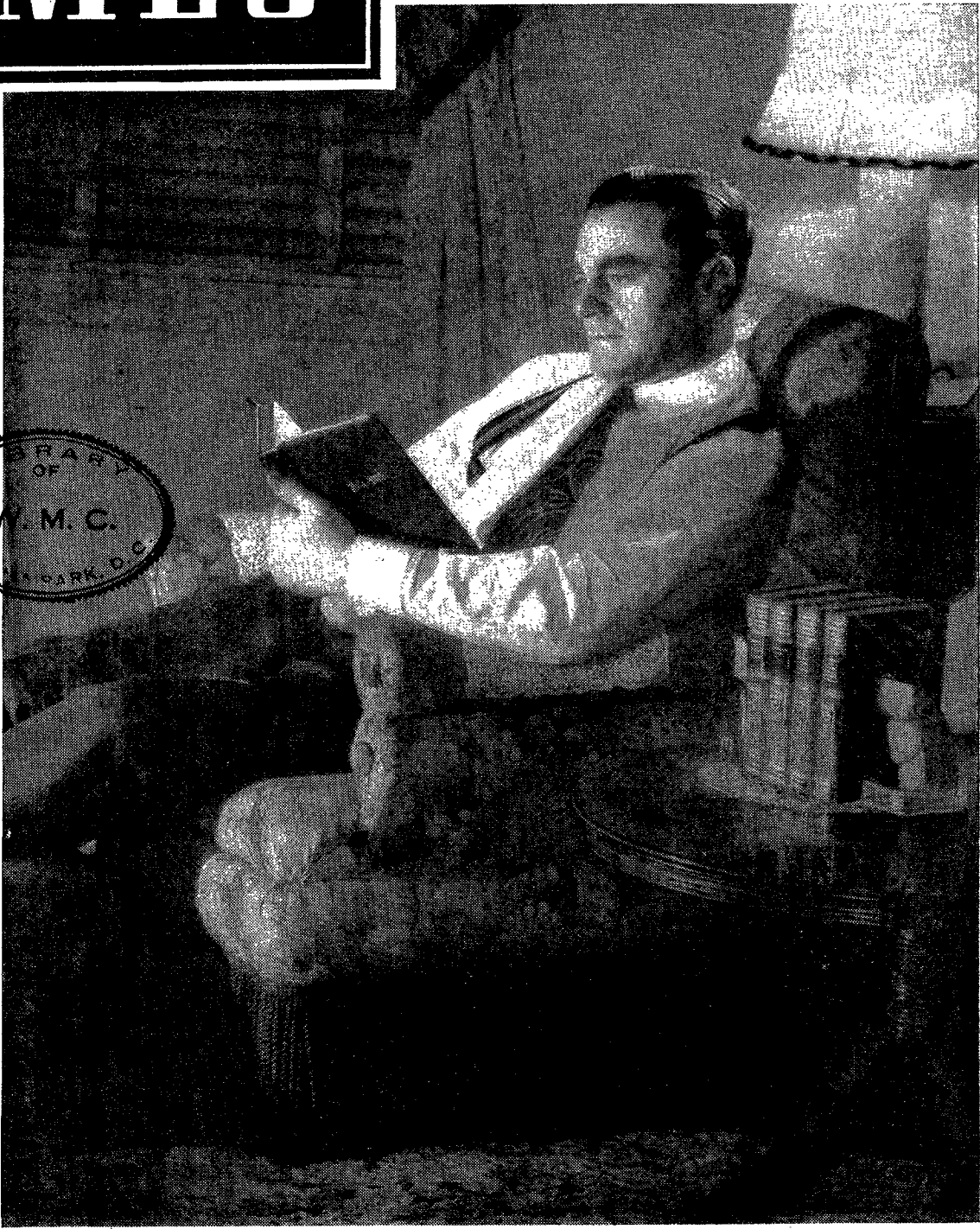
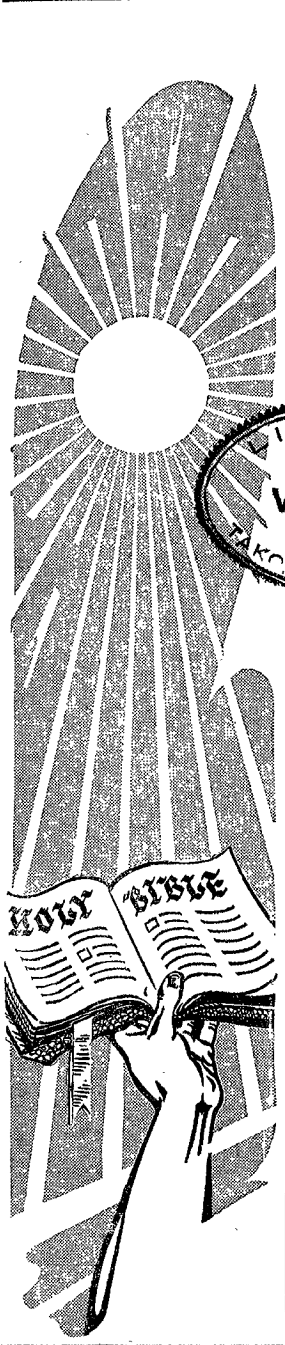


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



DEVANEY

SIGNS OF THE TIMES

EDITOR ARTHUR S. MAXWELL
ASSOCIATE EDITOR MERLIN L. NEFF
ASSISTANT EDITOR FRANCIS A. SOPER

VOL. 75, No. 32 CONTENTS AUGUST 17, 1948

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OUR COVER

Sooner or later to everyone the dark days come—days of sickness, sorrow, and disappointment. At such times some become deeply discouraged and "go to pieces." Others bear up with quiet faith in divine providence and in the promises of God found in the Holy Bible. Read "When Shadows Fall," by F. D. Nichol, on page 5.

CIRCULATION MANAGER H. K. CHRISTMAN

Printed and published weekly (50 issues a year) by the Pacific Press Publishing Association at Mountain View, California, U. S. A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U. S. A.: Single copy, one year \$2.00
Clubs of five or more to one address, each 1.75
To Canada and other countries taking extra postage:
Single copy, one year (U. S. funds) \$2.50
Clubs of five or more to one address, each, (U. S. funds) 2.00

Please make all checks and money orders payable to *Signs of the Times*, Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions, so persons receiving the *Signs of the Times* without having subscribed may feel free to accept it.

CORRESPONDENCE

Thank You

DEAR SIR:
We like your publication, *Signs of the Times*, very much, and thank you. G. L. Centralia, Washington.

Cover Counts for Christ

DEAR SIR:
You will remember that some months ago one of the *Signs* had a picture of a nurse on the cover. A nurse friend of mine spotted the copy and begged for it, and has been receiving copies ever since. She and her five children are now attending church services and are most interested. Miss G. M. G. Allahabad, India.

Source of Sermons

DEAR SIR:
Since receiving your paper I have not preached a sermon which was not taken from the *Signs of the Times*. Every page of the *Signs* is alive. Mr. I. O. S. Port Harcourt, Nigeria.

"Blazing Light"

DEAR SIR:
I have received the *Signs* regularly for many months, through the kindness of someone I do not happen to know, and do wish I could thank him for this welcome gift. It is a blazing light for God. I read every word and pass them on. J. C. S. Eugene, Oregon.

"Those Comic Books"

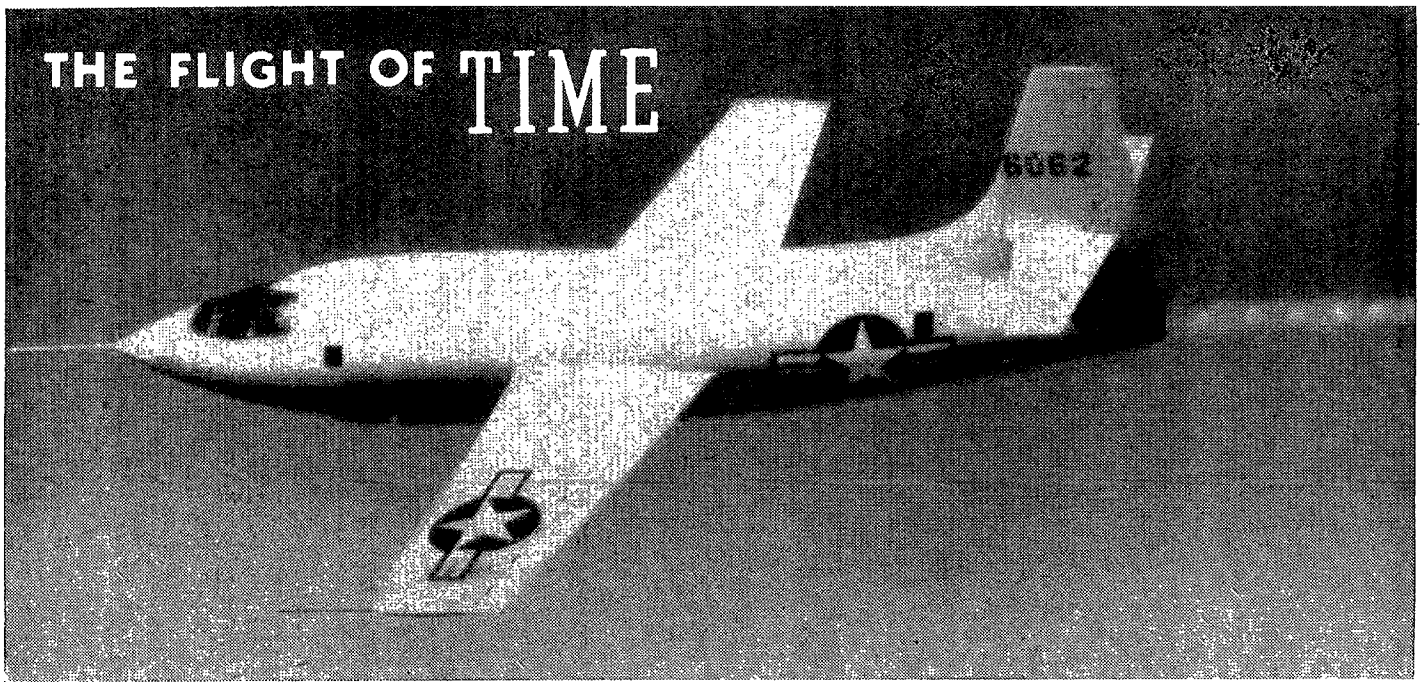
DEAR SIR:
I have just read the editorial, "Those Comic Books," in *Signs of the Times*, and while I have always considered them a sheer waste of time, energy, eyesight, and good newsprint, I looked upon them as moronic rather than harmful. In fact, I didn't consider them as harmful as killer-diller movies and superthriller radio programs. But, of course, everything that is moronic is harmful, because if people, including children, are not uplifted and inspired, they will go downhill of their own momentum. . . .

If the parents of children would not permit their children to buy the comics, there would soon be no publication of them, since comic publishers, like everyone else in this benighted age and country, are "not in business for their health," nor for anyone else's. The parents of my generation waged a never-ending and generally losing battle against the "dime novel," but the point is they never ceased fighting. They didn't just give in and lie down on the job of bringing up their children in the way they should go. Mrs. L. P. S. Hereford, Texas.

News From India

DEAR SIR:
I am sure that you will be pleased to learn that the *Signs of the Times* you send are distributed not only to my patients, but at railway stations, market and heathen festival places, etc.
Though the non-Christians have a general hatred toward the Christian teachings, they greatly appreciate the literature we distribute. Dr. C. N. S. Trichinopoly, India.

THE FLIGHT OF TIME



Shown in flight here is the XS-1, the U. S. Air Force's rocket-driven plane which has, "many times," flown faster than sound, according to Air Secretary Symington.

INTERNATIONAL

EDITORIAL

History of Prophecy

WITH the publication of volume 2 of *The Prophetic Faith of Our Fathers*, L. E. Froom has made available to all students of prophecy another great treasury of truth. Like the previous volume in this set, reviewed in these columns in November, 1946, this is a mine of facts concerning prophetic interpretation, into which Bible students will delve for years to come. These books are a "must" for all who would have a proper understanding of the effect which the study of prophecy has had upon history, and its motivation of men in bringing about great reformatory movements.

The Prophetic Faith of Our Fathers is not intended to be an exposition of prophecy. Rather, it deals with the history of the interpretation of prophecy, providing priceless information concerning the time when certain prophecies began to be interpreted in certain ways, and the effect which such interpretations had upon the development of historical events.

Some people have supposed that the study of prophecy is a modern innovation associated with cranks and charlatans; but Mr. Froom produces evidence by the bookful to prove that, on the contrary, the keenest minds of the ages have devoted themselves to this study. In fact, he says:

"The high caliber of the men who have devoted themselves to the study of

prophecy is impressive. The leading lights of the centuries—the spiritual and intellectual peers of their respective generations—were frequently the investigators and expositors of prophecy. Names known to all in other fields are found to have been the leading expounders of the inspired predictions and the heralds of their historical fulfillment. Clerics, statesmen, recluses, poets, scientists, historians, teachers, kings, and explorers, spread throughout the various nations, are included in the vast sweep."—Page 14.

Many people have the idea that certain interpretations of prophecy, such as appear from time to time in the *Signs of the Times*, are of very recent origin, possibly invented by a group of Seventh-day Adventist preachers. Mr. Froom shows that nothing is further from fact. Indeed, many of the interpretations of prophecy currently printed in the *Signs* are identical with those made by some of the greatest thinkers of past ages.

Take, for instance, the interpretation of the prophecy of Daniel 7. For some weeks now we have been printing a series of articles on this subject, and no doubt many of our readers have been amazed at the marvelous fulfillment of this prophecy in the rise and fall of empires, and particularly in the activities of the papacy during the Dark Ages. No doubt not a few have concluded that this is a new presentation of the subject. Not so, says Mr. Froom. In the course of his prolonged researches in the libraries of the Old World and the New, he has come across the identical inter-

pretation of this prophecy emanating from some of the most scholarly men of bygone centuries. He shows that John Wycliffe, the Morning Star of the Reformation, who lived in the fourteenth century, interpreted Daniel 2, Daniel 7, and other prophecies of the Old and New Testaments in precisely the same way as we interpret them today in the *Signs of the Times*.

Quoting from Wycliffe's works:

"Why is it necessary in unbelief to look for another Antichrist? Hence in the seventh chapter of Daniel Antichrist is forcefully described by a horn arising in the time of the fourth kingdom. . . . Therefore the ten horns are the whole of our temporal rulers, and the horn has arisen from the ten horns, having eyes and a mouth speaking great things against the Lofty One, and wearing out the saints of the Most High, and thinking that he is able to change times and laws."—Page 55.

After quoting Daniel 7:8, 25, concerning this little horn, Wycliffe states: "For so our clergy foresee the lord pope, as it is said of the eighth blaspheming little head."

While most people have a hazy conception that the Reformation began with Martin Luther's experience in Rome, when he climbed the "holy stairs" on his knees and heard a voice saying, "The just shall live by faith," Mr. Froom points out that the Reformation "was really born of a twofold discovery—first, the rediscovery of Christ and His salvation; and second, the discovery of the identity of Antichrist and his subversions.

"This fact is of epochal importance. Luther discovered 'Christ and His salvation' before 1517. And before 1520 he had discovered the identity of 'Antichrist and his damnation.' The entire Reformation rested on this twofold testimony. The reformers were unanimous in its acceptance. And it was this interpretation of prophecy that lent emphasis to their reformatory action. It led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist to the utmost the claims of the apostate church. It sustained them at the martyrs' stake. Verily, this was the rallying point and the battle cry that made the Reformation unconquerable."—Pages 243, 244.

"Luther," says Mr. Froom, quoting

and other Swiss reformers all preached vehemently from the prophecies. Bullinger wrote *A Hundred Sermons Upon the Apocalips of Jesu Christe*, and was as definite as Wycliffe and Luther as to the true identity of antichrist.

William Tyndale was persecuted and finally imprisoned, strangled, and burned by the agents of the papacy, not only because of his famous translation of the Bible, but because he accepted and propagated the interpretations of prophecy held by other great heroes of the Reformation. In the words of Mr. Froom, "The term *Antichrist* and its strong equivalent terms—the *Man of Sin*, *Mystery of Iniquity*, *Babylon*, and *Whore of Babylon*, applied to the Papacy as the prophetic designation—occur

religious freedom that we enjoy today, were sustained in their hour of trial by the conviction that the prophecies which they had believed and preached would certainly be fulfilled.

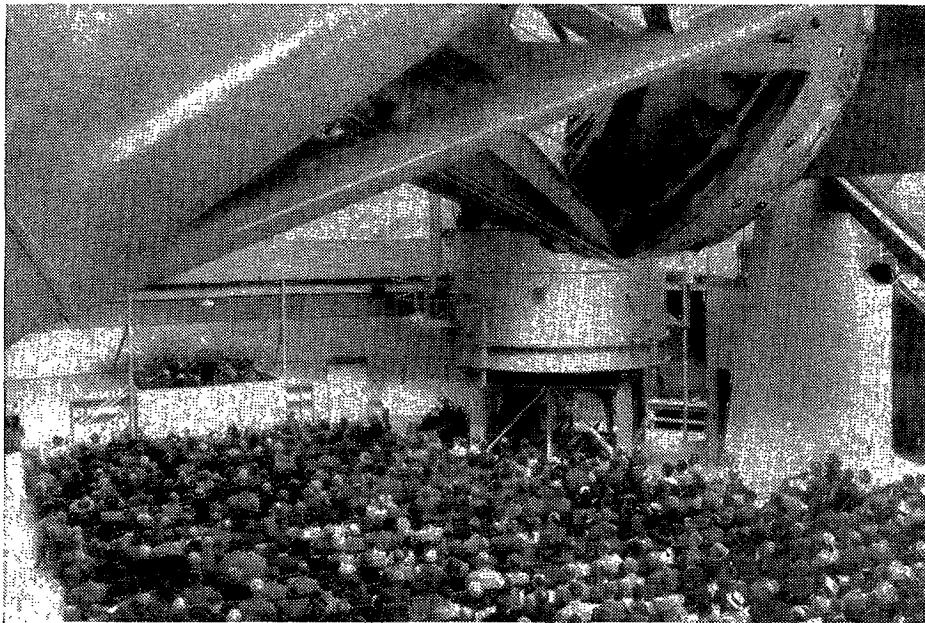
John Knox, Scotland's famous reformer, preached his first sermon in the parish church of St. Andrews on the seventh chapter of Daniel. He sounded the keynote of the Scottish Reformation by declaring that the Church of Rome is the antichrist of Scripture prophecy. See page 445. Mr. Froom's whole chapter on "Notable Scottish Expositors" is an inspiring revelation of the activities of the men who laid the foundations of Protestantism in the sixteenth century. The great preachers of those days did not content themselves, like so many clerics today, with preaching smooth things. They preached prophecy, and pointed the finger of God at the evils which had grown up in the church and the world about them.

Other chapters in *The Prophetic Faith of Our Fathers* which deserve special attention at this time are those dealing with the Counter Reformation and the introduction of the futurist interpretation of prophecy. Mr. Froom has indeed rendered a notable service to the cause of Protestantism by revealing that the futurist interpretation was a Jesuit invention designed to strike at the very foundations of the Reformation. By throwing the fulfillment of the prophecies forward into the indefinite future, they sought to nullify their application to the papacy. Protestant preachers who follow the futurist interpretation are the dupes of the Jesuits.

In the course of his wide research Mr. Froom also uncovered the little known fact that Christopher Columbus was impelled to embark upon his voyages of discovery by his understanding of prophecy; that James I of England, who sponsored the King-James Version of the Scriptures, became a notable expositor of prophecy himself; that the Huguenots, so bitterly persecuted in France, were sustained in their faith by the prophetic scriptures; that John Wesley, the founder of the Methodist Church, was a preacher of prophecy.

Space forbids our mentioning more of the long-hidden facts which Mr. Froom brings to light. The 863 pages of this remarkable book are crowded with such revelations. Further particulars concerning volume 2 of *The Prophetic Faith of Our Fathers* will be found on page 14 of this issue. We heartily commend the volume to all our readers, and are confident that no Bible student who peruses this volume will fail to feel amply rewarded.

A. S. M.



Dedication of the Hale telescope on Mount Palomar, June 3, 1948. Eight hundred guests attended the historic ceremony. ACME

from the great Reformer's works, "focused the prophecies of Daniel, Christ, Paul, Peter, Jude, and John upon the Roman Babylon. His main interest was centered on the prophecy of the Little Horn in Daniel 8:9-12, 23-25, and 2 Thessalonians 2 was identified as the antichristian power of the Papacy, or even the pope of Rome himself. Likewise the Little Horn of Daniel 7, coming up among the divisions of Rome, received explicit application."—Page 261.

Summoned to the Diet of Worms, Luther went "with mind convinced of the papal fulfillment of Daniel's prophecies in Chapters 8 and 11." And it was with these prophecies in mind that he made his historic refusal to recant.

"Such," says Mr. Froom, "is the fundamental part prophecy played in building the foundations of the great Reformation."—Page 262.

Zwingli, Oecolampadius, Bullinger,

constantly throughout Tyndale's writings."—Page 356.

Mr. Froom also calls attention to the interesting fact that "the marginal cross references and woodcuts in Tyndale's illustrated Bible of 1550 were borrowed from Luther's Bible, which provided the Standard Protestant prophetic exposition of the Continent."

"Like all the English Reformers that followed him—Barnes, Joye, Latimer, Ridley, Hooper, Philpot, Bradford, Cranmer, Becon, Bale, Jewel, Sandys, et cetera—Tyndale held that the Roman church was Babylon, the pope the Man of Sin, or Antichrist, seated in the temple of God, i. e., the church, and to be destroyed at the approaching second advent."—Page 356.

Through many pages of fascinating history, Mr. Froom reveals that the martyrs who gave their lives at the stake, and thereby laid the foundations of the

WHEN SHADOWS FALL

*The Need of a Personal Religious
Experience—and How to Obtain It*

by F. D. NICHOL, Editor, "Review and Herald"

A letter to a dear friend who is confronted with a grave illness in his home, and who lacks the sustaining comfort of religious experience.

ILLNESS does strange things, not only to those who are ill, but to the family who minister to them. There are long and wakeful hours when one wonders why the sky has suddenly become black and the formerly solid earth has begun to disappear from under our feet.

The older all of us live the more we realize that life is even briefer than we ever could have dreamed it would be. When sickness suddenly looms, our questioning increases. There are only two ways that civilized people have ever really tried to answer such questions and to secure for themselves an inner calm. One is to assume a stoical mood, declaring that one will do the best he can here, and that he cannot hope for anything beyond. Sometimes the stoical mood will not fit the temperament, so some seek to meet a painful situation, or any disquieting thoughts, with the anesthesia of liquor, declaring: "Let us eat and drink; for tomorrow we die." That is the way the cultured Romans did, in contrast to the stoical and philosophical Greeks, who represented the best that pagan civilization ever produced. That is why the Romans and others, when life became too painful or insipid, considered suicide the easy and honorable exit. If life is short at best,—and not particularly meaningful,—why not end it speedily? Thus they reasoned.

Into the great Roman Empire, dominated by such a view of life, came a new and wholly different answer to the eternal question: Why are we here, and what is the purpose and final end of liv-

ing? Christianity came squarely to grips with this most primary problem and offered a breath-taking answer. Said the flaming apostles of Christ, as they hastened out to every part of the world: The children of men are the children of a compassionate Father in heaven.



God desires to be near to bring courage and comfort to those passing through the deep shadows of serious sickness.

Our sorry state is the result of rebellion against Him, who is the source of all life, and that is why death overtakes all. But the apostles did not stop with that explanatory statement. They declared that they were the bearers of good news—for that is what the word "gospel" means. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." They said: This Son, Christ Jesus, has died for our sins—our rebel-

lion—and has been raised from the dead. We are His witnesses. We saw Him, talked with Him, grasped His hand, after He was raised from the grave. His resurrection proves true His claim that He has the keys of death and the grave, and that He can unlock the tomb for us.

Christ was speaking the truth, continued the radiant disciples, when He declared that He had come that men "might have life, and that they might have it more abundantly." Now He has ascended to heaven. With our own eyes we saw Him go upward. When He ascended, holy angels spoke to us saying: "This same Jesus, which is taken up from you into heaven, shall so come [that is, a second time] in like manner."

"God was in Christ, reconciling the world unto Himself," added the apostles, and now "we pray you in Christ's stead, be ye reconciled to God." To those who turn to God—and the word "convert" simply means "to turn about"—and allow Him to direct their steps, there will come a day when God will re-create this world, "wipe away all tears" from the eyes of His obedient earthly children, open the graves of those who "sleep in Jesus," and provide for them a final, blissful home.

All this the apostles proclaimed to amazed multitudes in every part of the

Roman Empire. The most convincing argument in behalf of the truth of what they declared, was their simple statement that they were "witnesses of these things" of which they spoke—of Christ's mighty deeds, His death, His resurrection, His ascension.

Did they really see and hear and feel the facts they proclaimed? Well, if they did not, then we have the most amazing mystery in human history. Shall we imagine that a group of men who faced

only ridicule, persecution, and a martyr's death as a reward for their preaching, sought to perpetrate a hoax on the world? Or were all of them so completely self-deceived at the same time and in the same way that they thought they saw and heard and felt what they never really did and that this self-deception held firm for all them through all the years and under the most terrible persecution? Is it reasonable to believe that they could do their first and mightiest preaching in the very land where Christ had lived and been seen of multitudes, and there win their largest number of converts, if they had failed to square their witnessing with the evident facts?

There seems to be only one reasonable answer to those inquiries. And that answer has made millions of converts to Christianity and brought peace of mind to multitudes in every hour of darkness, even in the shadow of death. After all, the human mind must believe something, unless one surrenders to the idea that nothing makes sense and that the universe is only anarchy. The mind rebels against that dismal conclusion. In rebelling, millions have come to rest in the belief that Christianity is true.

There is something more to it than that. The person who thus believes, and who surrenders his will to God, finds that God provides an immediate and personal proof to strengthen his belief.

God promises to send into our hearts His divine Spirit, which "beareth witness with our spirit, that we are the children of God." We become conscious that something great, mysterious, but real, has happened to our inner being and to our whole outlook on life. We have a sense of fellowship with God, a deep and an abiding feeling that we are not walking alone along a path that is soon to end abruptly and forever. Instead we feel that we are walking with God, and that no matter what happens it is for the best, "that all things work together for good to them that love God."

That is why fear and tension—which psychiatrists assure us are the cause of half our misery and illness—depart from our lives. We are able to say with the psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." How real and how abiding has been that consciousness of God's presence and His peace in the heart? Real enough to enable millions of martyrs through the centuries to face death calmly under excruciating torture.

Sounds strange and mysterious, I confess; but that doesn't prove it false. When telephones were first invented, some persons were "too wise" to be taken in by such a hoax. They refused at first to listen, much less to speak over a wire. Who has solved the mystery of

electricity? Who has seen it? Thousands of volts run along a wire and turn mighty wheels and light our homes. If we waited until we could rationally explain electricity before we used it, we would wait a long while. We know that electricity is real because it produces results, and we think that sufficient.

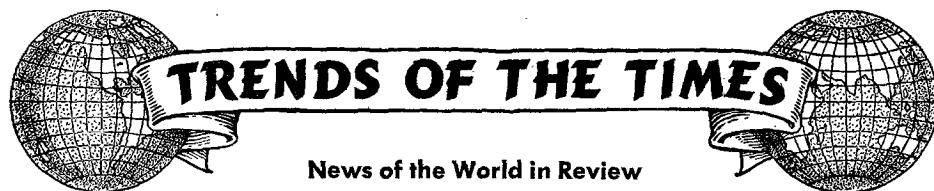
Of course our missionaries find it hard to prove to distant natives that electricity and telephones exist. The natives think that a hoax is being perpetrated on them. Nor need we go to far lands for a recent illustration. When the Wright brothers first flew their airplane, some newspapers refused to publish the story. Even in enlightened America the story seemed like a hoax—the idea of something heavier than air rising! Impossible! All of which seems to suggest that we can sometimes be mistaken about what is reasonable to believe.

If we can talk with someone on the other side of the world, and even without wires today, might the Christian not be right when he says that he can talk with God? Of course you can talk by radio only if you are tuned in rightly. The same applies to communion with God. If a plane can defy gravitation and rise into the clouds because of the motive power placed within it, might it not be possible for a Christian to rise in mind and spirit above this earth, provided, of course, that the motive power of heaven gives the necessary lift?

How does one "tune in" with heaven and establish that sense of fellowship that brings such peace of mind? The answer to that question is simple. It is not distance that separates us from God and heaven, but rather a state of mind. You can live in the same house with another person; but if you take no step to develop friendship, spend no time in conversation together, quite ignore the other person, perhaps even do those things that you feel may distress him, you would hardly have any sense of fellowship with him.

The same principle applies to fellowship with God. It is something that becomes more real and more satisfying as you practice it. And you practice it by the simple plan of talking with God. No, you won't see His face when you speak, but in time you can become familiar with His voice as He talks with you. And even as with earthly fellowships, you feel to square your life and habits so as to remove obstacles to the fellowship and to deepen it. That is why a mysterious change takes place in the lives of those who sincerely practice fellowship with God. As one senses the need of changes in life to remove obsta-

(Continued on page 14)



Wasted Grain

In making alcoholic beverages, the distilling industries in 1947 used 160,146,307 bushels of grain, a 50 per cent increase over the prewar year 1941, when 106,661,070 bushels were used for this purpose.

Alcohol and the National Interest

Commenting on the refusal of distillers to limit their uses of grain to 2,500,000 bushels a month as requested by the President, U. S. Secretary of Agriculture Anderson states: "Distillers, in fact, have used grain in February and March [1948] at a rate two and one-half times what the President and Senate consider in the national interest."

Fortunetellers

The American public spends \$125,000,000 a year on fortunetellers, estimates John R. Saunders, Associate Curator of the American Museum of Natural History. This figure, a *Saturday Evening Post* editor emphasizes, "does not include the millions that go for dream books, horoscopes, lucky charms, and what not." In addition, Dr. Saunders believes that 10,000,000 people carry rabbits' feet—

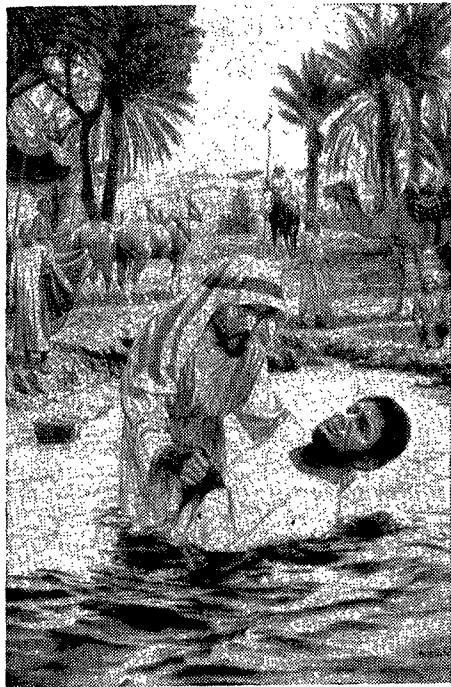
preferably the left hind foot, which is considered more potent. These cost anywhere from 10 cents to \$5. "It's the atomic age," concludes the *Post*, "and we shouldn't retain the quaint dreads of the past."

Grain Savings Thrown Away

"The savings from an allocation program from February 1 to October 31," says U. S. Secretary of Agriculture Anderson, "were estimated at 22,000,000 bushels. Unlimited use of grain in February and March, however, has already allowed distillers to use 8,700,000 bushels more than they would have used if the requested legislation had been in force. This is nearly half the possible savings for nine months."

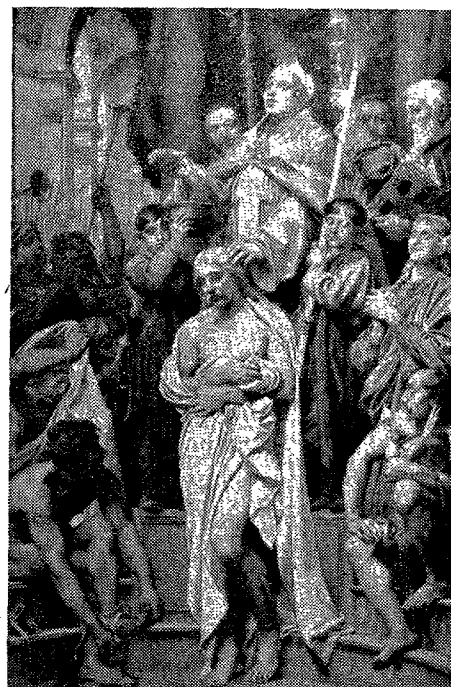
Catholics and Minorities

"In a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs."—From the Jesuit *La Civiltà Cattolica*, of Rome, quoted in *The Christian Century*. S.L.M.



BRICE, © P. F. P. A.

Philip, in baptizing the Ethiopian, led him down into the water and immersed him according to the example which Jesus Himself had set.



Clovis, king of the Franks, was baptized by sprinkling, the form substituted by tradition for the true method plainly taught in the Scriptures.

Baptism

TRUE — AND — FALSE

THAT the changes in the method of ministering baptism in the early centuries were the result of custom and tradition, and not from the Scripture, is frankly admitted by the well-known Christian writer Tertullian, of North Africa, who lived in the third century. Concerning baptism at about A.D. 225, Tertullian said:

“When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are *thrice immersed*, making a somewhat *amplior pledge* than the Lord has appointed in the Gospel. Then, when we are taken up (as newborn children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week.”—*The Chaplet (De Corona)*, chapter 3, in *Ante-Nicene Fathers*, vol. 3, p. 94. Italics ours.

It must not escape our attention that Tertullian emphasizes that this trine immersion is “a somewhat *amplior pledge* than the Lord has appointed in the Gospel.” Obviously he means that

How the Simple Bible Ceremony Was Altered by Tradition

F. H. YOST

it was an amplification of the Bible requirement. By his time the church was already making use of manifold traditional ceremonies, and the unscriptural additions to the ceremony of baptism are listed by him along with these. Commenting upon these added customs, Tertullian says in chapter 4 of *The Chaplet*:

“If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from someone who has.”

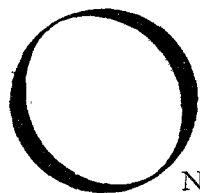
There could be no franker admission, nor any clearer illustration of what tradition has accomplished in the church. What were the results in respect to

baptism? In the third century, baptism had already become an act which, though outward, was considered essential to save anyone from sin. Since it was believed that infants had inherited the guilt of the original sin of their ancestors, particularly the guilt of Adam and Eve, they must have this guilt washed away in baptism, lest they die with the guilt within them. Scriptural baptism clearly called for belief and repentance on the part of the one to be baptized, to precede the baptism. This necessity was set aside in order to have infants baptized.

Origen, who had been brought up under Gnostic influence in Alexandria, and who taught there in the first half of the third century, argues the need of baptizing infants because of their having original sin. He says:

“To all these (evidences of original sin) this can be added, that there is required what is to the point, since the baptism of the church is given for the remission of sins: baptism is, according to the usages of the church, given also to infants; when, if there were nothing

(Continued on page 15)



ONE of the things that amazed the prophet Daniel and centered his attention on the "little horn" that pushed its way up among the ten horns in the head of the beast that symbolized Rome was that it had "eyes like the eyes of man" and a look "more stout than his fellows." Daniel 7:8, 20. "Eyes like human eyes" is the Fenton translation. Human eyes in a horn constitute a phenomenon that would arouse any person's curiosity as to its significance. No wonder the prophet asked for a further explanation.

Eyes are symbolic of both vision and wisdom. In Revelation 5:6 Christ is

can was considered such a center of knowledge regarding world affairs that it was called "The listening post of Europe."

In the next vision the angel said that "in the latter time" of the divided state of Greece "a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in

worldly wisdom that our world has seen,—controlling kings, dictating laws to ancient monarchies, and binding the souls of millions with a more perfect despotism than Oriental emperors ever sought or dreamed. And what a marvelous vitality it seems to have! . . . I confess I gaze upon it as a peasant surveys a king, as a boy contemplates a queen of beauty. . . . It is both lofty and degraded; simple, yet worldly wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel;

The Prophecy of Daniel Seven—9

THE "LISTENING POST" OF EUROPE

by TAYLOR G. BUNCH

symbolized as a Lamb with seven horns and seven eyes, to indicate that He is omnipotent in power and omniscient in wisdom. In the same vision the cherubim are said to be living creatures "full of eyes before and behind." The power symbolized by the little horn is noted for its farseeing vision, sagacity, and diplomacy. The cunning foresight and secret diplomacy of the papacy are well-known facts. The Jesuits, especially, have been notorious for their secret maneuvers to gain control and advance the interests of the church by any means.

For centuries the Vatican has been the center of the world's secret diplomacy. There plans have been laid to uproot kingdoms and dethrone rulers when they stood in the way of the progress of the papal scheme of sovereignty. Its claim to have jurisdiction over both temporal and spiritual affairs tends to make it a seat of international intrigue. During World War I the Vati-

his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8:23-25.

Superhuman Wisdom

One writer declared that the papacy represents "the masterpiece of the world's wisdom." This is because the papacy's wisdom and power are superhuman. The angel Gabriel said: "His power shall be mighty, but not by his own power." The source of this power and wisdom is given in Revelation 13:2, where we are told that "the dragon gave him his power, and his seat, and great authority." In Revelation 12:9 we learn who the dragon is.

The diplomatic wisdom and spectacular career of the papal power has evoked the amazement of many historians. John Lord wrote concerning the Catholic hierarchy: "It has proved to be the most wonderful fabric of what we call

here clothed in rags, and there reveling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of 'servant of the servants of God,' yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction?— . . . type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? . . .

"As for the supreme rulers of this contradictory church, so benevolent and yet so cruel, so enlightened and yet so fanatical, so humble and yet so proud,—this institution of blended piety and fraud, equally renowned for saints, theologians, statesmen, drivelers, and fanatics; the joy and the reproach, the glory and the shame of earth,—there never were greater geniuses or greater fools: saints of almost preternatural

sanctity, like the first Leo and Gregory, or hounds like Boniface VIII or Alexander VI; an array of scholars and dunces, ascetics and gluttons, men who adorned and men who scandalized their lofty position. . . . What can be expected of those who are raised above public opinion, and have no fetters on their wills,—men who are regarded as infallible and feel themselves supreme!” —*Beacon Lights of History*, vol. 3, pt. 1, pp. 96-102.

The long-range plans of papal Rome embrace centuries and millenniums. The papacy has never seemed to be in a hurry. Temporary reverses are minor matters in her designs. She boasts that she never changes in spirit or purpose.

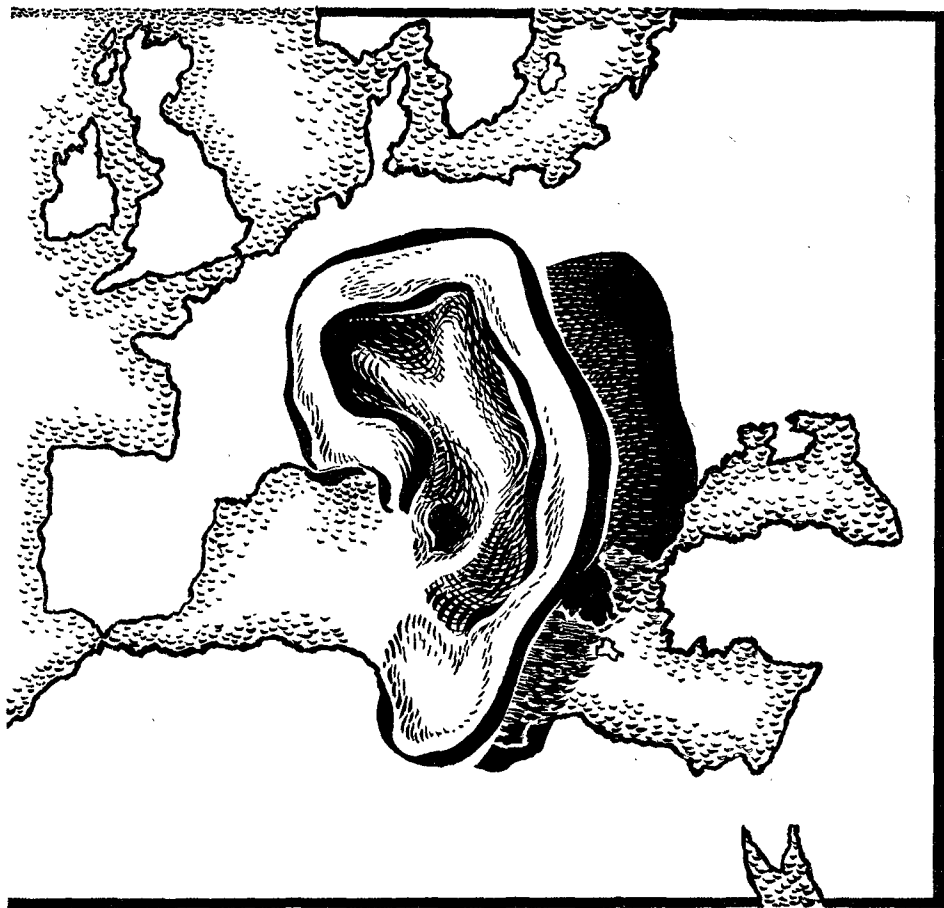
of *Our Fathers*, 72d ed., pages 60, 61. Even though the period of its absolute domination over the world is in the past, the papacy continues to claim both temporal and spiritual jurisdiction over Catholics in all parts of the world regardless of their national citizenship. The Vatican State still boasts of world sovereignty. In February, 1930, two Italian priests were kidnaped and killed by Chinese bandits. The Italian government made the usual diplomatic protest to the Nanking government. The Vatican at once informed the Italian authorities that they had no right to interfere in the matter even though the priests were Italian citizens.

Commenting on the above incident,

political organization at the present time. The long-established policy of the United States in refusing to recognize the papacy as a civil government with the right to diplomatic status, is now undergoing a change. President Roosevelt sent a personal representative to the Vatican during the war, and President Truman has thus far refused to withdraw him, even though the war is over and scores of organizations in Protestant America have protested vigorously. Catholics are making all possible effort to make the appointment permanent.

Archbishop John H. Ryan of Omaha declares that the benefits of the present diplomatic relationship to the Vatican are of “incalculable benefit to the United States.” In a letter to the *Times* dated May 12, 1940, he said that the Vatican maintains “in the far-flung outposts of the Roman Church . . . thousands of well-trained official and unofficial diplomats who are constantly reporting on even the slightest changes in public opinion in their respective territories.” In this letter he quoted another author who said: “The Vatican’s intelligence service is the best in the world. The intelligence officers are members of the Catholic clergy.”

This is the chief reason why almost every nation maintains diplomatic relations with the Vatican on the same basis as with other governments. It is indeed the best “listening post” of Europe and of the world. It is the very center not only of diplomacy, but also of political conspiracy. How grateful we should be for the prophetic word which so fully foretells the activities of this great religio-political power with its far-reaching vision. In the light of history how meaningful are the words of Daniel: “Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” Daniel 8:25.



Cardinal Gibbons wrote: “Amid the continual changes in human institutions she is the one Institution that never changes. Amid the universal ruins of earthly monuments she is the one monument that stands proudly pre-eminent. Not a stone in this building falls to the ground. Amid the general destruction of kingdoms her kingdom is never destroyed. Ever ancient and ever new, time writes no wrinkles on her Divine brow. The Church has seen the birth of every government of Europe, and it is not at all improbable that she shall also witness the death of them all and chant their requiem.”—*The Faith*

Hiram Motherwell wrote in the *World's Work* of September 1, 1930: “If the Vatican’s foreign policy continues to develop as at present, we shall soon see a new Holy Roman Empire, transcending race, language, and political boundaries, a commonwealth independently ruled from the Tiber. It will be a state above states dealing as an equal with virtually every government in the world.” The fact that almost all the nations on earth, with two or three exceptions, have accredited representatives at the Vatican, dealing with the papacy on exactly the same basis as other nations, indicates the diplomatic standing of this religio-

TACT is that rare quality which ever acts wisely and discreetly. It is courteous and refined, and embodies many virtues. It is, from every point of view, a very desirable acquirement. It disarms prejudice and jealousy. With it the politician can soothe the ruffled feelings of his opponent. In home life it possesses a charm of manner which captivates all hearts. By its use breaches are healed, the jagged edges of friction become smoothed, words of anger become words of love; and where discord reigned, there are harmony, peace, and happiness. —*Henry Lee.*



*Why We
Believe in
the Second
Advent of Christ*

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LOOKING FOR THE LORD

by WILLIAM G. WIRTH

I AM not ashamed of the gospel of Christ" (Romans 1:16) was the confident affirmation of the apostle Paul. He and the other apostles knew what they believed, and knew the Scriptural proofs for their beliefs. Who has not felt his own faith rise when reading the apostle's self-assuring words: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Corinthians 15:3, 4.

In those days, when Christianity was establishing itself, Peter could face an unfriendly, skeptical world with the challenge to his fellow believers: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. The Bible evidence was there, and there was no need of misgiving or hesitation in springing to its defense. No wonder the church of that time was strong in evangelistic and spiritual power, as its members "went everywhere preaching the word." Acts 8:4.

It is to be regretted that the Christianity of our day does not possess this Scriptural power. Too many, when asked why they belong to some particular church, can only return the answer: "Well, my folks have always belonged," or "I find it convenient to attend that church." No reason from the Bible can be given. There is no knowledge of the word adequate to support their persuasion. But Christians should be able to defend their faith. They should know what they believe and why they believe it. We feel that the world has a right

to know, for instance, why we believe in the second advent of our Lord Jesus Christ.

Why do we believe in this doctrine? Because our Redeemer Himself believed in it. He said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again [Goodspeed and Moffatt nicely put it: "I will come back"], and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. Again: "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27. "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." Matthew 25:31.

We believe in our Lord's return because the angels believe it. "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward

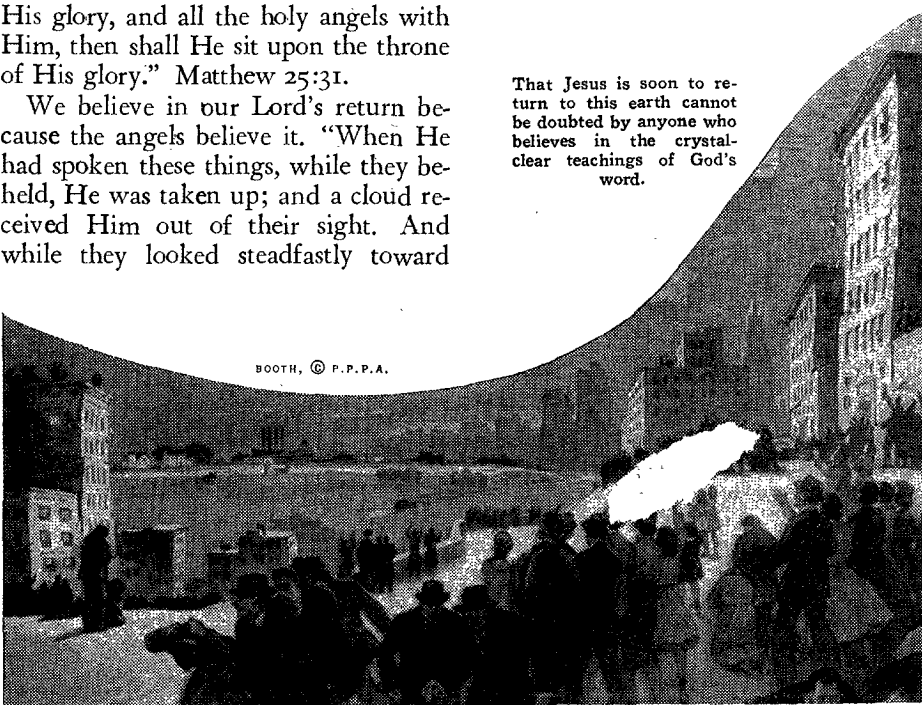
heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

We believe in the second advent because the apostles believed in it. In the epistle to the Hebrews we read: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

Not only do we hold that Christ is to return in glory; we believe His return to be near. In our Lord's prophecy recorded in Matthew 24 we have strong evidence that He intends His followers shall know when this event is at hand. When His disciples asked, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" He did not say they should not concern themselves about this time question, but gave one of His longest discourses, setting forth the progressive signs indicating the approach of His appearing, making this most pertinent observation: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 3, 32, 33. The fulfillment of "all these things" tells us that the coming of Jesus is at hand.

But the second advent is not simply a doctrine, it is a vital necessity. Scientists

That Jesus is soon to return to this earth cannot be doubted by anyone who believes in the crystal-clear teachings of God's word.



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and statesmen are warning us that we are headed for complete annihilation and destruction, unless—. We are given five or ten years to set up a world government, or else—. Events are shaping to an entirely new order, which is precisely what the second advent will introduce. There is no smirking smile now when the doctrine of our Lord's return is mentioned.

The second advent has become an imperative because of the deep need for world sovereignty and world government. We cannot go on with our conflicting and clashing nationalisms. Everyone agrees, hence the United Nations. We cannot tolerate the upsetting of world order, security, and peace by some one nation with territorial ambitions which threaten the well-being and independence of other nations. We have reached a point now where all nations must act together or the world cannot go on at all. The tragedy is that this unity and international co-operation making for one world government is utterly impossible as men and nations are now. The futility of the United Nations in keeping world order makes it all too patent how chimerical any such idea is. There is too much rivalry, suspicion, and jealousy among nations for us ever to hope for utopia in this present world. Only the second advent will supply this needed world government and sovereignty, for, when Jesus comes, "the kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15.

Not only, however, do we need world government, we must have a world leadership that is wise, strong, understanding, and peaceable. Even if it were possible to make the United Nations successful, its national leaders and statesmen would not have the qualities to make it work. Men do not have the wisdom needed to solve our modern baffling problems. They know of no other outlet but war when the impasse arrives; so we have no peace.

Jesus, when He returns, will provide not only world sovereignty, but the capabilities needed to make it effective. How thrilling, comprehensive, and revealing is that prophecy of Isaiah 9:6 pertaining to Him: "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Our Lord will be equal to the world responsibility, and so the government "shall be upon His shoulder." He will be able to supply the wisdom men so sorely lack now, for

He is (taking Moffatt's reading) "A wonder of a counselor;" He will be strong enough to control and direct the world's concerns, for He is not man, but "The mighty God." In His understanding and love He will be "The everlasting Father;" He will not resort to war as the deceptive peace solvent, but will be "The Prince of Peace." No wonder we have Isaiah's further triumphant utterance concerning the conquering Christ: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that



Lift Your Head!

by MRS. T. BUCKMAN

Lift your head, ye pilgrim dear,
Redemption day is drawing near;
The long dark night is nearly o'er;
We're nearing now that happy shore.

Soon we shall see Him, face to face,
Our Lord who saved with wondrous grace;
Sing, pilgrim, sing, be glad, rejoice;
Lift up your head, lift up your voice!

Look up! Behold, He draweth near!
The King Himself will soon appear,
Oh, blessed, happy, glorious day;
Soon God shall wipe all tears away.

speak in righteousness, mighty to save." Isaiah 63:1.

Even though, however, we should have world sovereignty, and strong, wise, understanding, and peaceable world leadership, we still would not have fully solved the problem of the world's ultimate good. Unless our planet is inhabited by good-intentioned people, whose actions are altogether righteous, all other plans must fail. After all, the main difficulty is not with national leaders, but with ourselves, in that we are bad, jealous, suspicious, and hateful folk. So long as human nature remains as it is, how can we hope for a good world? This is recognized by the atomic scientists, who, in their fear of what their research has produced, are warning us that the only remedy lies in individual character improvement. Here is the nub of our world trouble, for we cannot make ourselves good and righteous. Paul's words remain persistently true: "There is none righteous, no, not one."

Romans 3:10. It is at this very point that the second advent so glorious justifies itself and supplies our most vital need—a new humanity, a regenerated race.

In the hope of that much-needed event all true Bible Christians can "look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3:20, 21.

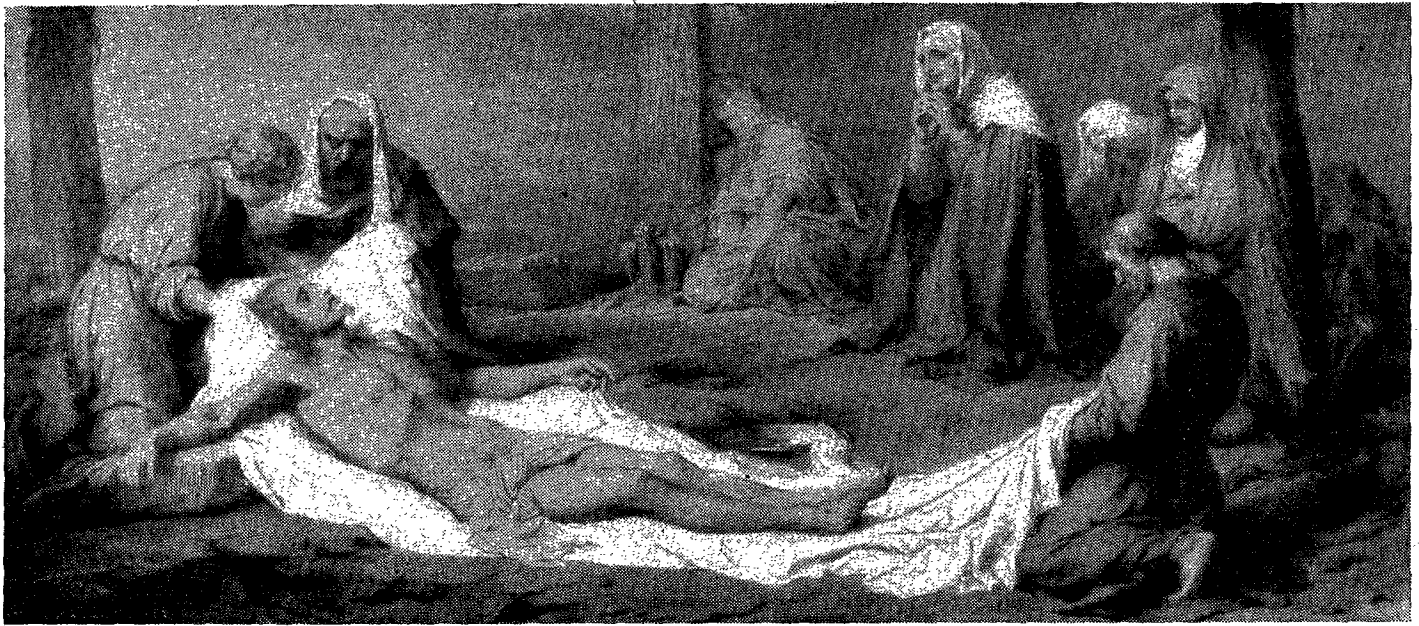
How encouraging and satisfying is Paul's declaration as to the results of that coming of our Lord, when "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible 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. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:51-57.

Then our world will be the kind of place God purposed it should be before iniquity entered it; for "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

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After the death of Jesus on the cross, His devoted disciples tenderly prepared His body for burial in Joseph's new tomb.

GRAMSTORFF

Did Christ Really Die?

*The Reality of His
Death and Resurrection*

*The Resurrection of
Jesus Christ—12*

by W. E. READ

SOME critics have regarded the resurrection story as a myth; others have suggested that the disciples were deceived into thinking they saw Christ, perhaps as a ghost. Others have attributed the phenomenon to the hallucination of an excited, emotional state of mind.

Let us first seek to establish the fact that the Saviour of mankind *actually* died. It should be observed that Jesus Himself predicted His own death and resurrection. He did so at the time of the cleansing of the temple (John 2:18-22); again, before His transfiguration on the mount (Matthew 16:21-23). He did so also at the close of His Galilean ministry. Matthew 17:22, 23. The fourth occasion was during the final journey to Jerusalem. Matthew 20:17-19. The fifth was at supper at Simon's house during Passion Week (Matthew 26:12); then again on the night before His crucifixion (Matthew 26:31, 32). Not only so, but He alluded to this matter several other times. John 3:14; 6:51; Matthew 9:15; 16:4; 12:40, etc.

The Scriptures assert emphatically that He died. "Christ died for our sins." 1 Corinthians 15:3. "Christ died for the ungodly." Romans 5:6.

Not only did the great apostle to the Gentiles preach the death and resurrec-

tion of Jesus; the other apostles did the same. Notice the testimony of the apostle Peter when he spoke of "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead." Acts 4:10.

Listen to the beloved apostle: "Jesus showed Himself to His disciples, after that He was risen from the dead." John 21:14. Think of the report of the centurion who assured Pilate that Jesus had died.

"Pilate marveled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph." Mark 15:44, 45.

Furthermore, the priests believed He was dead, but they were so nervous and concerned about it that they sent a

special deputation to wait upon the Roman authorities, with the specific request that the tomb be securely sealed. Matthew 27:62-66. Really, the divine record seems to anticipate that questions might be raised on this point, and as if to forestall any doubt in the matter, we have the testimony of the soldiers.

"When they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19:33-35.

William Hales, referring to this experience, writes:

"This was indeed the most decisive proof of His death. For either the spear pierced the *pericardium*, or bag in which the heart swims in a small quantity of water, to prevent adhesion; which therefore was let out along with his heart's blood; or else the blood was now chilled, and the *cruor*, or red particles, separated from the *serum*, or watery part. On the former supposition, he must have been instantly killed if not dead before; on the latter, he must have been dead some time. These two most important facts, therefore, are attested with the utmost



solemnity by the eyewitness, *John*, and further, that they were designed as the fulfillment of the *types and prophecies* of the OLD TESTAMENT, for the conviction of believers."—*A New Analysis of Chronology and Geography, History and Prophecy*, vol. 3, p. 236.

Then there is the experience of the friends of Jesus. They certainly believed that He died, for they came to the sepulcher to embalm His body. Furthermore, not only do the Scriptures assert that Jesus died, but even those who do not accept the truth of the cross of Christ, heathen writers and free-thinkers, have borne their witness to this through the years. Here are paragraphs from the Jewish Talmud testifying that Jesus died.

"Buxtorf, in his *Talmudic Lexicon*, col. 1458, cites a *rabbinical testimony*, admitting the subornation of *false witnesses* against CHRIST before His crucifixion, and describing the mode.

"Against none of those guilty of death by the law are *snares* to be laid, except against one that has endeavored to pervert another to *idolatry and strange worship*. And it is thus performed: they light a candle in an inner room, and place *the witnesses* in an outer, so that they may see him and hear his voice without his seeing them.

"And so they did to the Son of *Saida (Mary)*: they placed men privately in the next room to witness against him, in *Lud* ["*Lud* might perhaps be a literal error for *Jud* or *Judea*."], and hanged him upon the cross on the evening of the Passover."—*Ibid.*, vol. 3, p. 209, note.

Again we quote from the Talmud: "In Sanhedrin [43a] we read, 'On the eve of the Passover they hanged Jesus.' Then in Sanhedrin [107b], 'Finally as punishment . . . he suffered an ignominious death by being hanged on a cross.'"—I. B. Peranaitus, *The Talmud Unmasked*.

Joseph Klausner, a Jewish rabbi, in his well-documented *Jesus of Nazareth*, gives us this word:

"At last, overcome by His sufferings, Jesus cried out with a loud voice . . . and gave up the ghost. When He died there were standing some distance away Mary Magdalen, Mary the Mother of James the Less."—*Jesus of Nazareth*, page 354.

The agnostic press also makes its contribution, for in the book entitled, *An Agnostic's View of the Resurrection*, the author, H. L. True (Don Allen), tells us that the soldiers found "Jesus dead," and he then refers to what took place "after Jesus was dead."—Page 40.

We think also of Lucian of Samosata, a pagan writer, born about A.D. 100, who wrote:

"They the Christians . . . still worship that great man who was crucified in Palestine, because he introduced into the world this new religion. . . . These . . . people have persuaded themselves that they are absolutely deathless, and will live forever, for which reason they think slightly of death, and many willingly surrender themselves. . . . They have . . . renounced the gods of the Greeks, and worship that crucified Sophist of theirs and live according to his laws."—*The Death of Peregrinus*, quoted by Samuel E. Stokes in *The Gospel According to the Jews and Pagans*.

Ernest Renan of the rationalistic school wrote some decades ago that Christ was "devoted to his work with a forgetfulness of all else and a self-renunciation never so sublimely practiced before. The victim at last of his idea and deified by death, Jesus founded the eternal religion of humanity—the religion of the soul."

Going back still further into the early centuries, we find one of the earliest church fathers, Ignatius, writing in one of his epistles concerning Jesus:

"He was truly crucified, and died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead. . . . He really died, and was buried, and rose from the dead."—*Epistle to the Trallians*, in *Ante-Nicene Fathers*, vol. 1, pp. 70, 71.

The evidence is so conclusive that it has led one of our Christian apologists, in a splendid work on the life of Christ, to declare:

"That Christ really died, neither friend nor foe could doubt. No man of that age pretended to doubt it. His enemies and executioners were the steadfast witnesses to this truth. Hence, in their efforts to refute the assertion of His resurrection, they contended that His disciples were either deceived themselves, or practiced deception upon others."—Wm. S. Kennedy, *Messianic Prophecy and the Life of Christ*.

Not only is it true that Jesus died, but, thank God, He was raised from the dead to die no more. Having ascended to the highest heaven, He echoes back from the courts of glory:

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1:18.

Yes, God raised Him from the dead. Over and over again we find this assurance in the Scriptures of truth. Note Acts 2:24, 32; 3:15, 26, etc. Then there

is the wonderful experience of the disciples in having Jesus with them and from time to time meeting with them after His resurrection. What a blessed experience must have been theirs. What an assurance and confidence such contacts brought to their hearts. One writer, commenting on the phenomena connected with the resurrection of the Saviour, remarks:

"We find then in the first place that the risen body of the Saviour was subjected to the touch, as well as presented to the eye of the disciples. He Himself challenged them to put its palpability to the proof, in those words: 'Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.' . . .

"A kindred lesson, one which goes somewhat beyond, while it involves, the former, may be derived from the phenomenon of Christ's receiving food after His resurrection. On one occasion we are told that He asked for meat, and on their giving Him 'a piece of broiled fish and of a honeycomb, He took it and ate it before them.' . . .

"Another class of phenomena now challenges our attention. Some if not all of the appearances of our risen Saviour were characterized by the stigmata or marks of His sacred passion. To those He called the attention of all His disciples in general, 'behold My hands and My feet, that it is I Myself'—and to St. Thomas in particular; 'reach hither thy fingers and behold My hands, and reach hither thy hand and thrust it into My side, and be not faithless but believing.' These phenomena clearly indicate the identity of the risen with the natural body. They constitute an irrefragible evidence of the fact that the body exhibited to the disciples was the very structure which had hung in protracted agony upon the sharp cross. Nor this alone; by the abiding impress of the wound in the side, in addition to those upon the hands and feet, the body was evidenced to be that of Christ Himself, and an allegation which might have insinuated itself into the minds of the

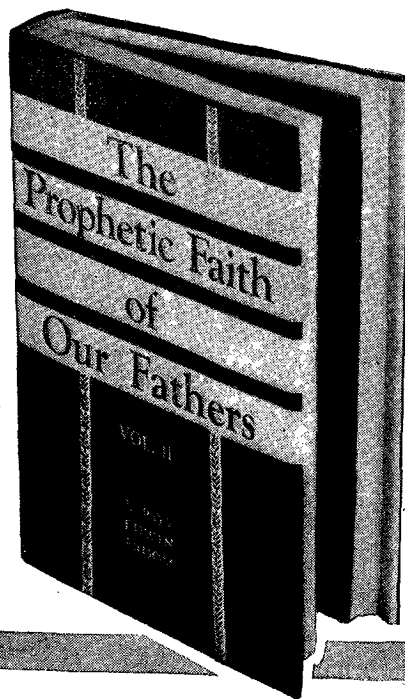
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Jews, that the body produced was that of some other crucified person, taken down before death, was effectually disproved and precluded."—Edward Meyrick Goulburn, *Doctrine of Resurrection of Body as Taught in the Holy Scriptures*.

Wolcott Calkins sums up the matter in the following words:

"It is universally admitted that the basis of all historical investigation of this question, is the fact that the apostles and early disciples believed in the actual resurrection of Jesus. The theory of the Pharisees circulated by men employed for the purpose, and revived by the old school of atheists, . . . that the Christians stole the body, and imposed upon the world by a pious fraud, is scouted, by modern skepticism, as a thing more incredible than the miracle itself."—*The Vision Theory of the Resurrection of Jesus Christ*, in 1867 *Bibliotheca Sacra*, pages 350, 351.

Then if anyone desires further evidence, there is the fact that the risen Saviour is now in heaven ministering by the Father's throne. There He is our intercessor, our Advocate pleading His precious blood on behalf of His children. He was "received up into glory" (1 Timothy 3:16); He "ascended up far above all heavens" (Ephesians 4:10); He is "by the right hand of God exalted" (Acts 2:33). Now He is "crowned with glory and honor." Hebrews 2:9.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:9-11.

In the hands of death He lay
Who for our offense was slain;
But the Lord is risen today,
Christ hath brought us life again,
Wherefore let us all rejoice,
Singing loud with cheerful voice,
Hallelujah!

—Martin Luther.

When Shadows Fall

(Continued from page 6)

cles to fellowship, the next mystery comes into action. God provides an inner power to lift us above habits and ways of life that are not in tune with heaven.

There is one simple requirement that must be met in order to set the spiritual program in operation. There must be a sincere and active desire to become acquainted with God and to do His will.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." I have never yet heard of a person who in utter sincerity opened his heart to God as to a compassionate Father, that did not receive within his own being an assurance that God listened and answered his prayer.

Having found in fellowship with God a peace "which passeth all understanding," I felt I must talk with you about it. Not to do so would lay me open to that grievous charge so often leveled at Christians, that they are selfish in their religion, simply trying to save their own souls. In fact, I don't think of religion so much as a matter of saving my soul as of enjoying a fellowship with God and receiving thereby that inner calm and peace of mind which is of the essence of satisfying living. "Peace I leave with you," says Christ, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. 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."

Baptism

(Continued from page 7)

in infants which properly belonged to remission and forgiveness, the grace of baptism is seen to be superfluous for them."—*Eighth Homily on Leviticus*, chapter 3, in Migne, *Patrologia Graeca*, vol. 14, col. 496. Translation by the author.

In another place he says: "For this (reason) the church also received from the apostles a tradition to give baptism even to infants. For they to whom the secrets of the divine mysteries were committed knew that there is in everyone the natural pollutions of sin which must be washed away through water and the Spirit."—*Commentary on Epistle to the Romans*, b. v, ch. 9, in Migne, *Patrologia Graeca*, vol. 14, col. 1047. Translation by the author.

Cyprian, famous leader of the church in North Africa at about A.D. 250, insists that those are mistaken who say that infants should not be baptized within the second or third day after their birth. See *Epistle 58*, in *Ante-Nicene Fathers*, vol. 5, pp. 353, 354.

An exception to these testimonies in favor of infant baptism is that of Tertullian, who in his essay *On Baptism*, chapter 18, argues that children are in the time of innocence, and that therefore baptism is not necessary for them.

If baptized children sin, the ritual of the church makes their sponsors responsible, and this is unfair to the sponsors. He says:

"According to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. For why is it necessary—if (baptism itself) is not so necessary—that the sponsors likewise should be thrust into danger? Who both themselves, by reason of mortality, may fail to fulfill their promises, and may be disappointed by the development of an evil disposition, in those for whom they stood?"—*Ante-Nicene Fathers*, vol. 3, p. 678.

A century later Gregory Nazianzen, in his *Discourse on Baptism*, chapter 18, preferred that children wait until three years old, more or less; but he made of baptism a sacrament which sanctifies the infant. He wrote:

"What have you to say about those who are still children, and conscious neither of the loss nor of the grace? Are we to baptize them too? Certainly, if any danger presses. For it is better that they should be unconsciously sanctified than that they should depart unsealed and uninitiated."—*Nicene and Post-Nicene Fathers*, second series, vol. 7, p. 370.

In the West, just after A.D. 400, the famous Bishop Augustine of Hippo argued, against one Pelagius, that baptism is necessary for infants because of original sin. He says:

"As for them, however, who (as is manifest) never did an ungodly act in all their own life, if also they are not bound by any bond of sin in their original nature, how did He die for them, who died for *the ungodly*? If they were hurt by no malady of original sin, how is it they are carried to the Physician Christ, for the express purpose of receiving the sacrament of eternal salvation, by the pious anxiety of those who run to Him?"—*A Treatise on the Merits and Forgiveness of Sins, and on the Baptism of Infants*, b. I, ch. 23, in *Nicene and Post-Nicene Fathers*, first series, vol. 5, p. 24.

Then comes from Augustine a plain statement that this whole matter of the baptism of infants does not come from Scripture, but is from tradition through the church. It is not even instituted by councils, he says, but is a matter of custom:

"If anyone seek for divine authority in this matter, though what is held by the whole church, and that not as instituted by councils, but as a matter of invariable custom, is rightly held to have been handed down by apostolic author-

ity, still we can form a true conjecture of the value of the sacrament of baptism in the case of infants, from the parallel of circumcision, which was received by God's earlier people, and before receiving which Abraham was justified, as Cornelius also was enriched with the gift of the Holy Spirit before he was baptized."—*On Baptism, Against the Donatists*, b. 4, ch. 24—32, in *Nicene and Post-Nicene Fathers*, first series, vol. 4, p. 461.

By the fourth century the church was so steeped in tradition concerning baptism that when a man by the name of Eunomius insisted on only one immersion in baptism, he was condemned for it. He was an Arian, and his insistence upon single immersion was condemned at the second Council of Constantinople in the year 381. However, it was a more general practice among the Arians to immerse three times, in order to show that they believed there were descending grades in the divine importance of the members of the Godhead. Therefore they baptized in the name of the Father, then of the Son as the subordinate personality, and then of the Holy Spirit. The result of this was that there developed a tendency in the church which called itself orthodox, to baptize only once, and thus churchmen found themselves in a predicament between the position taken by two groups of "heretics." Therefore Pope Gregory the Great said that it did not matter whether one should be immersed through a single or a trine immersion.

However, the church was clear that infant baptism must not be forbidden, and in a general council of Africa held in Carthage in the year 418 it was expressly ruled that anyone who should forbid infant baptism would be accursed.

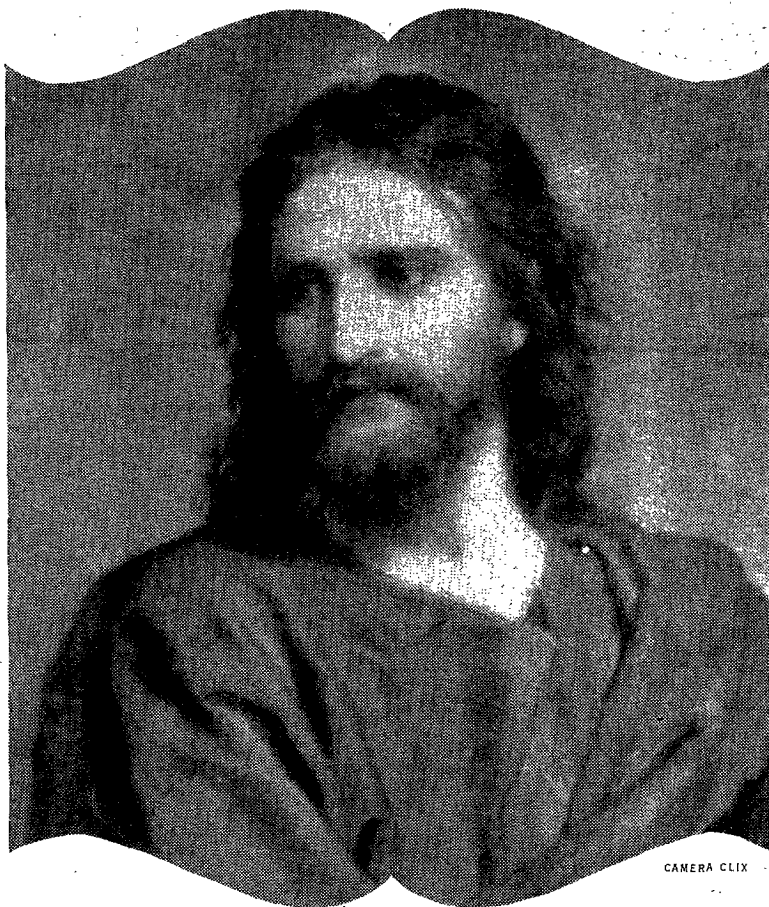
How much better it would have been for the church had its leaders followed the Bible in regard to baptism. The innovations and variations not only obscured the true meaning of baptism, they furnished an opportunity for a clergy, which was becoming a priesthood, to make of the simple ceremony of the immersion of believers into Christ Jesus a ritual which they controlled and by which they held in firm grasp the souls of men. The Bible plan is simple and meaningful. It is exactly fitted to signify to the believer by its form and intent that he is meeting the plan of God for his salvation and is accepted of Him.

THE passion of our Lord is like a great river flowing down from a mountain, which is never exhausted.—*Vianney*.

THE PATH OF

Purity

by MRS. E. E. ANDROSS



No pride, self-seeking, or unholy ambition ever marred the perfection of our Saviour, for with Him absolute purity shone out through every avenue of life.

BEHOLD, what manner of love the Father hath bestowed upon us," exclaimed John as he contemplated God's wonderful plan for man's eternal happiness. It is indeed beyond all human comprehension. As Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

While reflecting on this blessed hope, John added "Every man that hath this hope in him, purifieth himself, *even as He is pure.*" Yes, that is the requirement of all who would enter that heavenly homeland where there shall be no more disappointments, no more heartaches, no more tears. The smallest sin would spoil the purity of that country and bring sorrow and death, even as it has in this world. So all who would enter there must forsake sin and be able to say with Jesus: "The prince of this world . . . hath nothing in Me."

"Even as He is pure." With Jesus, purity—absolute purity—shone out on every avenue of life. He was like a pure lily in a stagnant pool, like a sunbeam that cannot be stained by earth's pollution. From His pure heart flowed out the attributes of heaven. His life brought forth the fruit of the Spirit. He was honest, kind, and true. He ever lived to bless others. He was absolutely pure because He was absolutely without sin. No pride, no self-seeking, no unholy ambition, no evil-speaking, no murmuring, ever marred the purity of His life.

One day in the Canal Zone my husband spoke in the ministerial association meeting on the transforming power of the gospel. After the service another minister came to him and said: "I'd like to relate an experience for your encouragement." Then he proceeded something like this: "We returned to the Zone recently after an absence of two years. We sought help for the home. Finally, after much hesitancy, we engaged the same maids we had before we left. They were good workers, but their dispositions made the home unpleasant. They quarreled continuously, were cross with the children, and were often discourteous to my wife. Much to our surprise we found them miraculously changed. No quarreling, no cross words; but they were pleasant and kind, as well as faithful, thorough workers. I sought the secret and learned that they had accepted Jesus as their personal Saviour and become members of your church."

"Jesus as their personal Saviour"! Jesus in the heart

to control the life. That is the secret of becoming pure "even as He is pure," for, as Paul says, Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption." Yes, He will purify the entire channel of life; but it requires constant effort on our part to cooperate. This lesson was impressed forcefully on my mind while we lived on the banks of the Panama Canal. The first time I heard a soon-to-be-familiar chugging, I exclaimed: "What is that?" My friend explained: "Why, that is the dredger. It is nearly always at work, keeping the channel clear to a certain depth in order that large ocean vessels may pass safely through the canal." Ever after that when I heard that chug, chug it seemed to say to me: "If you would keep the channel of your life pure and clean you must use the dredger—you must pray earnestly and study your Bible diligently with a sincere desire to know and to do God's will."

Enoch had no Bible such as we have, but he learned to commune with God. "The infinite, unfathomable love of God through Christ, became the subject of his meditations day and night. With all the fervor of his soul he sought to reveal that love to the people among whom he dwelt. . . .

"In the midst of a life of active labor, Enoch steadfastly maintained his communion with God. The greater and more pressing his labors, the more constant and earnest were his prayers. . . . Communing thus with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus."

In this way Enoch became pure "even as He is pure." God has left us a brief record of his life for our encouragement, urging us to follow in the same path to purity and heaven.