years old before I ever tried to put a yoke on him. For two years he was wild and free and did just as he pleased.

“Whitey, there, wore a little yoke when he was only a calf. My children hitched him to their cart when he was very young. He has never known anything else, and he bears his yoke willingly.

“Red is a strong ox, but most of his strength is used in trying to get rid of his yoke. He makes it hard for his mate. I sometimes wonder if Whitey would not rather pull the load alone than be bothered by him.”

And he added, as if to point a moral: “An ox should be made to wear a yoke when he is very young.”

To this agree the words of the prophet of old, only he speaks of men, not of oxen, when he says: “It is

by ALMA E. McKIBBIN

good for a man that he bear the yoke in his youth.” Lamentations 3:27.

A yoke implies submission, first of all to service, the performance of duties and obligations. This yoke everyone should bear. Otherwise one is a shirker, a parasite, leaving to others the work that he should do.

There is also the yoke of conditions which cannot be changed, of circumstances over which we have no control. How many rebel against their lot in life! They fret and complain and refuse to be reconciled to the inevitable.

They think that life is hard, unjust, unequal. They even charge their heavenly Father with discrimination, with partiality. They think of many who have, or seem to have, an easier life than they do.

All this unhappiness and failure comes from unwillingness to wear the yoke—to surrender the will, to submit.

Happy is he who learns in early childhood and youth to submit to rightful authority, to do his share of the work of the home, and to bear disappointment with patience and courage.

A pernicious principle is being taught in the world today—that a child should not be restrained or controlled, that he should have no inhibitions, but should be permitted to follow his bent, to do only what he chooses to do and likes to do. We are told that to direct and restrain a child is a positive detriment, that it hinders his development. But experience and observation, as well as the teachings of the Bible, force us to an opposite conclusion.

It is still as true as when it was written, that “it is good for a man that he bear the yoke in his youth.”