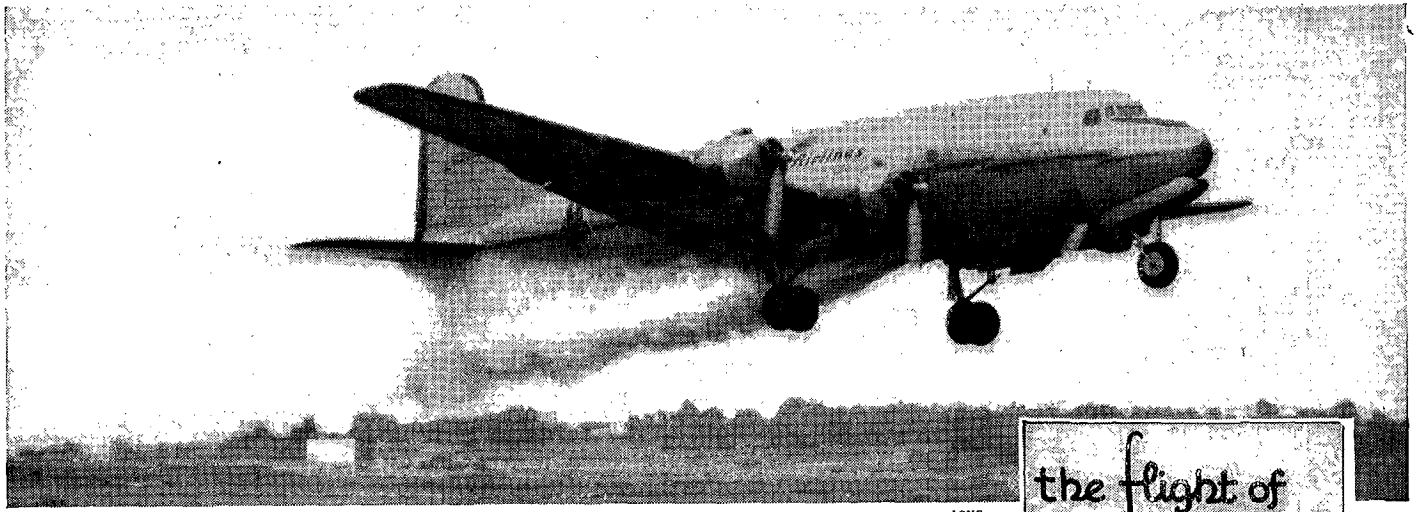


# • SIGNS <sup>OF THE</sup> TIMES

THE WORLD'S PROPHETIC WEEKLY





ACME

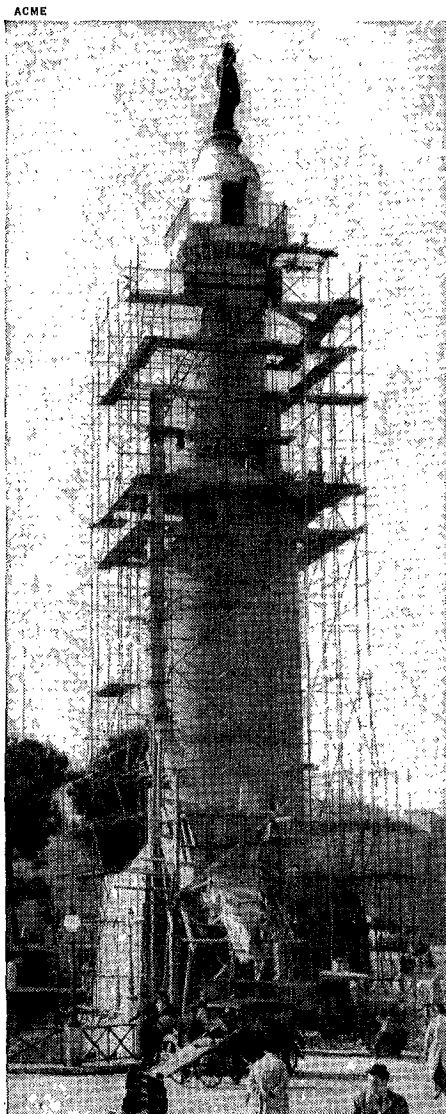
Rocket propulsion, a wartime invention, is here seen used for peacetime commerce, helping an air freighter take off from Mexico City with ten tons of bananas.



## DISILLUSION AND HOPE

IN November, 1918, a few days after the signing of the Armistice, Lord Curzon, speaking in the British House

The Trajan column, one of Rome's most valued monuments, erected about A. D. 80, emerging from its wartime brick shell as peace returns to Italy.



of Lords, quoted the chorus from Shelley's *Hellas*:

The world's great age begins anew,  
The golden years return.

These words were typical of the thoughts and hopes of mankind at that time. World War I was over. The enemies of freedom had been overthrown. The world had been made safe for democracy. Man's progress to peace, plenty, and perfection, unfortunately interrupted by the war, could now continue. The golden years had returned.

This spirit of confident optimism continued for some time, encouraged by the conclusion of peace treaties, the formation of the League of Nations, and the calling of the Disarmament Conference at Geneva.

Then shadows began to fall again. The Disarmament Conference proved a fiasco. The League of Nations revealed ominous rifts and dissensions. Dictators arose, bellowing their foolish slogans and arrogant nationalism. Then, suddenly, mankind was plunged into World War II, with all its frightful destruction of life and property and its horrible revelation of the depths of depravity to which humanity can sink.

Significantly, no one quoted Shelley's lines after the surrender of Germany or Japan. No one is quoting them now, nearly two years later. Nor does anyone expect to quote them again as applying to man's "inevitable" progress. Thinking men realize that "the golden years" have not returned, nor can return, with the threat of atomic destruction casting its grim shadow ever more menacingly over the lives of all.

As a result of all the terrible happenings of the past few years, the present generation has "very largely repudiated the confident optimism of its predecessors," says James S. Stewart, the famous Scottish preacher, in his latest book, *Heralds of God*. "The great Tower of

## the flight of TIME

A  
SURVEY OF  
WORLD  
EVENTS

by the  
EDITOR

Babel . . . has crashed, and the world is littered with the wreckage of disillusionment."

What can be done about it? he asks, and rightly answers: "If there is any healing for humanity's hurt, it must come, not from man's side, but from God's."

"In this immensely critical hour," he continues, "when millions of human hearts are besieged by fierce perplexities; when so many established landmarks of the spirit are gone, old securities wrecked, familiar ways and habits, plans and preconceptions, banished never to return; when the soul is destined to meet, amid the crash of old beliefs, the ruthless challenge and assault of doubt and disillusionment; when history itself is being cleft in twain, and no man can forecast the shape of things to come—the church needs men who, knowing the world around them, and knowing the Christ above them and within, will set the trumpet of the gospel to their lips, and proclaim His sovereignty and all-sufficiency."

Challenging Christian ministers to meet the need of the hour, He says: "Your task is to confront the rampant disillusionment of the day, and smash it with the cross of Christ and shame it with the splendor of the resurrection."

Glorious message! Yet how does it combat the bitter disillusionment of our times? Because Calvary revealed that God loves man—loves him more than

he can ever understand. And Olivet made plain that man has a *living* Saviour, resurrected, ascended, and sitting at the right hand of the Majesty in the heavens—One who is ever interceding for him, One who understands him, who is touched with the feeling of his infirmities.

Nor is this all. For the fact of the resurrection of Christ makes certain His second coming in glory.

"But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from *henceforth expecting* till His enemies be made His footstool." Hebrews 10:12, 13.

He has not forgotten us. He will keep His promise to return. He longs for the day of final triumph over evil. As the apostle Peter said: God "shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21.

This triune truth of a redeeming, risen, and returning Saviour is indeed the message for this day of disillusionment. It presents the one sure hope when all other hopes have failed. It is the glorious "everlasting gospel" which prophecy says shall be preached to "every nation, and kindred, and tongue, and people" in these closing years of time. Revelation 14:6.



**IRREDUCIBLE  
MINIMUM**

A World Congress of Religion is being called for the fall of 1948 by the Church Peace Union. According to the first announcement, the purpose seems to be to gather together representatives of all religious faiths in order to prepare resolutions in support of the United Nations. Invitations to the congress have already been sent out to one thousand men and women selected from the major religious faiths of the world.

Evidently the promoters of this Utopian scheme met some difficulties in deciding who should and who should not be invited. There are so many different religions, and so many organizations whose religious nature is open to question, that they certainly had a problem on their hands.

At last it was decided that delegates to the congress be asked to accept the following four points "as basic to the purpose and program of the congress":

1. A belief in a Supreme Being.
2. A desire for fellowship, understanding, and the practice of human brotherhood.
3. Co-operation to help secure international justice, promote good will, and provide for all men everywhere the

rights of life, liberty, and the pursuit of happiness.

4. Acceptance of the over-all purpose of the congress to unite men and women of all religious faiths in support of the United Nations.

This, evidently, is the irreducible minimum of religious requirement. But we note there is no mention of Christ—as, of course, there could not be. And what good can this congress hope to achieve without Him? A joint resolution of Hindus, Moslems, Shintoists, Confucianists, Jews, Catholics, and Protestants may sound very pious and important; but we venture to suggest that it will possess not one scintilla of value in preserving the peace of the world.

Leaving Jesus out will get us nowhere. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.



**FALSE  
ECONOMY**

THE National Education Association has revealed the startling fact that throughout the United States there are 14,312 teaching positions vacant because no teachers of any kind are available, and that 109,582 persons are teaching under emergency certificates, meaning that they are only partly qualified for their responsibilities.

The basic reason for this deplorable situation is that the authorities responsible for hiring teachers have failed to notice that the wages they offer bear no reasonable relation to present living

costs. Hence the unheard of phenomenon of teachers' strikes.

It is generally conceded that miners, steel workers, dock laborers, and others engaged in heavy muscular tasks should have higher wages, but teachers who mold the minds of all future citizens, no. Thus, according to the N. E. A., seventy per cent of the schoolteachers in the state of Missouri receive less than \$2,000 a year and forty per cent less than \$1,200, a situation characteristic of all states.

The problem is a national one, says Dr. Roy Smith, and "for our failure to provide a solution we shall be paying excessive costs in juvenile delinquency and a long list of other social maladies. No nation can afford to economize on its educational budget."

He is right. And it is to be hoped that men of vision in high places will see to it that this situation is speedily remedied so that the best potential teachers, for public as well as denominational schools will not be driven to other professions through sheer necessity of obtaining a livelihood.

Wisdom would suggest that high priority should be given to all that pertains to the training of children and young people. But let it not be forgotten that even when more money and better facilities have been provided, there will yet be lacking in many quarters that high moral and spiritual leadership so sadly needed in these lawless and disquieting times. For teachers who can provide such moral training and strength of character for the citizens of tomorrow, no reward could be too great.

Seeking the secrets of the stratosphere, nine man-made "meteors" were inserted in this giant V-2 rocket, to be ejected at intervals after the rocket reached 120,000 feet. This made the experiment visible for several hundred miles.

ARMY ORDNANCE, ACME





# The PURPOSE of the Cross

## *A Ransom for the Race*

by WILLIAM G. WIRTH

DIVINE regeneration, not human improvement, is essential to salvation. Hence we must "be born again" (John 3:3); and this new birth in righteousness can come only through Christ as the Redeemer who died on the cross that the old nature of sin might be removed and our iniquities purged through His sacrifice. Therefore, in His conversation with Nicodemus, our Lord climaxes the case with the statement: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Verses 14, 15. Our faith centers not on a *teaching* Lord, but a *dying* Saviour.

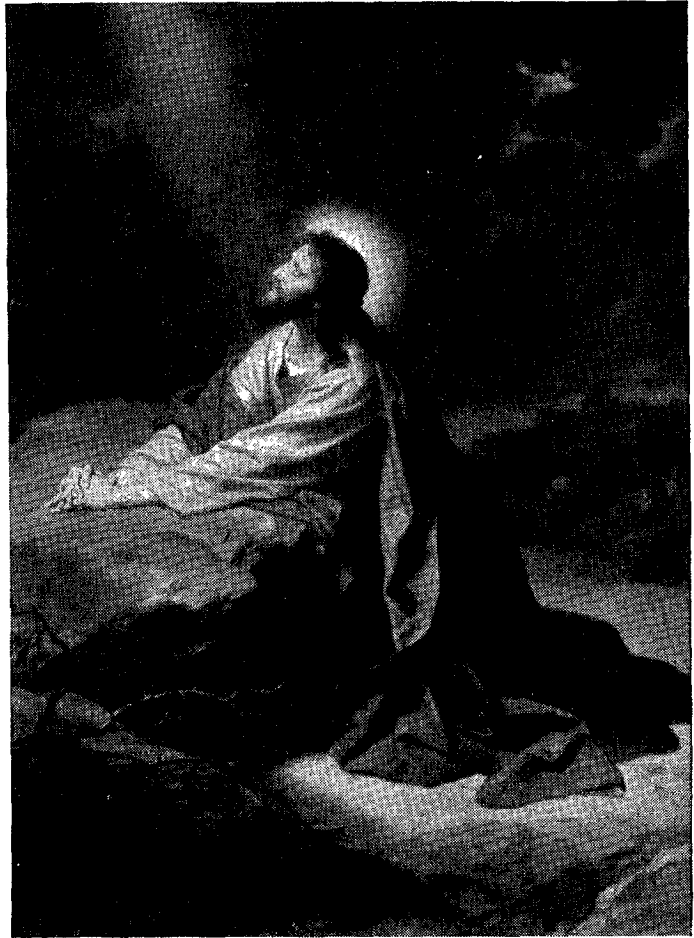
Since Paul "delivered" to the church "first of all" (that is of "first importance," Revised Standard Version) the fundamental doctrine of the gospel that "Christ died for our sins according to the Scriptures," let us review some of the reasons why this is so. Beginning with Paul's statement here, we find that "Christ died for our sins." Following the apostle's standard of proof, "according to the Scriptures," we learn that sin is the transgression of God's holy law, the Ten Commandments. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. But the word does not stop with the definition of sin; it adds the solemn, arresting fact that its commission brings upon the disobedient the sanction of death, "for the wages of sin is death." Romans 6:23.

As our substitute, the One who paid the penalty which we rightly deserved at the bar of divine justice, Jesus stands as our blessed Redeemer. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53: 4-6. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. How comforting and assuring it must have been to Elihu, reviewing man's sinful state, to know that

"God is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom." Job 33:24, American Standard Version.

In His love for us Jesus identified Himself with us: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14, 15. Representatively, our Lord was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

This assumption of our penalty because of the offended divine law explains Christ's agonizing experience in Matthew 26:36-42: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye



Jesus Christ could not escape the bitter cup of suffering and death because He came to drink it in our stead.

here, while I go and pray yonder. And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

He could not escape the cup, because He came to drink it in our stead. In His own inherent deity He did not have to die. "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John 10:17, 18. "One of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Matthew 26:51-54.

"Thus it must be" because He deliberately became our Substitute, the One "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8. Truer than they realized were the words of the scornful Jewish leaders at Golgotha: "He saved others; Himself He cannot save." Matthew 27:42. He gathered to Himself all the penalties of our sins, even as Arnold von Winkelried gathered into his own bosom at Sempach the pikes of the Austrians, and so cleared the way for the victorious Swiss.

Christ died at Calvary to reconcile us to God, to secure for us that divine fellowship so vital to our being. If we have been treating of our Lord's death from the human side of our essential

need, here we catch a glimpse of God's side, of His desire to take us unto Himself as His children. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. Unregenerated, we are His enemies because through disobedience to His law and government we have placed ourselves beyond His fellowship. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:1, 2. Jesus has removed this offense through His propitiation, His satisfying the demands of Heaven's wounded honor. "It pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say,

whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblemished and unprovable in His sight." Colossians 1:19-22.

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Corinthians 5:18, 19. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

The Galilean does not reconcile us to God through His spotless life, His

(Continued on page 13)



### Changing Minds

"Neither world revolution in the interest of one philosophy nor world conversion in the interest of one faith can give us the community we so desperately need, but only a world democracy of the human mind and the human spirit," is the belief upon which the United Nations Educational, Scientific, and Cultural Organization is founded, according to Archibald MacLeish, United States delegate to the Paris session of UNESCO, in the *New York Times Magazine*. "Since wars begin in the minds of men," he said, "it is in the minds of men that the defenses of peace must be constructed."

### Divorce Increase

Thirty-eight thousand petitions for divorce were filed in England during 1946, according to an estimate by Lord Jowitt, the Lord Chancellor, in a debate in the House of Lords over the backlog of divorce cases in British courts. This compares with 670 petitions in 1905, an increase of 567 per cent in forty-one years. To the proposition that divorces be made faster and cheaper, one way to bring the backlog up to date, Dr. G. F. Fisher, the archbishop of Canterbury, objected, as quoted in the *San Francisco Chronicle*: "When many people are coveting their neighbors' wives and husbands and then by legal process are obtaining them, it is an encouragement to others to think of doing the same thing."

### The Atom and Heredity

Children born of parents exposed to the radiation of an atomic bomb may show unusual physical traits, is the opinion of Herman J. Muller of Indiana University, who

has recently been awarded the Nobel Prize in medicine and physiology. This leader in the field of radiation and heredity has demonstrated that the offspring of fruit flies may be considerably changed by treating their parents with X rays, and he believes that the same effect, whether for better or worse, will be seen in humans affected by atomic radiation.

### Illegal Liquor

It is illegal to sell spirits in almost one third of the counties of the United States, says the *Alcohol Lesson Leaflet*. Out of 3,070 counties, 935 were under no-license for spirits at the close of 1945, and 2,702 cities and towns and 2,014 smaller districts had made the sale of spirits unlawful.

### Protestantism Becoming Political

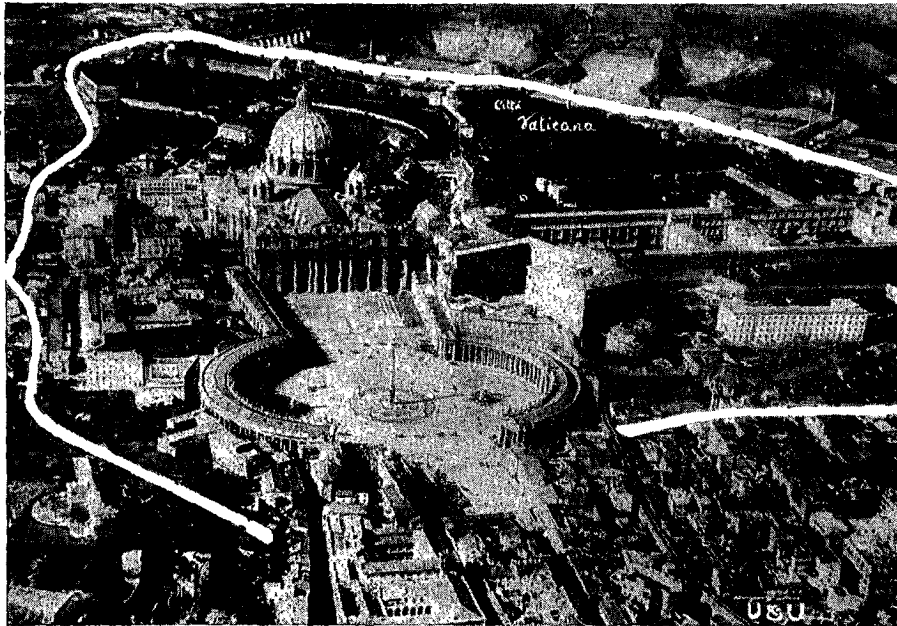
Indicating a desire for political action by Protestants, the Federal Council of the Churches of Christ in America recently elected to their presidency Charles Phelps Taft, son of President Taft, and a lawyer long active in public affairs. Taft, an Episcopal layman, said in his opening speech: "The churches . . . must study politics and must find a gospel which helps a Christian politician."

### Atheism for UNESCO

The head of the United Nations Educational, Social, and Cultural Organization is Dr. Julian Sorell Huxley, grandson of Henry Huxley. An eminent biologist, with years of experience as director of the London Zoo, he is also a well-known atheist, quoted by *Time* as saying: "I do not believe in God, because I think the idea has ceased to be a useful hypothesis." S. L. M.

# Will Rome Rule Again?

*Great Prophecies  
for Our Time—II*



Vatican City, showing the area of the temporal state of the papacy in our day.

*Future of the Strange,  
Mysterious Kingdom  
on the Banks of the  
Tiber*

by  
ARTHUR S.  
MAXWELL

OF all the phenomena of this amazing age none is more remarkable than the continued existence of a quaint, diminutive kingdom on the banks of the historic Tiber, relic of a dominion that once ruled a continent and indeed a world.

Many times I have wandered through its massive buildings, hoary with age and freighted with history. I have gazed, astonished, upon some of its most closely guarded treasures, its triple crowns and jewel-encrusted vestments, that recall forgotten triumphs and departed glory.

Never did this citadel of political ecclesiasticism assume such significance as it does at this moment. Amid the mighty upheavals of the European nations, this mysterious, tiny kingdom, richest of them all, has remained untouched.

In recent years ruler after ruler has been deposed or forced to flee from his capital, but the king of the Vatican has continued on his throne with poise and confidence.

Even more remarkable is the increasing influence of this kingdom and its ruler in many parts of the world. It is only a few years since the pope was known as "The prisoner of the Vatican," from which self-imposed bondage he was released by the concordat with the Italian government in 1929. Then

it was that the modern Vatican state was organized, with its own territory, radio station, postal system, railroad station, and all essential signs of complete independence. Then it was that the pope became a king again—king of the smallest, but perhaps the most influential, dominion in all the world.

Following the close of World War I the papacy busied itself with the making of concordats with every state willing to accept such collaboration, until more than forty such documents had been signed, giving the Roman Catholic Church priorities in religious matters in these nations and bringing to the Vatican more rights and privileges than it had enjoyed at any time since 1798.

In the United States the growth of Vatican influence is becoming more and more obvious. Nationally known newspapers are driven to devote ever wider attention to its activities. The radio carries more and more of its propaganda into the homes of the people. Noticeably, too, the pope is being set forth as a great peacemaker and benefactor, the one to whom all the world should look for ultimate deliverance from war.

Early in 1940, despite many vigorous and influential protests, the President of the United States appointed Myron C. Taylor, retired steel merchant and head of the intergovernmental refugee committee, as his special representative to

the Vatican. Though the appointment was only "personal," Mr. Taylor was immediately accorded the full social status, if not the actual rank, of an ambassador to the Holy See.

Why the head of this great Protestant country should feel it necessary to make such overtures to the papacy has not been fully disclosed; but whatever the real reason may have been, the effect of the appointment was undoubtedly to increase papal prestige immeasurably.

In an important letter to the *New York Times*, dated May 12, 1940, James H. Ryan, Roman Catholic bishop of Omaha, defending Taylor's appointment, wrote the following significant statement:

"With the election of Pius XII now behind us, and the memory of the almost universal approbation it received still fresh in the public mind, the place of the Papacy in world affairs seems to stand out in bolder relief than at almost any other epoch of its long existence. In few periods of history have the Popes exercised a larger influence—an interesting phenomenon when one recalls the low political ebb to which the Papacy had sunk at the middle of the last century, when, on all sides, reputable statesmen predicted its final and definitive annihilation within their own lifetime. But from Leo XIII to Pius XII much water has flowed under the bridge of

international politics. Kingdoms that were kingdoms in the days of Pius IX are no more; and empires that seemed eternal then have collapsed. . . .

"If history is any guide to the immediate future, state absolutism will not be any more successful in its efforts to humble Rome than was the dominant political ideology of the nineteenth century."

Perhaps, after all, this great little kingdom has yet some important part to play in the stirring history of our time. Can it be that it will yet achieve its ambition to dominate the world again? What has prophecy to say on this absorbing theme?

It will be remembered that at the close of the prophecy in the seventh chapter of Daniel, which depicts the rise of the papacy and the outstanding features of its long and checkered history, there occur these solemn words of condemnation: "*But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*"

These words were uttered concerning the "little horn," and have reference, we must conclude, to its fate subsequent to the conclusion of the 1260 days. The disaster that befell this power in 1798 was not to be the final blow; it is doomed to utter and final extinction. Consequently, if the prophecy of Daniel 7:26 were the last word to be found in the Scriptures on this subject, we might well conclude that there is nothing more to fear from Rome; but this is not the last word. The Bible speaks again, illuminating the final phases of the age-long drama of this religio-political power.

### *An Important Revelation*

In the thirteenth chapter of the book of Revelation there is a prediction which is the exact counterpart of the one in Daniel 7, but with added details of immense importance. Just as the seventh chapter of Daniel, in its grand sweep across the centuries, covers much the same ground as the second chapter of that book, but including additional features, so does the thirteenth chapter of Revelation similarly complement and fill out the thrilling outline of history provided in Daniel 7.

In this New Testament revelation is brought to view the self-same power so accurately depicted by Daniel, but under different symbolism. The prophet John thus portrays what he saw in vision:

"And I stood upon the sand of the sea, and saw a beast rise up out

of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Revelation 13:1.

Here we read of a strange and terrifying beast which, while having "seven heads and ten horns," resembles at once a leopard, a bear, and a lion—the first three beasts mentioned in Daniel 7. Obviously this is another symbol of world power, its religious nature emphasized by its "name of blasphemy."

Reading on in the chapter, one notes how many features correspond exactly with Daniel's description of the "little horn." This power speaks "great things and blasphemies;" it makes war with the saints, and continues for "forty and two months"—which is exactly 1260 days or prophetic years. Moreover, "the dragon" gives the beast "his power, and his seat, and great authority"—which is a remarkably accurate description of the transfer of power from pagan to papal Rome.

In the midst of the prophecy, however, there occurs one sentence of great significance. Referring to one of the heads of the beast, it says, "*I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*" Revelation 13:3.

Here is another of the daring predictions of the Bible. It announces that the mighty ecclesiastical power, whose rise and progress are foreshadowed here, will suffer a disastrous reversal that will cause its almost complete dissolution; and that then, contrary to all expecta-

tion, it will make a spectacular recovery.

Wounded to death but rising again—how perfectly does this depict the history of the papacy from 1798 until the present day! Suffering reverse after reverse, but ever striving to regain its lost power and glory; struggling against seemingly insuperable odds, yet finding its way back along the road to world dominion!

Even so has it happened.

When, in August, 1799, Pope Pius VI passed away, a captive of France, "half Europe thought . . . that with the Pope the Papacy was dead."—Rev. Joseph Rickaby, S. J., *The Modern Papacy*, page 1.

Nevertheless today, as the bishop of Omaha said, "the place of the Papacy in world affairs seems to stand out in bolder relief than at almost any other epoch of its long existence."

Despite all the setbacks received during the nineteenth century, and the still more damaging blows sustained in recent years in Germany, Poland, Russia, Mexico, and Yugoslavia, the papacy's influence has continued to expand until now a vast host of adherents in every land on earth recognizes its authority. One need but recall the number of nations represented at the Vatican, or the multitudes that attend the frequent eucharistic congresses, to realize that the deadly wound is almost healed and that the papacy will soon be ready to play the part that prophecy has outlined for it in the closing scenes of history.

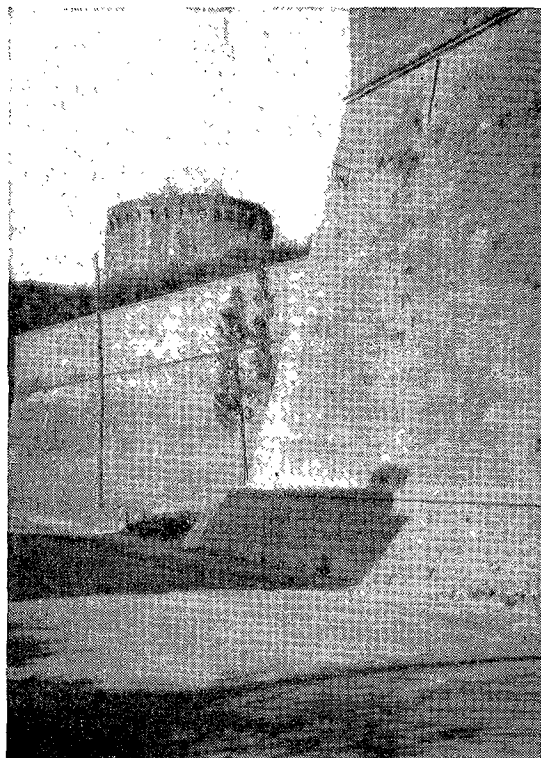
What that part will be, only the future can fully reveal. In the light of the prophecies we have studied, however, we may look with certainty for an upswing of papal fortunes.

Just as the papacy, despite all the losses it sustained during the war of 1914-18, came out of that conflict with renewed vigor and prestige, so by means of its marvelous powers of adaptability, its incomparable political knowledge and skill, it is turning the current world confusion to its own advantage.

Nevertheless, despite all pretensions to piety, it remains at heart the same autocratic, tyrannical power that it has been since its foundation. Whenever it obtains the upper hand in affairs of state, it will still persecute as of old.

It has been well said that the Roman ecclesiastical system is "in adversity a lamb, on an equality a fox, and in supremacy a tiger." All history testifies to the accuracy of this apt summary of papal policy, and there is no reason to believe that it has changed. Sad in-

(Continued on page 18)



A. S. MAXWELL  
The massive wall surrounding the Vatican, with the observatory and radio broadcasting station antenna in the background.

# The Lost Prophetic Witness

AS we enter the portals of the eighteenth century we find that an increasing number of theologians, schoolmasters, civil servants, and poets join in the spreading chorus of prophetic exposition. The renowned Cotton Mather (1663-1728), author of some 450 published treatises—a prodigious achievement—led the way, asserting that all the prophecies indicated that the prophesied end of the age is now nearing. Antichrist's kingdom, he insisted, will be terminated by the second advent. The Turkish woe period, he believed, began in 1300. Citing the great European scholars of the past, Cotton Mather presses heavily on the papal power as the prophesied antichrist, and the second advent as the glorious and only hope of the ages.

Mather assured his readers that the end of the 1260 years may be known, and urged separation from the Babylonian antichrist. He solemnly declared that the sands in time's hourglass are beginning to run low. His prophetic catechism, and even his unpublished manuscripts, all emphasize the great and generally accepted positions on prophecy, commonly held by virtually all expositors. One extract must suffice:

"Tis very certain, That there will be no more than Twelve Hundred & Sixty years allow'd unto that Papal Kingdom: Tis very certain, That when Ten Sovereign Kings arise, in the broken Roman Empire, the Twelve Hundred & Sixty years of the Papal Kingdom, are Commenced: And It is very certain, That by the middle of the Fifth century, Ten several Distinct Kingdoms, took advantage from the Distractions then upon the Roman Empire, to set up for themselves. By this Calculation, we have nothing less than a Demonstration, that the Papal Kingdom, has the last Sands, of its last Hourglass, now running for it."—*Things for a Distress'd People to Think Upon*, page 35 (1696).

Another famous man of the time was schoolmaster Ezekiel Cheever (1615-

*Harvard, Yale, and Princeton, Once  
Centers of Prophetic Preaching!*

*Further Remarkable Revelations  
Concerning America's Early Atti-  
tude to Bible Prophecy*

by

LEROY E. FROOM

*Author, The Prophetic  
Faith of Our Fathers*

1708), classicist and educator, who likewise wrote on prophecy. His *Scripture Prophecies Explained* (1757) deals with the restitution of all things, the first resurrection, the premillennial second advent, and related themes. He actually wrote his prophetic hope into his last will, which is on record in the probate court in Boston, Massachusetts. He believed the second advent would introduce the millennium, and that the thousand years covered the period between the two resurrections—those of the righteous and the wicked. Just this sentence from Cheever:

"This coming is a personal coming, the time of it after the destruction of antichrist's kingdom, and the end of the four monarchies, as appears from Dan. ii. and Rev. xxi. which places shew that it is an outward visible kingdom, which Christ, together with His saints, shall have in this world."—*Scripture Prophecies Explained*, page 26 (1757).

Passing by many intriguing names of notables who wrote on prophecy, we pause a moment with William Burnet (1688-1729), governor of New York. Though but a layman, he was an earnest student of prophecy. In 1724, in the

midst of his heavy civil responsibilities, he wrote *An Essay on Scripture Prophecy*. Holding the standard interpretation of Daniel 2 and 7, he expounded the four empires of prophecy. He contended that the little horn of Daniel 7 and the man of sin of Paul's prophecy are the same as the papal beast of Revelation 13, revealed by John the apostle. The year-day principle he applied to all time periods, particularly the 1260, 1290, 1335, and 2300 years, on the basis of the key in Numbers 14 and Ezekiel 4. To him the papacy was patently the antichrist of Scripture. This was the governor's considered declaration:

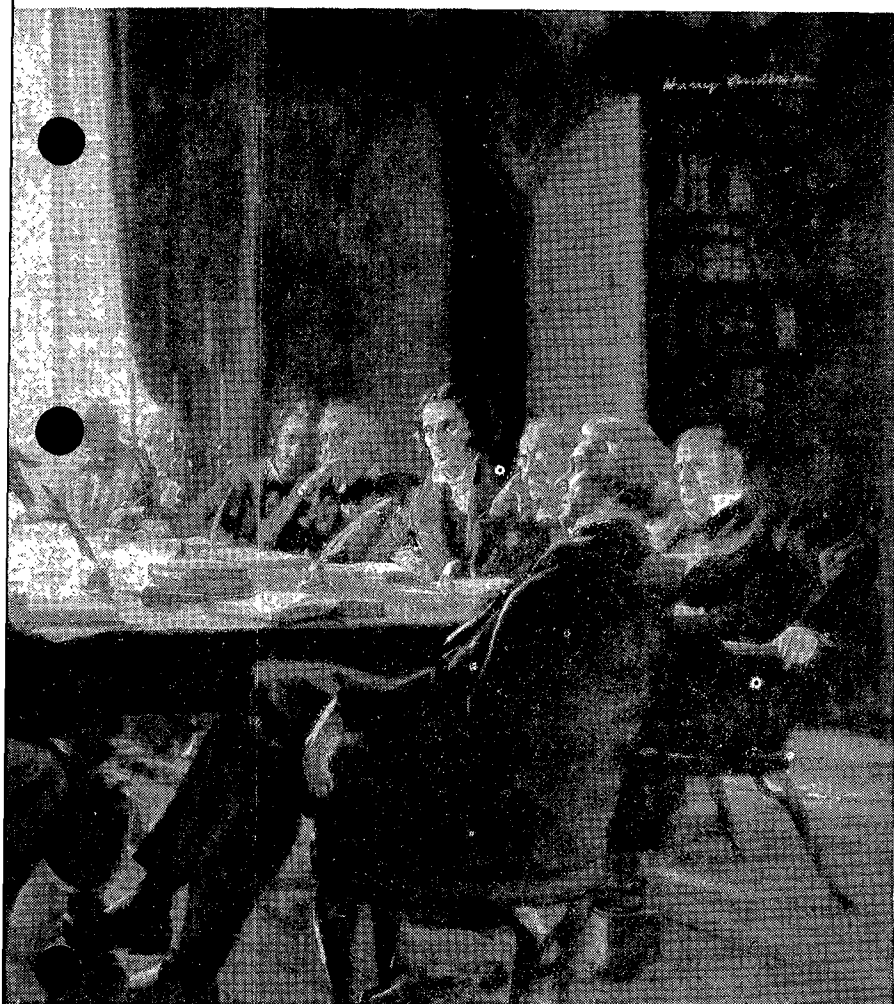
"All these passages compared with one another give so full and plain an account of the popes of Rome, from first to last, that a very moderate knowledge of history serves to satisfy us that they are meant of them, and cannot be applied to any other time."—*An Essay on Scripture Prophecy*, page 27 (1724).

Of particular interest and significance are the Dudleian Lectures on Romanism, given over a long period of years in Harvard College chapel. They were founded by Chief Justice Paul Dudley (1675-1751) of Massachusetts, who wrote *An Essay on the Merchandize of Slaves*



While the subject of Bible prophecy was being m  
guished divines in the old country. In 1826 the  
Drummond addressing the chairman, Hugh Mac





HARRY ANDERSON, © REVIEW AND HERALD

h discussed and preached about in New England, similar interest was being shown by distinct prophetic conference was held at Albury Park, Surrey, England. The painting shows Henry He, to whose right is Joseph Wolff. Edward Irving is second to Joseph Wolff's right.

and *Souls of Men* (1731). In his will in 1750 Dudley left a bequest for a continuing lectureship. Certain stated lectures were to deal with the papacy in prophecy. These Dudleian speakers formed a distinguished list, being introduced by Harvard's president Edward Holyoke in 1755, as the first. One of the lecturers was Samuel Cooper (1725-1783), Congregational pastor of Boston. His theme was, "Discourse on the Man of Sin." Here is an excerpt:

"By this Man, in the singular number, the absolute monarchy in the church of Rome is well described; though we do not suppose any particular Pope is intended, but the Bishops of Rome in succession. It gives us a general character of that order of men, and of those who have had the principal share in their ecclesiastical administration; the chief promoters and defenders of the Romish apostasy."—*A Discourse on the Man of Sin*, page 40.

Thus Harvard was tied into the plan that continued for nearly a century.

Because of their conspicuous positions other college presidents should be noted: Jonathan Edwards (1703-1758), Congregational president of Princeton; Aaron Burr (1716-1757), Presbyterian president

of Princeton; Samuel Langdon (1723-1797), Congregational president of Harvard; William Linn (1752-1808), president pro tempore of Queen's College (Rutgers); and, finally, Timothy Dwight (1752-1817), Congregational president of Yale. Each wrote convincingly on prophecy.

What an array, though this is not all the list, not even of the college presidents! But the list impressively sustains the fact that a great cluster of illustrious leaders wrote soberly and effectively on prophecy. And with them are to be found a deacon, a historian, a physician, a postmaster general, clergymen of various persuasions, and humble laymen as well. The prophetic significance of the great Lisbon earthquake of 1755, as

#### NOTE

Readers who are specially interested in the theme presented here by L. E. Froom are advised to secure his scholarly and fascinating work, just published, entitled *The Prophetic Faith of Our Fathers*, volume 3. Price, \$5. It may be secured from the publishers of the *Signs of the Times*, Mountain View, California.

one of the early harbingers of the last times, was strongly emphasized; and the dark day of 1780, as a predicted sign of the last days, was noted at the time.

An excerpt from Timothy Dwight, conspicuous preacher, theologian, administrator, and natural leader, must suffice. He was head of Yale when blatant infidelity was rampant. He took up the cudgels with Hume and Voltaire, and challenged infidelity, meeting it with the convincing evidence of prophecy. Writing when the French Revolution was at full tide, Dwight noted that the prophecies of the coming antichrist were being earnestly discussed, including its prophesied end. Here is his own expressed conviction:

"The Romish Hierarchy, or ecclesiastical persecuting power already mentioned, is exhibited in the Scriptures under various names; as the Beast, the Man of Sin, the Son of perdition, and the Wicked, or rather the Lawless One. Each of these names is intended to denote some particular characteristic of this power. Thus the Beast directly exhibits its ferocious, sanguinary, or persecuting character; the Man of sin its pre-eminent wickedness; the Son of perdition its certain destination to singular perdition; and the Lawless One its distinguished refusal of being restrained by the laws of either God, or man."—*A Discourse on Some Events of the Last Century*, page 36 (1801).

Dwight maintained that antichrist's ruin would come at the second advent and the millennium begin with antichrist's destruction. He was a stalwart premillennialist. He held that pagan Rome was succeeded by paganized Christianity, and that France was the predicted agent of the papal overthrow. The old-line interpretation of two centuries of American exposition still held with him, though a general abandonment was under way, due to new and revolutionary concepts of world betterment and a utopian millennium of peace that had begun to captivate many of the clergy. This intruding philosophy was stoutly challenged by some and denied by other equally eminent scholars. It was a transition hour, an hour of departure.

Along with the significance of the wide range of colonial exposition of prophecy that has now been recovered, thus breaking the silence of the centuries, must be placed this second astonishing fact: Not only have such earlier concepts of prophecy largely passed from the thinking and expression of popular churchmen and civic leaders of today, but the entire field of prophecy has seemingly lost interest for the church and secular historians to the extent that

(Continued on page 14)

# Who Made Saturday Sunday?

Pillars of the Christian Faith—10

## The Truth About the Change in Sabbath Observance

by FRANCIS McLELLAN WILCOX

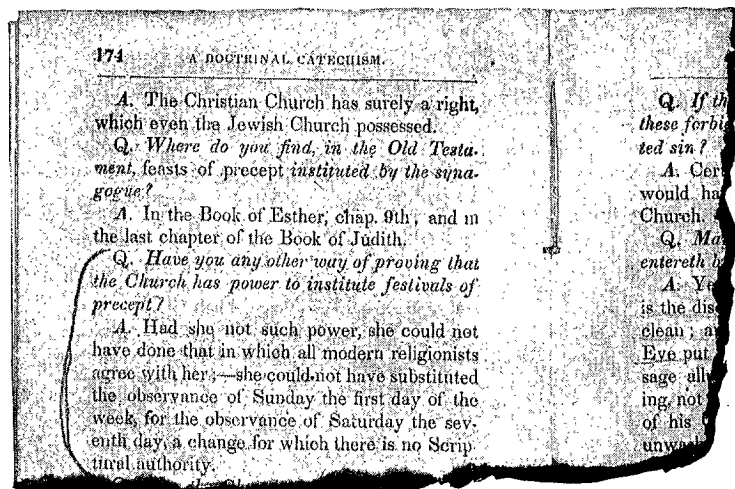
CHRIST made no change in the law of God. Both by precept and example He honored and upheld its righteous requirements. The prophets of old foretold that this would be His attitude. "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42:21. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8.

Christ testified to the truthfulness of these prophetic utterances: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew 5:17, 18. And the apostle Paul declared that faith in Christ, rather than making void the law of God, establishes it: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

On the other hand the prophet Daniel tells us that there would arise a power among the nations of men which would seek to bring about a change in God's holy requirements. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

The apostle Paul makes unmistakable reference to this same power, which he denominates the "man of sin," who would seek to exalt himself above God. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4.

We now inquire, Has there arisen a power which has openly sought to change the "times and laws" of God, and particularly the Sabbath day? Roman Catholic authorities answer:



"Roman Catholics . . . declare that Protestants, by observing Sunday, are recognizing her power."

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over 300 years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror*, Baltimore, Sept. 23, 1893.

"Q. Why did the Catholic Church substitute Sunday for Saturday?

"A. The church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

"Q. By what authority did the Church substitute Sunday for Saturday?

"A. The Church substituted Sunday for Saturday by the plenitude of that

divine power which Jesus Christ bestowed upon her."—Rev. Peter Geiermann, *The Convert's Catechism of Catholic Doctrine*, page 50.

A prominent cardinal has stated: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—James Gibbons, *The Faith of Our Fathers*, 76th ed., page 86.

### How the Change Was Made

What conditions led the church to adopt the first day of the week instead of the Sabbath ordained by the Lord? In Paul's parting exhortation to the elders of the church of Ephesus he told them that of their own number men would arise speaking perverse things to draw away disciples after them. Acts 20:29, 30. Even toward the end of the first century the church began to depart from the simplicity of the faith, and to cater to the ideas and prejudices of the heathen world around it; and by the end of the second century this departure from original purity was very marked.

Christianity began to wear the garb of heathenism. The conversion of the heathen became more superficial; and as these men and women united with the church of God, they brought with them many customs and practices of their former heathen worship.

Upon the so-called conversion of Constantine in the beginning of the fourth century, a new impetus was given to the Christian faith, and the Christian religion became the religion of the empire. Then began the scheming of the various bishops and presbyters to gain recognition at the court of the emperor. Rome had for centuries been the mistress of the world, and as in the affairs of state her authority was supreme, it seemed but natural that her authority should be conceded in spiritual matters, especially as Constantine recognized the claims of the Church of Rome, which gave to her opinions superior weight and authority.

The popularity of the Christian religion in the empire served only to lead large numbers of the heathen to unite with the Christian church, more in the hope of temporal gain than of spiritual uplift. And the church, having lost its sense of the true character of Christianity, eagerly held out every inducement to augment its membership from the ranks of its heathen neighbors. Heathen customs and festivals were modified, given Christian names, and adopted by the church.

Of these unchristian methods of advancing the interests of a professedly Christian church a Roman Catholic authority has written as follows:

"In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, bless-

ings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the east, images at a later date, perhaps the ecclesiastical chant, and the Kyrie eleison, are all of pagan origin, and sanctified by their adoption into the Church."—John Henry Cardinal Newman, *An Essay of the Development of Christian Doctrine*.

Many and devious were the methods by which the church in the early centuries sought to win the favor of its heathen neighbors. One of these was the adoption of the Sunday festival. This day was dedicated to the worship of the sun, and upon it were held heathen feasts in honor of that deity.

By a cult known as Mithraism special veneration was shown the Sunday festival. W. de C. Ravenal, writing for Dr. I. M. Casanowicz, assistant curator, division of Old World archaeology for the Smithsonian Institution, makes this statement:

"The devotees of Mithra held Sunday sacred because Mithra was identified with the 'invincible sun.' . . . Mithra was an old Aryan deity, and his worship is a special mystery cult developed with the decay of Zoroastrianism. Mithraism came to Rome from Asia Minor in 67 B. C. . . . It became the religion especially of the Roman army, and besides Italy it spread especially along the frontiers where the [Roman] garrisons were stationed."

That the Christian church might not appear "causelessly peevish," and so hinder the conversion of its heathen

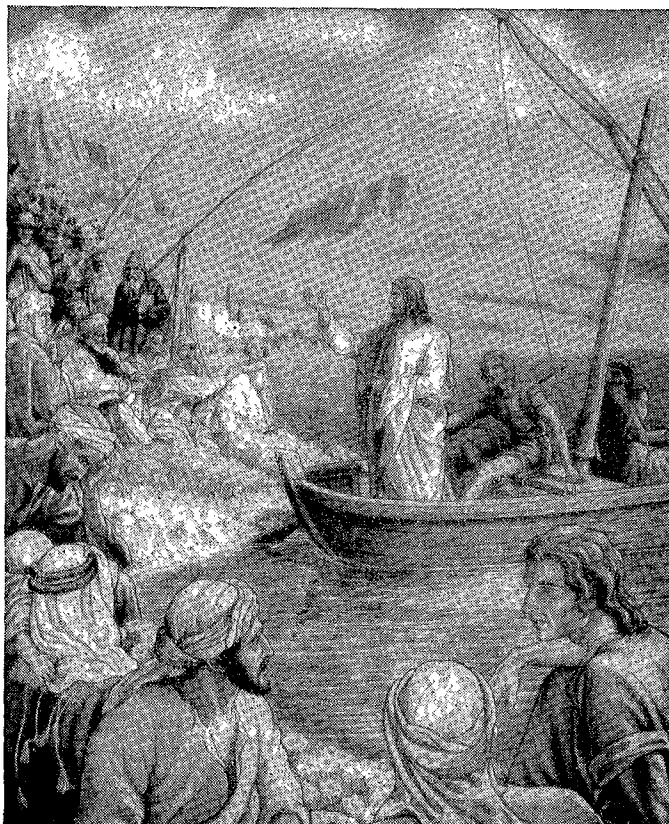
neighbors, it saw fit to take this day observed by the heathen world and incorporate it into the practice of the church as a Christian institution. Declared T. M. Morer, a London Anglican rector, in his *Dialogues on the Lord's Day*, written about the year 1701:

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them the Jews themselves, doing him homage; yet these abuses did not hinder the Fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."

In the Western Church Sunday was held as a joyous festival, in contradistinction to the Lord's Sabbath, which had been made a fast day; and in the love men have for feasting instead of fasting this distinction between the two days was not without its effect in making them favorably disposed to this innovation.

But this change was not accomplished in a moment. The entrance of sin is always insidious. Error creeps gradually into the church of God. Thus it was with the change in the practice of the early church in regard to the Sabbath. The seventh-day Sabbath was observed for several centuries after Christ, and, indeed, after first-day observance was introduced, the observance of the two days ran parallel for some time. But the popularity of the church and the prejudices of its unconverted mem-

(Continued on page 14)



Jesus made no change in the eternal law of God. He taught that it would remain "till heaven and earth pass."



# LIGHT FROM the BIBLE

by FRANK H. YOST

## Will Christ's Intercession Ever Cease?

Where has Christ carried on His work as "the one Mediator" since He ascended to heaven?

In the sanctuary of intercession in heaven. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," Hebrews 8:1, 2. "Christ is not entered into the holy places made with hands [the Old Testament system], which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

**How very sacred is this place?**

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." Verse 8.

**What cleansing would the blood of Christ finally accomplish?**

The cleansing, or justifying, of the heavenly sanctuary, where intercession for sin had been carried out for centuries. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Verses 22, 23.

**When was this cleansing, or justifying, of the sanctuary in heaven to be introduced?**

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed ["justified," margin]." Daniel 8:14.

**How long a period of time does this indicate?**

A day in prophecy must be taken for a year. Thus it was prophesied that the Hebrews would wander forty years in the wilderness, a year for each day the spies had spent in Canaan. Numbers 14:34. Therefore the prophecy of the 2300 days covers the long period of 2300 years.

**From what event is this period to be dated?**

"Seventy weeks [490 years] are determined ["cut off," obviously, from the 2300 years] upon thy people and upon thy Holy City. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah [Hebrew, "the Anointed One"] the Prince shall be seven weeks, and threescore and two weeks [483 years]." Daniel 9:24, 25.

When was the rebuilding of Jerusalem, after its destruction by the Babylonians, finally and effectively commanded?

## The Time of the Judgment

In 457 B. C., when Artaxerxes, the Persian emperor, commanded the final restoration. Ezra 7:21-26.

**When was Christ [Greek, "the Anointed One"] anointed by the Holy Spirit as the Messiah?**

At His baptism, A. D. 27, Matthew 3:13-17; Acts 10:38.

**How long a period after this was allotted by God to the Jews as a nation for their acceptance of Jesus the Messiah?**

"He shall confirm the covenant with many for one week [seven years]." Daniel 9:27.

**What was to happen in the midst of this week?**

"In the midst of the week He shall cause the sacrifice and the oblation to cease." "And after threescore and two weeks shall Messiah be cut off, but not for Himself." Verses 27, 26. Christ was crucified about three and a half years after His anointing, or in A. D. 31.

**What happened three and a half years after the crucifixion, or seven years after the baptism of Christ?**

The stoning of Stephen, A. D. 34, signaling the rejection of the gospel of Christ by the Jews as a nation. Acts 6:8, 12-14; 7:51, 54-60.

**After the 490 years were thus concluded, how many of the 2300 years remained?**

Subtracting 490 from 2300 years leaves 1810 years. Adding this to A. D. 34 brings us to A. D. 1844, the date for the commencement of the final cleansing, or justifying, of the heavenly sanctuary.

**How is this closing scene of judgment described by the prophet Daniel?**

"I beheld till the thrones were cast down

[or "placed"], and the Ancient of Days did sit. . . . The judgment was set, and the books were opened." Daniel 7:9, 10.

**Who first comes into judgment?**

Those who have professed Christ as their Saviour. "The time is come that judgment must begin at the house of God." 1 Peter 4:17.

**What challenging message goes forth with angelic power at this time?**

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:6, 7. A message of judgment, based specifically on this prophecy, preached by Adventists, was first given effectively as part of the gospel, about the year 1844.

**When the justifying of the sanctuary is completed, by the segregation of those who have professed Christ unto salvation, what awful sentence is pronounced?**

"He that is unjust, let him be unjust still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. This is the total, final close of probation.

**What event quickly follows this pronouncement?**

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Verse 12.

**How does Christ describe in parable the separation of the saved from the unsaved?**

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left." Matthew 25:31-33.

**Upon what basis is this separation made?**

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

**By what divine standard does the Christian demonstrate his possession of salvation through Christ?**

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

## Free Bible Correspondence Course

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**The Editor**

SIGNS OF THE TIMES  
Mountain View, California



# The Happiest Man On Earth

by  
W. FLETCHER TARR

NOT long ago I saw the person whom someone called "the happiest man on earth." He was struggling down the middle of the main street in the town of Butterworth in Transkei, South Africa. Clad only in patched and re-patched trousers, the tattered remnants of a jacket, and one forlorn overshoe, he was dragging behind him on a wire a long array of battered rusty buckets, corrugated iron, and clattering condensed-milk cans. It was a sultry, still afternoon, and the rising dust from his twenty-foot cavalcade enveloped him and mingled with his sweat. But despite it all,—nay, because of it all,—the broadest, most persistent smile I have ever seen penetrated the dirt like the rays of the morning sun breaking through a canyon.

"What's it all about?" I asked a passer-by.

"Oh, he's crazy—stark, staring mad. He's playing trains; does it all day long. Drags them from here to Idutywa and back—thirty miles. But he's the happiest man on earth today. I envy him in a way."

The happiest man on earth! Does happiness result from being oblivious of one's surroundings, unconscious of the responsibilities of life, ignorant of the trend of world events? Happiness is that peace of mind and tranquillity of soul which control one's life and permeate one's existence in whatever circumstances he may be. It is inevitably associated with and consequent upon the correct assumption and discharge of the responsibilities of life. It not only exists in the face of catastrophe, but is deepened, enhanced, and magnified thereby.

That is why it is not the madman who is the happiest person on earth today, but the follower of Christ. The Christian, more than any other, sees about him the sorrow, the suffering, and the strife—the debris of a satanic holiday—which sin has introduced; but therein he sees his work, and in its accomplishment he reaps a harvest of happiness. When the cares and trials of life force themselves upon him, he does not seek



forgetfulness in "playing trains." The hollow round of pleasure found in the fetid atmosphere of the beer parlor, the cabaret, or the night club brings an exhilaration which is as transient as the rattle of the milk cans. He remembers the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." And he is happy.

He is not blind to the trend of world events and the disasters which have overwhelmed nations and brought fear into the hearts of men. In the light of his Guidebook his vision penetrates the darkening clouds which envelop the earth, and he sees, just beyond, a beautiful home of peace and happiness. And he is happy.

Which is yours: the abiding happiness which comes from complete trust in God, or the rattle of rusty buckets?

FAITH may grow out of that moral solitude in which prayer creates only a sense of orphanage.—*Phelps.*



## COMING NEXT WEEK

*In addition to the regular features:*

AMERICA'S PLACE IN PROPHECY . . . . .	Arthur S. Maxwell
RIGHTEOUSNESS: BY FAITH OR WORKS? . . . . .	Frederick Lee
THE LESSON OF THE CROSS . . . . .	William G. Wirth
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THE HOUR OF CRISIS . . . . .	Francis M. Wilcox
WHICH WAY? . . . . .	Ernest Lloyd
THE SECOND COMING OF CHRIST . . . . .	Frank H. Yost
THE PLANE THAT WOULD NOT FLY . . . . .	Sanford T. Whitman

## Purpose of the Cross

*(Continued from page 5)*

heaven-born teachings, His perfect example; it is only in one way—through His sacrifice. "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:6-8. "We love Him, because He first loved us." 1 John 4:19. "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

It is not His exalted teaching, His stainless life and conduct that furnish the essential lifting, drawing power for redemption. It is His cross that brings about real elevation of spiritual living and blessed communion with the heavenly. It is "the preaching of the cross" that is "the power of God." 1 Corinthians 1:18. To miss that, to allow ourselves to be charmed, yea, even inspired, by the matchlessness of His character, the purity of His teaching, the challenge of His unerring conduct,—and to rest there alone,—is to allow ourselves to possess "a form of godliness," while "denying the power thereof." 2 Timothy 3:5.

## Will Rome Rule?

*(Continued from page 7)*

deed will be the day for the cause of truth and freedom when it shall be said again of this power, as indicated in Revelation 13:3, "And all the world wondered after the beast." But, thank God, its revived dictatorship will be short-lived. Scarcely will its goal of universal supremacy seem to have been achieved when appalling disaster will befall it. Suddenly "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Revelation 18:8. Thus

does the "little horn" power of Daniel 7 come to its end in utter ruin.

Though it recovers from its woundings, though it fights its way back to a large measure of world power, yet the judgment of the great tribunal above cannot be reversed. This powerful, mysterious, religio-political system is to remain until the end of time, but its ultimate and complete destruction is inevitable. It "shall be broken without hand." Daniel 8:25.

This does not mean, of course, that all who are now attached to its vast world organization will suffer this tragic fate. By no means. The Lord knows how many sincere people there are belonging to it—deeply religious men and women, devoted to good works, who would be the first to oppose any bigotry or intolerance toward others. But because of what must inevitably happen to the system itself, God sends to every one of them this urgent invitation: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

## The Lost Witness

(Continued from page 9)

they are now virtually silent on the almost universal colonial emphasis on prophecy, the judgment, and the advent by men whose names are otherwise familiar to every student of American history. This notable modern silence is one of the singular omissions and faults of the historians of the times.

These earlier men, be it remembered, were the intellectual peers of their day. Their sheer intellectual caliber and competence are attested by their high training and recognized accomplishments. They intelligently discussed the revealed plan of the ages, and their own part, place, and time therein. They followed faithfully the gleam of prophetic light, which burst forth into the full morning glow. They saw the sharply defined pathway.

There was a robustness to the colonial

faith that is all too often lacking among men today. There was an acceptance and application of prophecy to the times that has passed from the masses of men today. There was a reverence for the word of God and its predictive portions that is strongly lacking among the majority at the present time—even among the clergy. There was a soundness of prophetic interpretation, buttressed by the inexorable facts of history, that produced conviction, and guided in dependable understanding of the divine plan of the ages.

We need to return to the prophetic faith of our fathers. It was Biblical, sound, and logical in its rugged essentials. It was a sure platform on which to stand amid the conflicting philosophies of men and the treacherous winds of false doctrine. Let us revere and follow the sure word of prophecy. It has light for our times.

## Saturday and Sunday

(Continued from page 11)

bers from heathenism gradually lent preference to first-day observance, while seventh-day observance sank almost out of sight.

"The Christian church made no formal, but a gradual and almost unconscious, transference of the one day to the other."—Archdeacon F. W. Farrar, *The Voice From Sinai*, page 167.

### The Testimony of Neander

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin. . . .

"The Jewish Christian churches [i. e., churches consisting of Jewish converts], although they received the festival of

# 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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Sunday, retained also that of the Sabbath; and from them the custom spread abroad in the Oriental Church, of distinguishing this day, as well as the Sunday, by not fasting and by praying in an erect posture; in the Western Churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast day."—Neander, *The History of the Christian Religion and Church During the Three First Centuries*, Rose's tr., page 186.

With all this evidence from the Bible and history we are forced to the one and only conclusion, that the day which God set apart as the great memorial of His creation, the day enjoined in the law of Ten Commandments, the day observed by Christ and His disciples, is the one and only Sabbath day for our observance at the present time. Which shall we obey, the requirements of God or the traditions of men? Our only recourse, our only safety, is to follow faithfully and conscientiously the instructions of God's holy word.

## The Well-Trained Mind

BY GRENVILLE KLEISER

As a host, wishing to exclude unwanted visitors from his home, does his best to fill his house with guests of his own choice, so the wise man will occupy his mind with helpful and constructive thoughts and leave no room for the ugly and the false.

If the evil, the foolish, the envious, or the selfish thought has crept in, waste no time. Eradicate it at once before it gains a hold. Such thoughts are like insidious and poisonous weeds. Allow them to remain a day, or an hour, and they take firm root, strangling the flowers with which the mental garden has been planted.

It is useless to tend the flowers while

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the weeds remain. Uproot the weeds first, then tend and cherish the flowers. Prejudice, anger, hypocrisy, self-love, pessimism, pride, envy—all these are noisome and destructive weeds in whose company no beauty can flourish.

Have you ever watched an athlete in domestic surroundings? Have you observed how the smallest movement is controlled, direct, graceful, precise? Have you observed how he rises from a seat, how he mounts stairs, how he walks? His movements are beautiful, not from effort, but by instinct. His body has been so trained that its movements are unconsciously excellent, direct, exact, graceful.

It is precisely the same with the well-trained mind. With training, the careful exclusion of the false and the deliberate cultivation of the true and beautiful, the mind instinctively chooses the good and rejects the bad. Its immediate judgments are true and just and charitable; it has the habit of hope, of humility, of charity. As the mental habit grows, so actions, which are all based either on instinct or on thought, become related to the mental habit. It takes no effort immediately to speak justly, truly, and charitably if one's habit of thought is just, true, and charitable. One's actions, like one's thoughts, become instinctive.

Like good habits of every kind that are not inborn but have been sedulously cultivated, the habit of good thought, once acquired, must be maintained. Most of us know how easy it is, when one has laboriously formed a good physical habit, to allow himself to relax.

Take, as an example, the man who is a heavy smoker. He knows he is doing himself harm. By the exercise of will and self-discipline, he reduces his smoking by half, or by two thirds. He is, naturally and forgivably, pleased with himself.

He relaxes. He says to himself: "Well, I know now that I can stop when I like. I've earned a holiday." And within a month—even less, perhaps—he is smoking as heavily as before. So it is with the formation of mental habits. It is so hard to persevere, so fatally easy to relax.

#### OUR COVER

Most children are happy when the time comes for them to have new shoes, but imagine the delight of this little Austrian boy who has just received the first pair he ever had. The gift was from a large consignment of clothing provided by generous Americans and distributed by the Red Cross. Who could desire more thanks than this?



## A Book With the Answer

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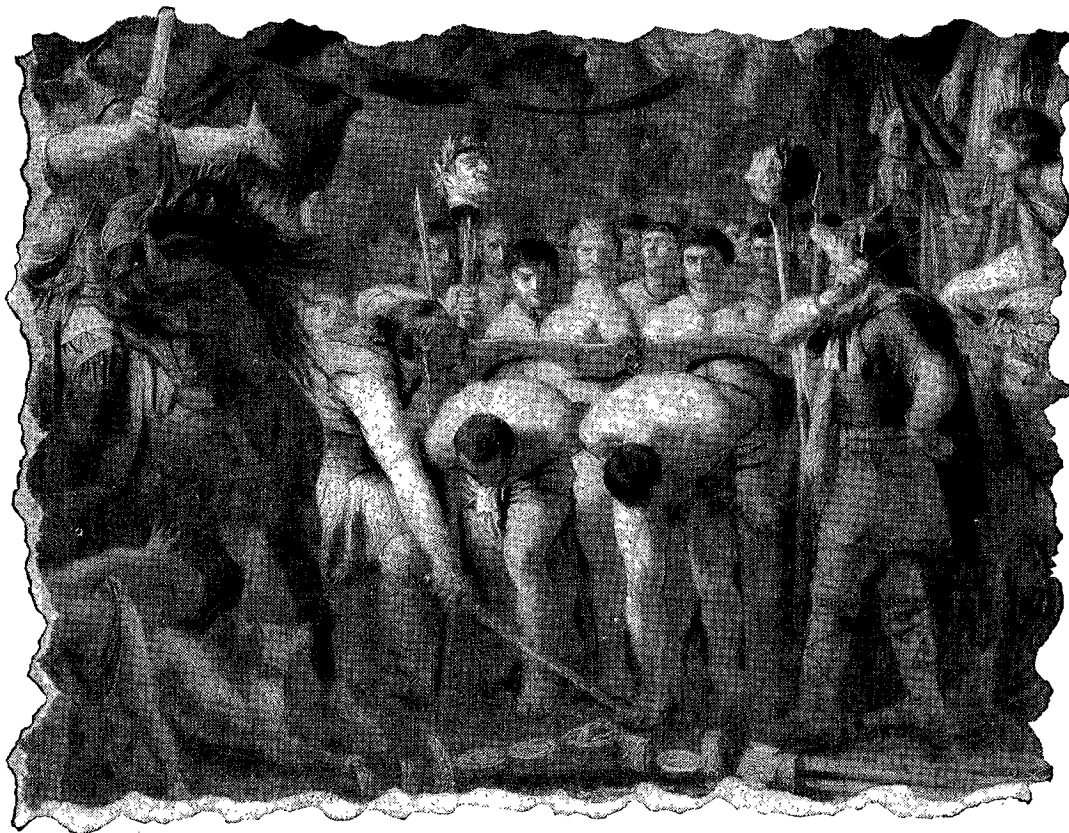
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Ancient Roman rulers forced conquered subjects to pass under the yoke to show complete submission.

# The Easier Load

*"My Yoke Is Easy and My Burden Is Light"*

**W**HETHER willingly or unwillingly, everyone wears a yoke. There is no escaping it. Long ago when Rome ruled the world, she subjected to a humiliating ceremony many of the nations whom she conquered. A large yoke was suspended between two pillars. Each captive, from king to lowliest subject, was required to place his head in this yoke, and then to pass under it. In other words, he was *subjugated*, which literally means, "under the yoke." Then it was said of that nation that they had *submitted*; that is, they had been "sent under the yoke."

They were no longer free men, but subjects of Rome. They must obey her laws, do her will. They might attempt to rebel, but they could not succeed in their rebellion. They only increased the hardness of their lot. There was no place to which they could go to escape from the dominion of Rome, for Rome ruled the whole world.

God created free human beings and gave them a marvelous power—the power of choice. They were subjects of the Most High, but so mild and beneficent was His rule that they felt no restraint, no compulsion. They were in perfect harmony with their Creator,

by

ALMA E. MCKIBBIN

therefore it was their delight to do His will.

But in a sad hour they listened to the enemy of God and gave their allegiance to him. No sooner had they obeyed Satan, than he caused them to pass under the yoke, his yoke. He completely subjugated the human race. He reduced mankind to helpless, hopeless serfdom under his rule. The yoke of servitude to sin is heavy upon the neck of all the human race.

All, did we say? Not quite all, for there is a Deliverer from the bondage of sin who says to each and every one: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. A few accept and are delivered.

Is it not strange that everyone is not eager to exchange a heavy, intolerable yoke for one that is light and easy to bear, and that brings rest to the soul?

Can it be that it is the condition implied in the words, "I am meek and lowly in heart," that holds sin-burdened souls back from freedom and rest? It is even so. One must be meek, humble, to wear the yoke of Christ. The proud heart recoils and says: "No, I had rather wear this heavy yoke with all its results to me than to give up my own will and my own way."

These poor souls do not realize that their own way is Satan's way. They are his bond servants and do not know it. Not until we try to surrender to Christ do we realize how strong are the chains that bind us. But Jesus is able to break every chain, and to let every soul go free who is willing to let Him. There must "be first a willing mind."

Submission is the key to happiness and success here, and to eternal life hereafter. The joy, the inexpressible sense of peace, rest, security, that comes to him who surrenders to God, only he knows who has the experience. It cannot be put into words; it is above and beyond all earthly ideals and comparisons. It is freedom from self and sin. "O taste and see that the Lord is good." "Submit yourselves therefore to God." Psalm 34:8; James 4:7.