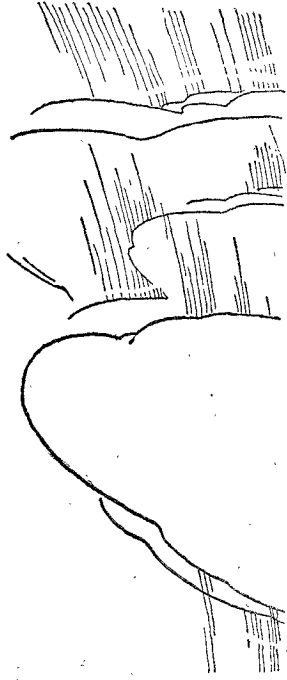
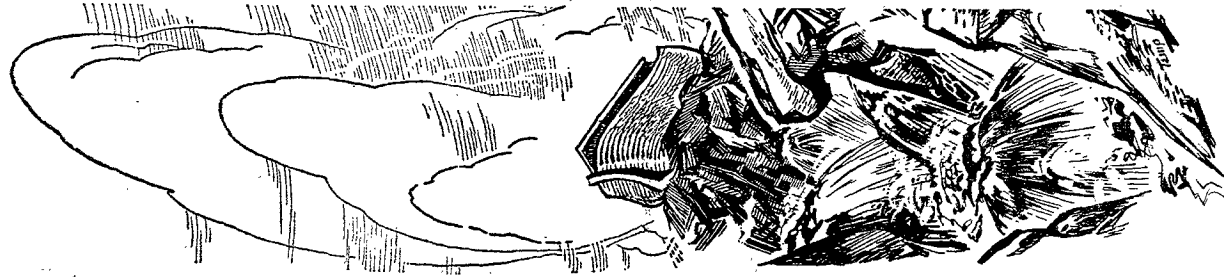
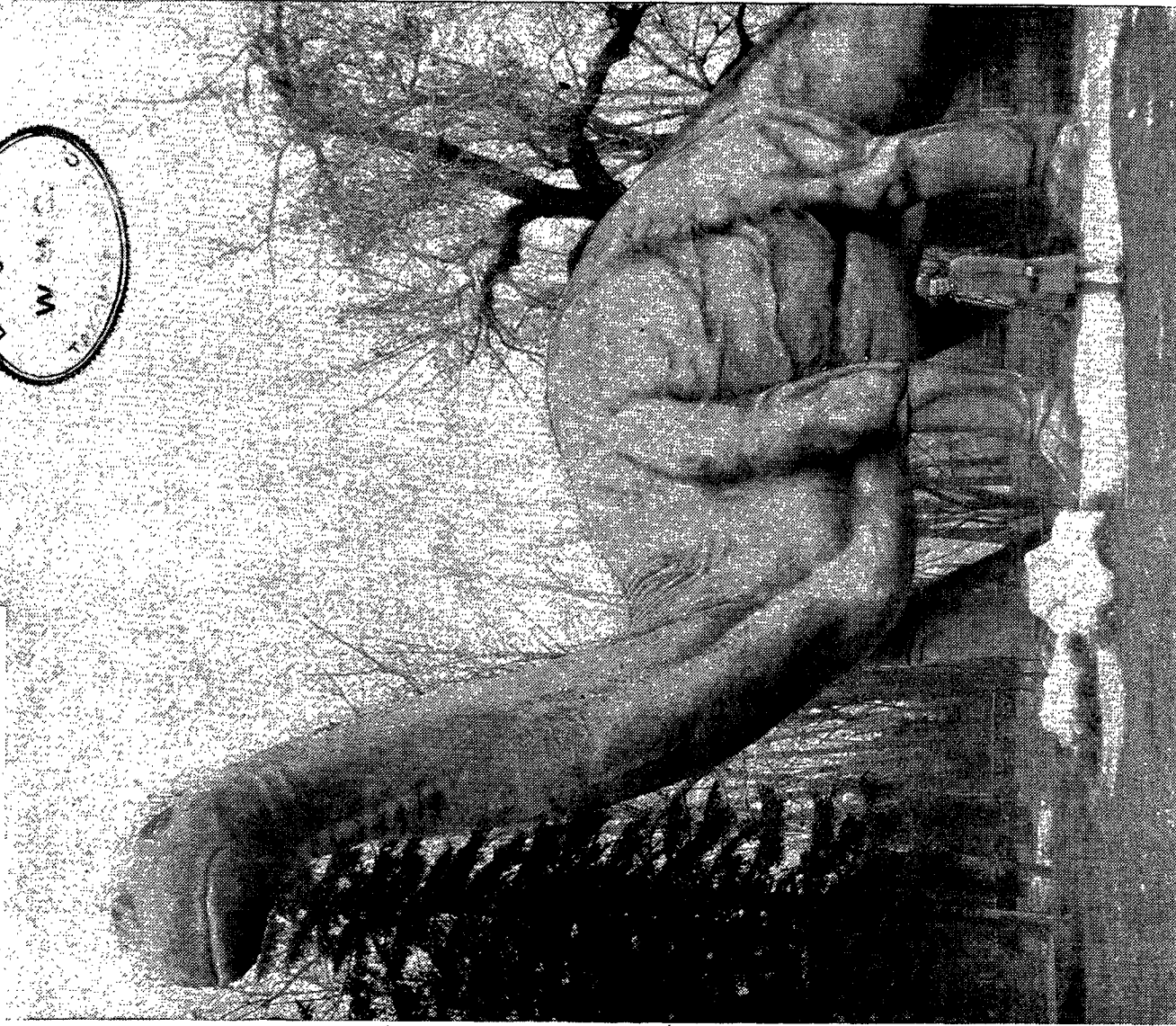
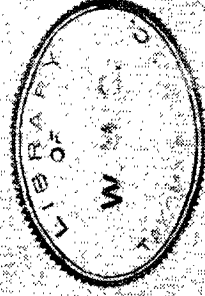


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



ZINS

Vol. 75, No. 36

What Happened to the Dinosaurs? — See page 8

September 14, 1948

SIGNS OF THE TIMES

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

VOL. 75, No. 36

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OUR COVER

Life-size reproductions of many prehistoric monsters are one of the attractions of the Calgary zoo. Reconstructed from skeletons found in Alberta, they give a most impressive picture of the huge animals which roamed the earth in the long ago. The evidence is conclusive that creatures such as this great dinosaur once lived, but the question remains: Why are there none alive now? Read *What Happened to the Dinosaurs?* by George McCready Price, on page 8.

CIRCULATION MANAGER H. K. CHRISTMAN

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CORRESPONDENCE

Baptist

DEAR SIR:

The trouble with so very many so-called Christians is that they are afraid to read the Bible, or to take a Bible course, lest they be convinced that their preacher is not teaching the whole truth. I appreciate your paper, and thank God every day for a people who love Him and are doing so much good in the world.

I have been a Baptist close to fifty-two years, but I really love and believe the advent doctrine. B. L. W.

Seymour, Texas.

Salvationist

DEAR SIR:

I am writing to say what joy I have received through reading the *Signs of the Times*, which someone has sent to me for the past five weeks. I am a Salvationist myself, and a distributor of God's word by tract and leaflet, which I give away free. But I have found the *Signs* of great help. Every page has a message, and no home should be without it. I shall pray that God will bless your work.

Taunton, Somerset, England. E. T. N.

Sunday School Teacher

DEAR SIR:

I have enjoyed the *Signs of the Times* very much. I have taught the young people's Bible class from them.

I have almost finished the Bible correspondence course, and it has solved many a problem for me. D. J. T.

Normal, Illinois.

Hindu

DEAR SIR:

I have been receiving the *Signs of the Times* for the past six months, and I find it very interesting, though I am a Hindu. . . .

As I am very much interested in Christianity, please send me your Bible correspondence course. T. M. S.

Madras, India.

Madagascar

DEAR SIR:

This is a word from far-away Madagascar to tell you how much I appreciate your "World's Prophetic Weekly," of which I am an enthusiastic reader since the latter part of 1944.

I like its up-to-date presentation, especially the colored feature which you have added recently. But above all I love its timely message of hope and cheer above this gloomy hour. I read it for my own spiritual uplift, but find it also an excellent help in my work as pastor-evangelist.

May God, whose power will soon be manifested in the glorious coming of our Lord Jesus Christ, bless you abundantly in the grand work you are doing for Him.

Fianarantsoa, Madagascar. R. P.

Bouquet

DEAR SIR:

I can't withhold my bouquet any longer. Your magazine is a great stride forward in sound prophetic interpretation.

A. W. Anderson has just answered my prayer that someone would dare to come forward with the truth about Palestine.

Post Falls, Idaho. C. S.

THE FLIGHT OF TIME



SCHUPPE, ACHE

Germans who once watched United States planes coming to destroy their cities now see them bringing hundreds of tons of food daily to feed the people of Berlin.

EDITORIAL

Modern Dinosaurs

SO many bones of giant prehistoric animals have been discovered in Alberta, Canada, that someone thought it was only fair that these monsters should be represented in the Calgary zoo. Consequently the visitor today may see life-size models of amazing, frightening creatures which roamed the earth in the long ago.

Looking upon these enormous creatures, the largest of them twenty feet or more in height and eighty feet long, we could not but feel thankful that, in the providence of God, none of them are alive today; that they were all suddenly and simultaneously overwhelmed in some great catastrophe in the dim beginnings of time.

Then the thought came to us: Suppose that from some remote fastness of the Rockies, or from some hidden canyon of New Mexico, a group of these ancient dinosaurs, possibly hibernating through the centuries, should suddenly come forth today! Suppose one of them should appear in the main street of Oklahoma City, another in Omaha, another in Tucson, Arizona, with still others streaking off toward New York and San Francisco, their mighty feet trampling upon houses and stores, crushing them to matchwood, their great jaws seizing men, women, and little children and tearing them to pieces! What panic there would be! What startling headlines in the newspapers! What a cry to Congress, "Save us and our children!" Undoubtedly the President would declare a state of na-

tional emergency. The national guard would be called out. Every law-enforcement agency would be called upon to assist in capturing the fearful creatures. Every other problem, in Europe or elsewhere, would be forgotten until this supreme task was accomplished. No one in the nation would have a moment's peace or rest until the last of the dinosaurs was destroyed.

Then the thought occurred to us that dinosaurs, larger and more destructive than any prehistoric monster, are roaming the land today—prowling about our cities, entering our homes, devouring our youth and children.

Most powerful of this modern species of dinosaurs is the liquor traffic, greatest destroyer of homes in history, number-

ing its victims by the millions. With giant strides and colossal impudence, it is attempting to force its way into every city and hamlet, every drugstore, grocery, and home throughout the nation; and everywhere it goes, it leaves a trail of death and destruction, wreckage and misery, such as no ancient dinosaur perpetrated in its worst moments of lust and abandon. Prisons, hospitals, insane asylums, psychiatric institutions, are filled with the victims of this modern destroyer of the people.

To a lesser degree, but still on a gigantic scale, the same might be said of the movies, the comic-magazine industry, and, other agencies of evil. By poisoning the minds of the people, by devouring the best in the lives of chil-



INTERNATIONAL

Arabs and Jews meet together to divide this year's harvest. Under U. N. supervision they agreed on a "harvest line."

dren and youth, they work more costly destruction than any monster of prehistoric times.

If these were real dinosaurs, with huge necks and long tails, if we could see their massive teeth and colossal hoofs, the nation would be stirred to instant action. The Army, the Navy, the Air Force, would be organized immediately to meet the peril. Every policeman would be expected to help fight the dreadful beasts. Every citizen would be called upon to rise up and do his duty in facing the awful danger. But is the menace of liquor, of the movies, of the comic magazine, any less terrible? Do not these destroyers of the true wealth of the nation demand that something drastic be done to curtail their activities? Is it not high time that every responsible citizen be called upon to resist the encroachments of these modern dinosaurs?

A. S. M.

The Demand for Conformity

THE abridgment of human liberties is an ever-present danger. This has been emphasized in recent weeks in widely separated episodes that reveal how the bulwark of American freedom is being undermined.

In New York City the board of superintendents of public schools banned the weekly magazine, *The Nation*, from the official periodical list of all schools because of a series of articles that was allegedly anti-Catholic in content. The weak excuse of Dr. William Jansen, superintendent of schools, is that "if a magazine has an objectionable article, that one issue is not circulated in the schools. If a series of articles are objectionable, the magazine is no longer ordered."

We are also informed that several New York daily newspapers refused to

carry advertisements submitted by the circulation department of *The Nation*, because the advertisements announced the series of articles on the Roman Catholic Church.

At the primary election on June 29, the voters of North Dakota decided by a majority vote to keep the church and state separate by making it illegal for persons in clerical garb to teach in public schools. Of particular significance in this hotly contested campaign was the position of the newspapers of the state. After printing two stories from each side, the leading paper of North Dakota announced that it would publish no further reports or comments on the issue. In sheeplike fashion all but two out of the state's ten daily and 126 weekly papers carried out the same self-imposed censorship policy. Advertisements were submitted by the Committee for Separation of Church and State to all the daily papers, as well as to many of the weeklies, with checks enclosed to pay for the advertising space, but the majority of the daily papers and a number of the weeklies refused to carry these advertisements. Fortunately, the citizens of the state were awake to the issue, in spite of the weak and insipid press, and voted to keep church and state separate.

Pertinent to these trends is an article by Julian P. Boyd, in *The Atlantic Monthly* for July, entitled, "Subversive of What?" Declaring that the press of the nation no longer stands for fundamental freedoms, the writer declares: "The public press, the great instrument for the protection of our liberties which Jefferson preferred to government itself, has shamefully acquiesced. Not only acquiesced; but, shaken by the fear of a common foe, distrustful of the ability of the people to distinguish between right and wrong, has actually

helped to produce the hysteria that would compel uniformity."

The same scholar and historian quotes a letter which Thomas Jefferson wrote to Nicholas Dufief, in which the great statesman set forth his demands for inalienable rights of free men to read and to know the facts. He wrote: "And are we to have a censor whose imprimatur shall say what books may be sold, and what we may buy? And who is thus to dogmatize religious opinions for our citizens? Whose foot is to be the measure to which ours are all to be cut or stretched? Is a priest to be our inquisitor? Or shall a layman, simple as ourselves, set up his reason as the rule for what we are to read, and what we must believe?" Thomas Jefferson further declared: "It is an insult to our citizens to question whether they are rational beings or not; and blasphemy against religion to suppose it cannot stand a test of truth and reason. . . . Let us freely hear both sides, if we choose."

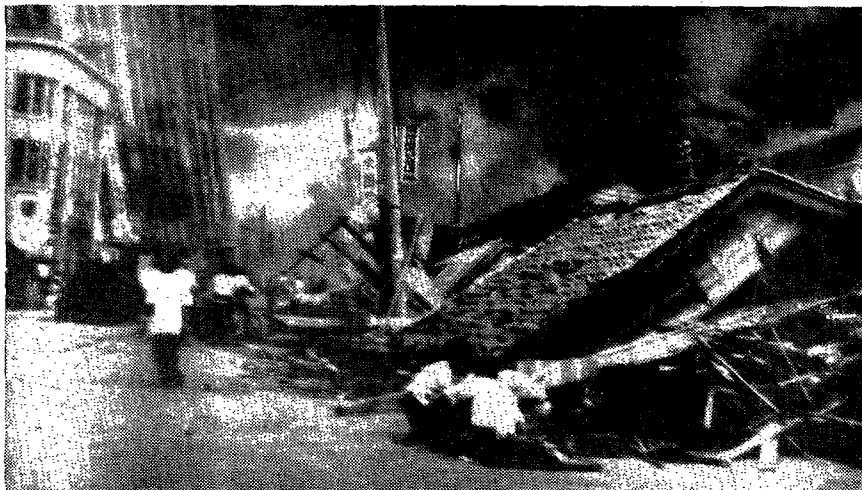
Never were these mighty words by a founder of our nation more needed than today. Fear of presenting both sides of an issue can lead only to the loss of civil and religious freedom. Concerning the banning of *The Nation* from the public schools of New York City, Archibald MacLeish, former librarian of Congress and distinguished author, declares: "The ban on *The Nation* is not only the most arrogant and contemptuous of the recent challenges of the American principles of freedom of mind and freedom of expression; it is also the most dangerous. It threatens not only the liberal press, but the whole press, and not only the whole press but the educational system of the country and its library system."

Demands for conformity have led some Americans to argue that certain denominations should not have the right to propagate their faith. Fortunately, the Supreme Court has guarded religious liberty against such bigotry and intolerance. But if demands for conformity and censorship continue, every freedom that we hold dear will be jeopardized.

If an individual is denied the right to read both sides of issues, to think, to weigh, to decide according to his convictions, he cannot grow into the stature of a man. He is a mere puppet. Censorship and the refusal to print the facts are steps into darkness, intolerance, and dictatorship.

If the Almighty who created human beings will not tamper with man's will or his right to choose, how can finite man in his arrogance censor his fellow

(Continued on page 15)



Ferro-concrete buildings in Fukui, Japan, are toppled against each other by the great earthquake of June 28. The dense smoke is from the resultant fire which destroyed nine tenths of the city.

How HEROES BECAME SAINTS

by F. H. YOST

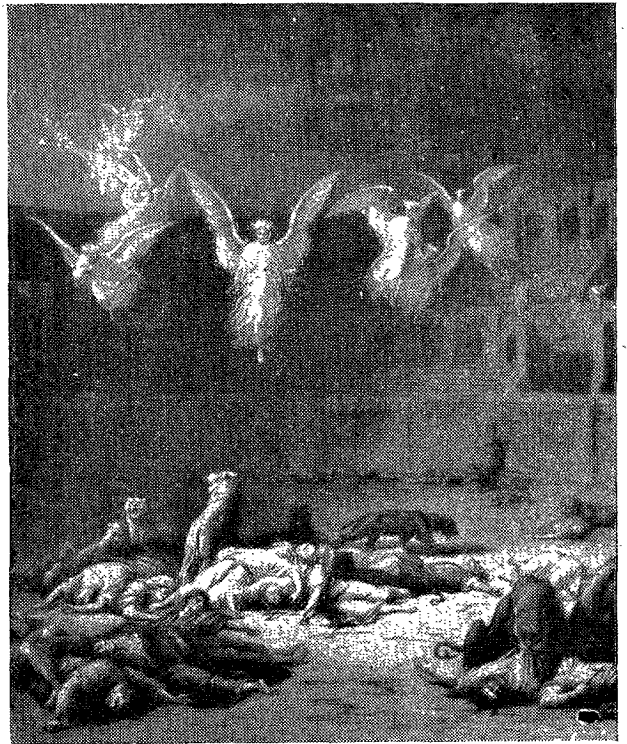
THE early Christians suffered severe persecutions at the hand of pagan Roman authorities, and it was not long before the martyrs were looked upon as spiritual heroes, and their memory was highly regarded. This deep respect, which was a normal human response to the challenge of heroic deeds, presently found its place as a form of worship. As early as the martyrdom of Polycarp, about A.D. 155, the Christians were accused of wanting the body of the martyr in order that they might make it an object of worship. The Christians protested against this accusation and said: "We worship Him who is the Son of God, but the martyrs, as disciples and imitators of the Lord, we love as they deserve on account of their matchless affection for their own King and Teacher. May we also be made partakers and fellow disciples with them."—*The Smyrnaean Epistle Concerning the Martyrdom of the Holy Polycarp*, in Eusebius, *Church History*, b. 4, ch. 15, par. 43, in *Nicene and Post-Nicene Fathers*, second series, vol. 1, p. 192. By the time of Tertullian, seventy-five years later, we are told that at the anniversary of the death of the martyrs, services were being held at the graves. "As often as the anniversary comes around, we make offerings for the dead as birthday honors."—*The Chaplet (De Corona)*, ch. 3, in *Ante-Nicene Fathers*, vol. 3, p. 94. This is one of the things for which, Tertullian says (chapter 4, page 95), there is no Scriptural basis, but only tradition.

According to Eusebius, the martyrs are to be considered as the Christian heroes, taking the place of the old heroes who had been deified by the pagans. In one place he discusses what Plato says about these hero gods, and then adds: "Which things indeed are especially fitting for the deaths of men nearest to

God, whom you rightly call soldiers of true piety. For we are accustomed to honor their sepulchers, and to offer prayers there and vows, and to venerate their blessed lives, and we consider that this is done deservedly."—*Praeparatio Evangelica (Preparation for the Gospel)*, b. 13, ch. 11, in Migne, *Patrologia Graeca*, vol. 21, col. 1095. Translation by the author.

By the first half of the fourth century the services offered in commemoration of the martyrs had taken on a definite form. Eusebius said: "As the martyr's life is one of sobriety to the will of God, so is his death an example of true greatness and fortitude of soul. Hence it is followed by hymns and psalms, words and songs of praise to the all-seeing God: and a sacrifice of thanksgiving is offered in memory of such men, a bloodless, a harmless sacrifice, wherein is no need of the fragrant frankincense, no need of fire; but only enough of pure light to suffice the assembled worshippers."—*The Oration of Constantine*, chapter 12, in *Nicene and Post-Nicene Fathers*, second series, vol. 1, p. 571.

Constantine made it a matter of imperial decree to observe the saints' days. Eusebius tells us that the Roman gov-



GRAMSTORFF

ernors "undertook, at the emperor's command, to respect the days commemorative of the saints."—*Life of Constantine*, b. 4, ch. 23, in *Nicene and Post-Nicene Fathers*, second series, vol. 1, p. 545.

Since the church had now for the most part lost an understanding of the Bible teaching of the unconscious state of the dead, it was an easy step to go from services in commemoration of the martyrs to prayers for them, and then to prayers to them for their intercession. This was accomplished before A.D. 400. Cyril of Jerusalem, who died A.D. 386, in his lecture 23, *On the Sacred Liturgy and Communion*, chapter 9, says: "We commemorate also, those who have fallen asleep before us, first Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intercessions God would receive our petitions. Then on behalf of the Holy Fathers and the Bishops who have fallen asleep before us and in a word of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up, while that holy and most awful sacrifice (the Eucharist) is set forth."—In *Nicene and Post-Nicene Fathers*, second series, vol. 7, p. 154.

In the West, Ambrose of Milan, in his essay *Concerning Widows*, chapter 9, paragraphs 54, 55, says, after discussing the healing of Peter's mother-in-law: "Cherish then the nearness of Peter and the affinity of Andrew, that they may

(Continued on page 15)

No Bible Support for Veneration of Relics or Prayers for the Dead

The Challenge to Christendom

by JEAN VUILLEUMIER

Our Swiss Correspondent

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." "Here are they that keep the commandments of God, and the faith of Jesus."



ON the continent of Europe, as everywhere else, humanity is shuddering at the dark future. Influential men observe that in spite of all diplomatic conferences, fear is growing and national rivalries are increasing. The world, they say, is rushing on to perdition.

Marshall Petain once wrote: "Darkness is thickening upon the earth. The entire world is looking for a light, for such a light as shall create a new France. At this time, when the ground seems to recede under your feet, look up above, where eternal light is shining."

Clear-sighted religious men recognize that the present situation presents a powerful challenge to the Christian churches. A professor of theology at Geneva writes: "Neither during the first world war, nor during the second, did

the voice of the universal church break her silence. At no time did an agonizing humanity perceive a common action or hear a united, authoritative message spring from the whole body of Christendom. It seems unthinkable that, in view of the desperate condition of the world, Geneva, Rome, and Moscow should not agree to take some united and adequate measure toward illuminating this horrifying night of humanity."

One of his colleagues, at Basel, Switzerland, is equally alarmed at the silence of the churches: "Neither Christian Rome, nor the Reformed Church, he says, have thus far been able to stem the wave of error and the ruin of Europe. Notwithstanding the terrific distress of the time, no specific Christian revival, no movement of visible conversions, has appeared in our European humanity. The loud voice of repentance and reconstruction, such as was expected from the Christian world, has not made itself audible."

These noted and pious theologians not only describe the sad inertia on the part of Christendom, but they also point out the steps that it should take to adapt its message to the new situation in Europe. She should relearn how to live above the abyss, as she did at the beginning of her existence. In order to be efficient, the Christian message should be voiced with entire freedom. But will Christians listen to the message of Jesus Christ? Will they learn how to proclaim the testimony of their faith and hope by their obedience, by their love and their faithfulness?

A leading editor in Lausanne, who is also a fervent believer, adds the following earnest advice: "A difficult, but

splendid, task awaits the Christian community. It is up to them to put an end to the scandal resulting from the disunion of the disciples of Christ, and to seek what should be, today, the message of the church in the midst of the present plight."

What that message should be, and what the message is, was revealed to mankind nineteen hundred years ago, in Revelation 14. Before describing the scenes of judgment to be visited upon spiritual Babylon, the seer of Patmos was shown a vision:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." "Here are they that keep the commandments of God, and the faith of Jesus."

Does Christendom need a clearer revelation than this? It means squaring up with God's commandments, with His sacred law spoken on Sinai. It means loving God supremely and our neighbor as ourselves. It means discarding every false god, be it called money, appetite, or worldly pleasures. It also means keeping the faith of Jesus, that is, receiving Him as a personal Saviour, looking to Him alone for forgiveness and for grace to follow in His footsteps. This is God's last warning message. May we prepare for the appearing of our Lord and receive a kingdom wherein dwell eth righteousness, peace, and everlasting joy.



MEN are seeking Christian unity in Amsterdam. They are not finding it, nor are they likely to find it so long as they seek it merely in the merging of church organizations.

They are seeking it from the wrong source and by wrong methods. They may claim to have obtained it and make a great show of it, but all they will have obtained will be only show and pretense.

Real Christian unity is of God, not of man. It is "the unity of the Spirit," not unity of organization. Christian unity, as we have seen, is only the divine unity as that unity is *in the Deity and of the Deity Himself*.

This is plainly and repeatedly stated in the Holy Scriptures. Look first at our Lord's promise of the Comforter:

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. . . . I will not leave you comfortless: I will come to you. . . . At that day ye shall know that *I am in My Father, and ye in Me, and I in you.*" John 14:16-20.

There is Christian unity. There is "the unity of the Spirit." It is not the combining of organizations. It is rather the unity of the *individual Christian with, and in, the Father and the Son*; and it is accomplished anywhere on earth by the mighty grace of "the Comforter, which is the Holy Ghost." It is not necessary to go to Amsterdam to find it.

All individual Christians who are possessed of this "one Spirit" are one in Him and with Him in the very "unity of the Spirit," which is the divine unity itself.

This is the way the Scriptures define true Christian fellowship. It is more than "getting together," or "standing together," or "presenting a united front." A "united front" may be only a "front." True Christian fellowship and unity is far more than a front. It is something wholly different.

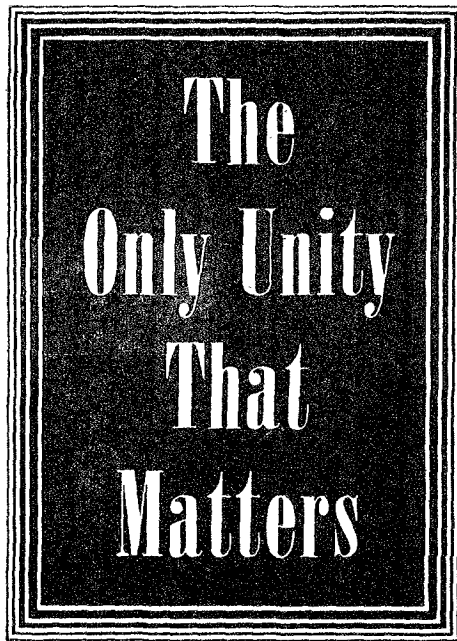
"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our *fellowship is with the Father, and with His Son Jesus Christ*. . . . This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship *with Him*, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, *we have fellowship one with another.*" 1 John 1:3-7.

Christian fellowship, then, is not *primarily* fellowship with *one another*, certainly not of organizations. It is *first* fellowship *with the Father and with the Son*, and *after that* fellowship with *one*

another as the *consequence* of this fellowship with the Father and the Son.

Only when Christians "walk in the light, as He is in the light," only when "we have fellowship with Him," do "we have fellowship one with another."

The light is God. Walking in the light is walking in God. Walking in Him is having fellowship with Him. And having fellowship with Him is having fellowship with all others who have fellowship with Him.



Can Amsterdam Achieve It?

by CARLYLE B. HAYNES

Christian unity and fellowship are again set forth by Inspiration in Ephesians 2:11-18. When God would put an end to separations, and divisions, and spites, and enmities, and would make "both one," He did it by reconciling both "in one body by the cross," so that through Christ "we both have access by one Spirit unto the Father."

Christian unity, then, is unity with the Father, through the Son, by the Spirit, in the very unity of the Godhead.

That, nothing else, is Christian unity.



All pretended unity other than that, all so-called unity of churches, or organizations, associations, councils, and federations, managed even by Christians, is only a man-made contrivance, not Christian unity at all.

All Christians who are of the true unity are already one. They have no need of a world council to make them one. They *are* one already. Any contrivance erected to make them one is only an open confession to the world that they are substituting a political, human, and wholly worldly unity for the real unity of the Spirit.

All who are of this divine unity, the only true unity, *are* one. Among these "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." "Ye are all one in Christ Jesus."

So "Christ is all, and in all." "One God and Father of all, who is above all, and through all, and in you all;" with "the Son also Himself" "subject" to the Father, "that God may be all in all." Colossians 3:11; Ephesians 4:6; 1 Corinthians 15:28.

That is *Christian* unity, and nothing else is.

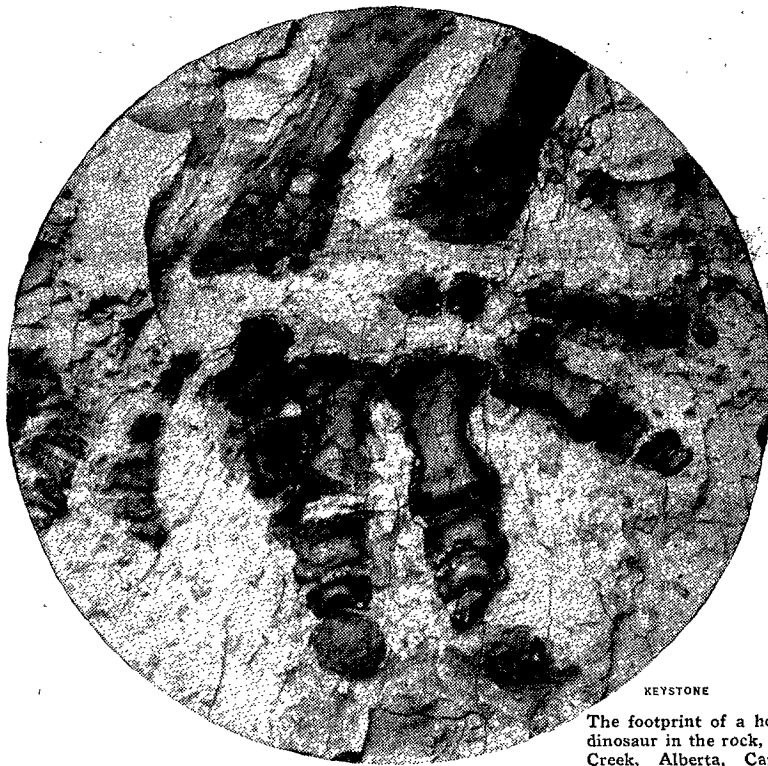
The prayer of our Lord for the unity of believers was directed at a goal beyond unity itself. It was for another great and glorious thing to follow. It was in order "that the world may believe that Thou hast sent Me."

It is not likely that the disunity manifested to the world in Amsterdam is going to make the world know much about the reality of Jesus Christ and His divine mission.

The time is here when the world desperately needs the manifestation of Christian unity as it is set forth in the Bible, "the unity of the Spirit." Now is the time when "the mystery of God should be finished." Revelation 10:7.

This mystery of God which is to be finished in our time is God "manifest in the flesh," "Christ in you, the hope of glory," through the divine Spirit. This is the time more than any other when that sort of a demonstration is needed—the manifestation of the divine unity in Christians, and hence true Christian unity.

Then, and then only, will the glorious culmination of the true Christian unity come, when the "glorious church" which Christ will present "to Himself" without "spot, or wrinkle, or any such thing; but . . . holy and without blemish" at His "glorious appearing," shall be accomplished, and our glorious Lord shall be "all in all."



KEYSTONE

The footprint of a horned dinosaur in the rock, Deer Creek, Alberta, Canada.



What Happened to the Dinosaurs?

by
**GEORGE
McCREADY
PRICE**

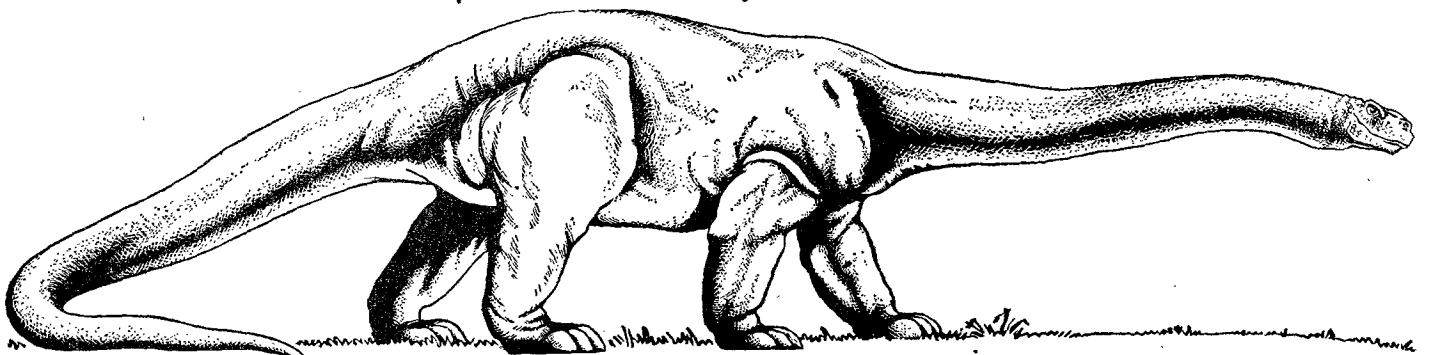
*Mystery of the
Dramatic Extinction
of Mighty Creatures
Which Once Roamed
the Earth*

MOST large museums have something to show concerning the huge reptiles which are found as fossils in many parts of the world. Even though they may not have any full life-size representations of the larger kinds, they are likely to have either skeletons or models of some of the medium-sized species; or they may have perhaps a bone or two, such as a femur nine or ten feet long, of one of the big ones. By such means, as well as by pictures which have been widely circulated, and descriptive articles which have been published from time to time in many of the popular magazines, the general public are fairly well aware of the strange-looking monstrous animals which are usually grouped under the general name of dinosaurs.

There are good reasons why only a few of the largest museums exhibit specimens of the most spectacular kinds. Not many institutions can afford the space required to house a creature with a neck twenty-five feet long, with a tail of similar length. To be sure, they might bend the neck and the tail around toward the body, and thus economize space; but such things are not done in museums.

Again, complete specimens, with all the bones intact, are rarely found. In the soft, unconsolidated deposits, in which so many of the skeletons or disarticulated bones do occur, the percolating waters have usually worked havoc with the smaller bones, so that only the larger ones remain, and these often in bad condition. In a few rare instances more or less complete skeletons of one of the giant kinds have been found in some well-consolidated sandstone or shale, and in such a condition the bones are often in a good state of preservation.

But then comes the job of getting the bones free from the surrounding matrix. Small wonder that the final recovery of a skeleton may require months of work by several highly trained experts, thus involving an expense of many thousands of dollars. And this is an additional reason why only those institutions with ample funds can afford to have some of



these specimens for exhibition. Andrew Carnegie paid the expenses for installing a particularly good one in the museum of his home town, Pittsburgh, Pennsylvania; and of course the American Museum of Natural History, New York City, one of the wealthiest institutions of the world, has some handsome exhibits. Government museums at Washington and some of the capitals of the Old World have fairly complete and well-mounted specimens.

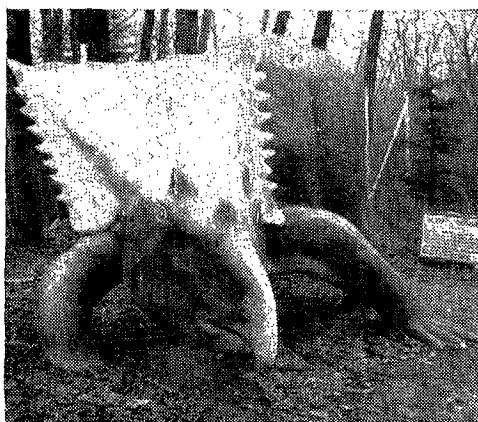
I would not want the reader to get the impression that the bones of these ancient reptiles are scarce or hard to find. To be sure, they do not occur everywhere; but where they are found, they are often in prodigious numbers, those of all sizes and kinds; sometimes they so clutter up the surface of the

from the head down to the tip of the stout tail, the whole creature being much like an armored tank or battle wagon, and of the size of an elephant. The most bizarre-looking creatures imaginable are found among these ancient creatures; and in addition there were the monstrous Brontosaurus, Diplodocus, and Brachiosaurus, the last named shown in the Chicago Natural History Museum and in Berlin, the first two in New York and Washington.

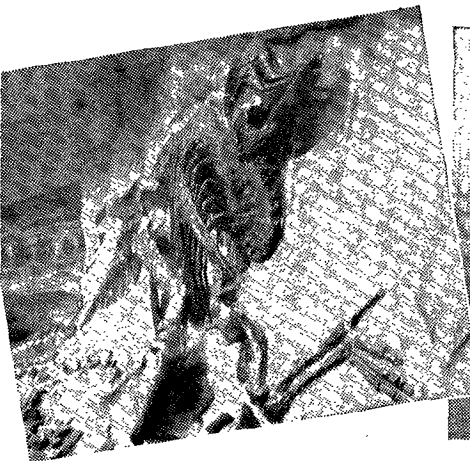
The Diplodocus in the Carnegie Museum, Pittsburgh, is eighty-seven feet long, one third of which is tail, one third head and neck, and the rest the body. The head is tiny in proportion to the rest of the animal, with a correspondingly small brain, weighing only about half a pound, while the total

As he thought twice before he spoke,
He had no judgments to revoke;
For he could think, without congestion,
Upon both sides of every question.

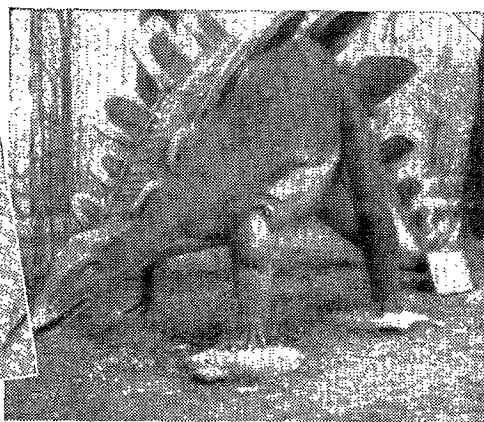
As for the kind of food they ate, scientists can only make an intelligent guess based on their teeth and other parts of their anatomy, with an occasional chance to find the contents of the stomach (fossilized, of course) which may possibly yield some information. It is thought that all of the largest kinds must have been eaters of the coarse vegetation of the swamps and marshes, among which they probably lived. Only two or three of the large kinds, such as the Tyrannosaurus, some forty-seven feet long, were evidently savage killers. If so, there must have been many a battle royal in that olden time; and it is a



The horned dinosaur was a plant eater. An adult was about twenty feet long, and it had a large head with horns.



A fossil skeleton of a dinosaur on exhibit in the fossil house at the Calgary Dinosaur Park, Canada.



An armored dinosaur with upright bony plates in back and small nodules in the skin to serve as protection from enemies.

ground that one can walk across acres of them, stepping from one bone to another, almost without touching the earth. In Wyoming, in Alberta, Canada, they are found, in Belgium, in Mongolia, in Central East Africa, in Patagonia, and in Australia. It seems that in general wherever any of them occur, great numbers of various kinds and sizes are also found, all more or less together, as if overwhelmed in a common catastrophe.

If we include all the kinds of fossil reptiles under the general blanket name of "dinosaurs," we may say that there were flying kinds, or pterosaurs, with a spread of wing like a bat of twenty or twenty-five feet; marine or swimming kinds twenty feet long, with large paddles or flippers, two on each side; savage carnivorous kinds which could stand on their hind legs and powerful tail, like a kangaroo, thus reaching to a height of thirty feet or more, and with a mouth a yard long and armed with powerful teeth. Then there were some kinds which were protected by great rows of plates or spikes down the back, clear

weight of the creature must have been about forty tons. However, it had in the sacral part of its spinal column another so-called "brain," which doubtless controlled the reflexive or instinctive movements of the animal. Hence, though its small cranial brain would indicate that it was probably a lethargic or stupid creature, its sacral "brain" was doubtless capable of enabling it to take care of itself quite fully.

It was concerning such a creature that some wag wrote:

You will perceive by these remains
The creature had two sets of brains—
One in his head (the usual place),
The other at his spinal base.
Thus he could reason *a priori*
As well as *a posteriori*.
No problem bothered him a bit;
He made both head and tail of it.
So wise was he, so wise and solemn,
Each thought filled just a spinal column.
If one brain found the pressure strong,
It passed a few ideas along;
If something slipped his forward mind,
'Twas rescued by the one behind;
And if in error he was caught,
He had a saving afterthought.

decided comfort to know that they are all dead and gone.

What was it that killed them all off? All reptiles are notoriously tough and hard to exterminate. They are essentially immune to diseases of any kind, and some of the giant turtles of the Galápagos Islands are authentically known to live to ages of three hundred or more years. What could it have been that killed all these monsters off, in all parts of the globe, "as though they had all died out on a given day," as William B. Scott, the eminent geologist, has expressed it?

Another well-known paleontologist, Charles Schuchert, remarks in amazement: "One of the most inexplicable of events is the dramatic extinction of this mighty race." The late Henry Fairfield Osborn, for so many years the head of the big American Museum of Natural History, New York City, declared: "The cutting off of this giant dinosaur dynasty was nearly, if not quite, simultaneous the world over."

Of course the believers in the Flood as

(Continued on page 13)



WHEN A CHURCH RULED THE WORLD

THE two visions of the prophet Daniel recorded in chapters 7 and 8 contain the two most remarkable time prophecies recorded in Holy Writ. The first gives the duration of papal supremacy over the nations of divided Rome, and the second points out the time Jesus entered upon His mission as the Messiah or Anointed One, the period during which the lost sheep of the house of Israel would receive their last call to repentance through Christ and His apostles, the time of the crucifixion, and the beginning of the final judgment in heaven and the judgment-hour message on earth.

The subject of study in this article is the first of these time periods, dealing with the sovereignty of ecclesiastical Rome. In interpreting the vision of the "little horn" in the prophecy of the four great symbolic beasts, the angel said to the prophet Daniel: "And 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.

"For three years and half a year the saints shall be handed over to him," is the James Moffatt translation. Both the laws and saints of the Most High were to be given into the power of the papacy for three and a half "times," or prophetic years. That a time represents a year is evident to all Bible students. In the dream of Nebuchadnezzar recorded in

The Period of Papal Supremacy Amazing Fulfillment of a Great Time Prophecy

by

TAYLOR G. BUNCH

chapter 4, the king was told that unless he changed his ways he would be driven from his throne to dwell with the beasts of the field until "seven times" passed over him, and he learned the "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

All agree that the "seven times" here mentioned mean seven years. In Daniel 11:13 the expression "after certain years" is translated in the marginal reading, "at the end of times, even years."

The time period of three and a half years is mentioned seven times in the books of Daniel and the Revelation, and in the latter it is spoken of as "forty and two months" and "a thousand two hundred and threescore days," which are the same as three and a half years, Hebrew time. The period of papal domination over the nations of the Old World was to be twelve hundred sixty prophetic days.

It is almost universally agreed that the time period of this symbolic prophecy has to do with prophetic rather than literal time. The Bible is its own inter-

preter, and the divine rule for interpreting prophetic time is given in Ezekiel 4:6. Here the Lord says regarding a prophecy of forty days: "I have appointed thee each day for a year." The Hebrew rendering, as given in the margin, reads: "a day for a year, a day for a year." In many Bibles at the top of the page is the statement: "The rule of prophecy."

Alexander Campbell, during a debate with a Catholic priest in which he showed that the "little horn" of Daniel seven was the papacy, said regarding the question of a prophetic day representing a literal year: "There is no controversy among Catholics or Protestants."

Thomas Newton said regarding the twelve hundred sixty days: "The days without doubt are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years."—*Dissertations on the Prophecies*, page 259.

The language was familiar to Daniel, as the Jews divided time into not only weeks of days, but also into weeks of years. In pointing out the sabbatic year the Lord said to Moses: "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Leviticus 25:8. Time was doubtless reckoned by weeks to remind Israel of the perpetual obligation of the Sabbath. That other nations, including the Romans, employed days and weeks to represent years is also evident: "It was

the custom in some republics not to oblige a man to go to the wars after the sixth week, i. e., after forty and two years of age."—Ambrosius T. Macrobius, *Somnium Scipionis*, lib. 1, c. 6.

In Daniel 12:7 the same time period is brought to view as "a time, times, and an half," during which time the great persecutor "shall have accomplished to scatter the power of the holy people," and then the world will have approached "the end of these things" when "all these things shall be finished." The next mention of this prophetic time period is in Revelation 11:1-3, where we are told that for "forty and two months" the church, or "temple of God," also called "the holy city," would be trampled underfoot in cruel oppression, and that during that time period of "a thousand two hundred and threescore days" God's two witnesses would be compelled to do their prophesying or teaching "clothed in sack-cloth."

This period is mentioned again in Revelation 12:6, 14-17. Because of the cruel attacks of the dragon against the woman, or church, she is compelled to flee "into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." In that wilderness retreat the Waldenses, Albigenses, and other people of God were physically and spiritually "nourished for a time, and times, and half a time, from the face of the serpent." The prophecy then describes the efforts of the enemy to destroy the church in her wilderness retreat and the help that came through the discovery of the New World and through the Reformation. The final onslaught will be made on the remnant of the church in the last crisis, who are described as keeping the commandments of God and having the testimony of Jesus Christ.

The final prediction of the length of papal domination is found in Revelation 13:5-7: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

That this refers to the same power as the "little horn" of Daniel 7 there can be no question. The language is so strikingly similar that it is virtually a quotation. In fact, no unprejudiced person can read these seven prophecies of the

twelve hundred sixty years of oppression and persecution without knowing that they are all speaking of the same period during which papal Rome dominated the earth and made war on God, His character, His church, and His saints.

The expressions "there was given unto him," "it was given unto him," and "power was given him" indicate that the papacy was only the agency of a greater power in making war on the saints of the Most High. In Revelation 13:2 we are told that the devil or "dragon gave him his power, and his seat, and great authority." This explains the statement of Daniel that "his power shall be mighty, but not by his own power." Primarily Satan is "the beast," "that man of sin," and "the son of perdition." He is first of all "antichrist," but ever since he usurped the dominion and throne of

Adam and became the prince and god of this world he has ruled and deceived through human instruments to whom the same terms apply.

That the papacy was the most potent ruler of the world for more than twelve centuries is abundantly evident. The dragon had given him "his own power and his own throne and great authority" (Moffatt). Satan told Christ that the kingdom and throne of this world had been delivered unto him and therefore "to whomsoever I will I give it." The throne of Adam became the throne of Satan and the throne of the Caesars and the throne of the beast, or papacy.

In the fifth century Pope Leo the Great declared in a sermon that the "former Rome was but the promise of the latter Rome; that the glories of the

(Continued on page 18)



LET GOD BE TRUE!

by WARREN N. WITTENBERG

WHAT if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Romans 3:3, 4.

These words might well describe the life of the apostle Paul. He fearlessly did that which he understood to be right, in spite of the cowardice or weakness of those who were with him. God's commands, His standards of Christian living, the tasks He assigned, were never too much for Paul. In faith he could say: "I can do all things through Christ which strengtheneth me." Philippians 4:13.

If Paul were living today, he probably would have put it something like this: "What of it? What do we care if some, even a majority, do not believe the Bible in its entirety? Shall we let their lack of belief, their modern trends toward paganism and worldliness, shake our faith or disturb our confidence? No! God and His Book are right."

The truth of God in a man's soul gives him a wonderful stability. "Hope we have as an anchor of the soul, both sure and steadfast." Hebrews 6:19. O that more people had that anchor! Too many today are drifting and are "driven with the wind and tossed." God help us to come back to the Scriptures, and "henceforth be no more children, tossed to and fro, and carried about with every wind

of doctrine, by the sleight of men, and cunning craftiness." Ephesians 4:14.

The inspired writer appeals to us that we "henceforth walk not as other Gentiles walk, in the vanity of their mind." Ephesians 4:17. It is hard for most persons to accept God's declaration that "the heart is deceitful above all things, and desperately wicked." Jeremiah 17:9. Too many times it is evident by our lives and teachings that we are largely motivated by the vanity of our own conceptions of right and wrong, rather than being directed by a "Thus saith the Lord." God's word says that such individuals are "alienated from the life of God, . . . because of the blindness of their heart." Ephesians 4:18.

There is a great need today for men and women who will demonstrate the latent possibilities of faith in God. Who is on the Lord's side? Who will obey God in spite of pet personal theories and conceptions of right and wrong? Who will follow the simple and direct teachings of Holy Scripture in spite of the unbelief of others? Those in the minority will be accepted at the pearly gate. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

"But He Didn't"

by MRS. E. E. ANDROSS

THE curtains had fallen on another day. Activities in the home had ceased. Some duties were finished, some were tucked away to await the return of morning light. Again I had committed myself to the tender care of my heavenly Father. With deep gratitude for the sweet peace He gives us in this troubled world, I lay quietly thinking while waiting to sail off into slumberland.

Suddenly the words, "But He didn't," flashed before me again. I had carried them with me for weeks, ever since I attended a certain Bible class. During the last few minutes of the class period, the members mentioned parts of the lesson they had found most helpful. All comments were good, but the one that claimed first place in my memory was this: "At least twice in today's lesson Jesus had good reasons for criticizing His disciples, but He didn't."

Then another picture from the life of Jesus passed before me as I lay there thinking. While teaching the people, He was interrupted by some Jewish leaders bringing a poor trembling woman to Him. "Moses in the law," began her accusers, "commanded us, that such should be stoned: but what sayest Thou?" There was much that Jesus could have said, "but He didn't."

As if He had not heard the accusers, He stooped and began to write in the dust. The accusers, impatiently await-

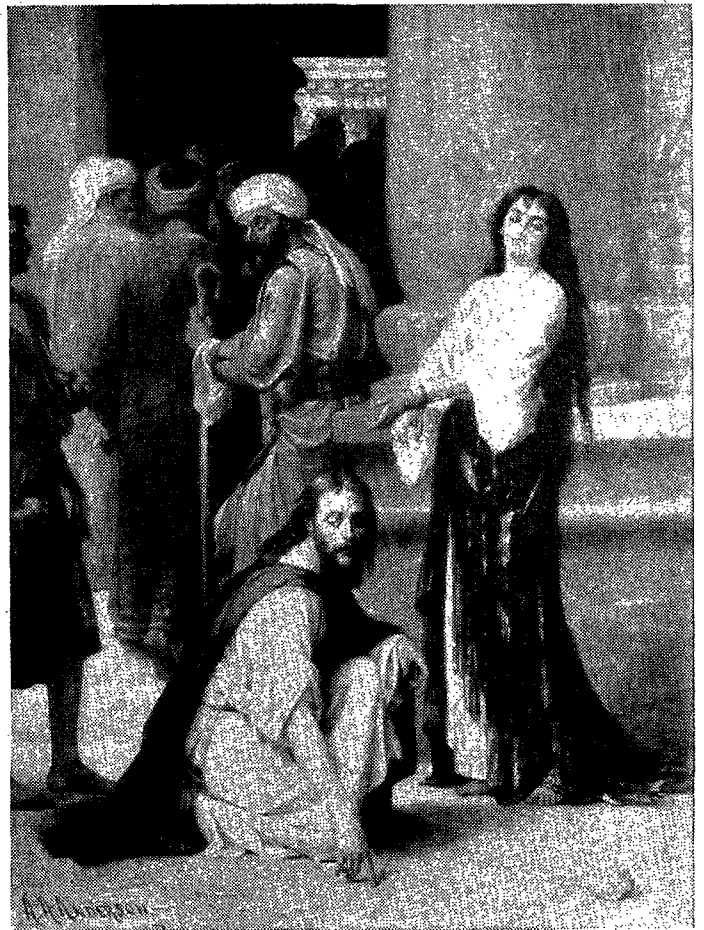


The messages that the accusers of the woman read went like arrows into their own hearts.

ing His reply, gazed at the ground where He was writing. The messages they read there went like arrows to their own hearts. They were reminded of their own wickedness. Their expressions changed, and they slunk away in silence. It seemed to me that I could hear Christ's words to those critics come rolling down through the centuries to me: "He that is without sin among you, let him first cast a stone at her." Then came the echo of the comforting message Jesus spoke to the brokenhearted victim: "Neither do I condemn thee: go, and sin no more."

It was God's message for me that night, and I prayed earnestly to be delivered from the cruel, destructive habit of criticism. God has not equipped us for judging. We cannot read the motives behind the words and deeds of others. We know little or nothing of the battles they fight, of their struggles with self, of their earnest efforts to do right. Yet, in spite of all this, do we not at times, almost unconsciously, let words of criticism slip over the lip and go gurgling along in the ill-smelling stream of neighborly gossip? We know, too, the remorseful regret that follows and the vain wish that it could have been said of us as it was of Jesus: "But He didn't."

If only, I said to myself as my thoughts



raced on, I could always remember to test my words by the golden rule. Suppose that other person were saying about me the things I have been saying about him. Would I like it? If not, should I say it? Should I not be as fair to the absent ones as I wish them to be to me when I am not present?

In a biographical sketch of General Robert E. Lee I found a beautiful lesson. He was recommending a certain young officer for promotion. "General," said one of the men with whom he was talking, "if you knew what cruel things that officer has been saying about you, you would not recommend him for promotion."

"Gentlemen," replied Lee, "my appreciation of his qualifications surely is not to be influenced by his opinion of me."

Who can measure the cruelty of criticism? Who can measure the heartaches it brings? Who can tell the number of those who have given up trying because criticism has robbed them of friends, and of courage and zeal for pressing forward toward their high ideals? Yet, cruel as criticism is to the subject, it is still more damaging to the critic himself.

Criticism is a most dangerous habit. It poisons the life stream. It distorts one's vision. It kills the heart peace we all need so much. John Wesley, it is said, had this entry in his diary: "Today



I grieved the divine Spirit by speaking uncharitably of one who is not sound in the faith. Immediately I was in great darkness." Yes, criticism always surrounds the soul with depressing darkness.

Possibly there was a similar experience behind the advice an old man gave a group of students. They asked him: "What would you do, if you had your life to live over again?" His unhesitating reply was: "I'd be kinder, just kinder. That's what I'd be."

Every day is a new beginning. God will give deliverance from criticism and from all other sins. Jesus will come into our hearts and make them like His own. His love will crowd out sin. His love will cleanse the heart and write therein the law of kindness. It will fill the heart with that heavenly, inexhaustible love that never changes.

The Dinosaurs

(Continued on page 9)

the cause of the geological phenomena have no difficulty on this point. They would assign the extinction of the many kinds of large mammals to the same event and the same time; for many kinds of land mammals also became suddenly extinct on all the continents. In the case of North America, for instance, we find that such animals as the elephants, rhinoceroses, and camels, became *locally* extinct; that is, they disappeared from this continent entirely, though we find them (or at least some of them) still alive in the Old World.

Wrote Alfred Russel Wallace, who was often spoken of as the partner of Charles Darwin in the matter of the theory of natural selection:

"It is clear, therefore, that we are now in an altogether exceptional period of the earth's history. We live in a zoologically impoverished world, from which all the hugest, the fiercest, and strangest forms have recently disappeared; and it is, no doubt, a much better world for us now they are gone. Yet it is surely a marvelous fact, and one that has hardly been sufficiently dwelt upon, this sudden dying out of so many large Mammalia [and all the gigantic reptiles], not in one place only but over half the land surface of the globe."—*Geographical Distribution of Animals*, pages 149-151.

My limited space here will not permit me even to list the proofs of a sudden, catastrophic destruction of the various other tribes of animals, both vertebrates and invertebrates. My point is that all the great classes of animals give us clear proofs that they were destroyed, not in the trivial, piecemeal methods of modern

times, but in a wholesale, world-wide fashion, which would correspond perfectly with the Bible record of a complete world which perished under the judgments of God.

Perhaps at this point some of my readers, who have been taught the popular theories of geology and who have not looked into this matter on their own account, will object that these various kinds of animals did not live contemporaneously in the long ago, but came into existence in relays, or in a long series of successive ages, prolonged throughout many millions of years. Hence they will say that it is not fair to treat the many successive catastrophes, indicated by the fossils spoken of above, as if they were all contemporary, and as if they had all perished together in the one big cataclysm.

I should like to remind such objectors that I am not unaware of this theory about the differential dating of the fossils, but that I do not accept it. About half a century ago I discovered the illogical, unscientific nature of the evidence supposed to "prove" this differential dating of the geological strata; and since then I have been doing what I could to show that the Bible record of a universal Deluge fits all the known geological facts far better than this other theory of a gradual, piecemeal burial of the fossils prolonged through many millions of years.

What have I accomplished in this quixotic work of opposing the entire scientific world in this matter of the geological "ages"?

Not much; but something.

At first the advocates of the popular evolutionary geology were savage and contemptuous in denouncing this modern revival of the Deluge theory of geology. Then in 1913 appeared the following tacit acknowledgment that my criticisms about the circular, illogical methods of "proving" these theories are right after all. Here is the remarkable confession by Johannes Walther, the eminent professor in Halle University, Germany:

"We have indeed been reasoning in a circle when we attempted to correlate the strata of the earth by their content of some index fossils and inferred the index value of these particular species from their occurrence in rocks of the same age."

What is the value of a theory which is established upon circular reasoning?

A similar confession appears in the fourteenth edition of *The Encyclopedia Britannica* (1929), written by one of the leading geologists of England:

"It cannot be denied that from a strictly philosophical standpoint geolo-

gists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks, and the relative ages of the rocks are determined by the remains of organisms that they contain."—Vol. 10, p. 168.

Accordingly I wish to point out that these two admissions of circular reasoning at the very foundation of the popular geological theories justify all that I have been contending for; and it further follows that, with the complete worthlessness of the common theories about the differential dating of the fossils, we have a perfect right to regard all the kinds of fossil animals as having in reality lived contemporaneously; and then the Deluge theory is the only sensible or scientific one to believe.

I have not the space to pursue this subject further. But the interested reader, who wishes to go into the subject, may consult two of my books which are still extant: *Evolutionary Geology and the New Catastrophism* (1926), and *Common-Sense Geology* (1946), both published by the Pacific Press, Mountain View, California.

When a Church Ruled

(Continued from page 11)

former were to be reproduced in Catholic Rome; that Romulus and Remus were but the forerunners of Peter and Paul; . . . and that as the former Rome had ruled the world, so the latter Rome, by the see of the holy blessed Peter as head of the world would dominate the earth." Pope Boniface VIII presented himself in the sight of the multitude, clothed in a cuirass, with a helmet on his head, and a sword in his hand, held aloft, and proclaimed: "There is no other Caesar, nor king, nor emperor than I, the Sovereign Pontiff and Successor of the Apostles."—Alonzo T. Jones, *The Consecrated Way*, pages 90, 92.

Regarding the beginning of the twelve-hundred-sixty-year time period, William Cunninghame wrote:

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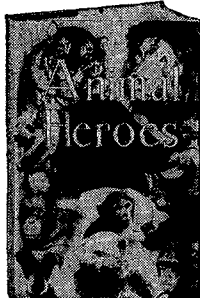
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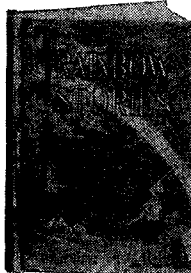
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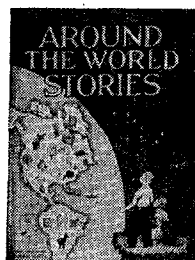
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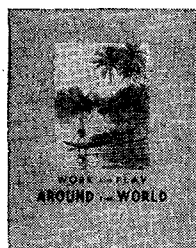
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"From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the church, may therefore be considered to have been formally delivered into the hand of the papacy, and this is consequently the true era of the 1260 years."—*A Dissertation on the Seals and Trumpets of the Apocalypse*, page 186.

The beginning and end of the period of papal oppression is given in the following statement, which accurately sums up the evidence of history:

"In A.D. 533 came the memorable letter, or decree, of Justinian recognizing the supremacy of the pope, and in A.D. 538 came the stroke with the sword at Rome cleaving the way, and setting on the papal throne the first of the new order of popes—the kingly rulers of state.

"The prophecy assigned a period of 1260 years to this supremacy. At the end of that period came equally significant and epoch-making events, advertising to the world the end of the prophetic period.

"Just 1260 years from the decree of A.D. 533 in favor of the papacy, came a decree, in 1793, aimed at the papacy; and just 1260 years from that stroke with the sword at Rome in behalf of the papacy, came a stroke with the sword at Rome against the papacy."—William A. Spicer, *The Hand of God in History*, page 110.

The decree of Emperor Justinian in 533 brought to a close the long and bitter controversy between the bishops of the larger churches as to who would have the pre-eminence. The bishop of Rome was to be the head over all the churches and the corrector of heretics. On March 25 of the same year the emperor wrote to the archbishop of Constantinople, the principal rival for the position, acknowledging the letter to the archbishop of Rome as his, and maintaining that the said church leader "is the true and effective corrector of heretics." In his *Novelle*, published in 534, Justinian further decreed:

"We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood; and the most blessed archbishop of Constantinople, the New Rome, shall hold second rank, after the holy apostolic chair of the elder Rome."

However, the decree of Justinian could not become fully effectual until the third one of the Arian nations was uprooted and destroyed in fulfillment of the prophecy. The defeat that led to the destruction of the Ostrogothic nation took place outside the city of Rome in 538, which must therefore mark the true beginning of the long period of papal supremacy.

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Before the mathematical accuracy of the divine arithmetic of the prophecies the student of Scripture stands in reverential awe and bows his head and worships the Revealer of all truth.

Heroes Became Saints

(Continued from page 5)

pray for you and your lusts give way. . . . The angels must be entreated for us, who have been to us as guards; the martyrs must be entreated, whose patronage we seem to claim for ourselves by the pledge as it were of their bodily remains. They can entreat for our sins, who, if they had any sins, washed them in their blood; for they are the martyrs of God, our leaders, the beholders of our life and of our actions. Let us not be ashamed to take them as intercessors for our weaknesses, for they themselves knew the weaknesses of the body, even where they overcame."—In *Nicene and Post-Nicene Fathers*, second series, vol. 10, p. 400.

All this time, of course, respect for relics of the martyrs was increasing, until it shortly became a common practice to seek to have in each cathedral church, that is, where a bishop was seated, a relic of a martyr. At these repositories of the relics the faithful offered their prayers and sought the performance of miracles in their behalf. Veneration of relics has long been a cult in both the Eastern Orthodox and the Roman Catholic Churches.

The misunderstanding concerning the state of the dead opened up the way also for the cult of the Virgin Mary. It is evident in the gospel story that Christ was at some pains to indicate to His followers that His mother was not worthy of any greater respect than would be any good Christian woman and loved mother. John 2:4; Matthew 12:46-50; John 19:26, 27.

It was perhaps a century after the death of the apostles that there arose in the minds of some Christian thinkers inquiries as to the nature of Christ as Son of God and Son of man. Efforts were made presently in the church to define His nature and even to speculate as to the proportion of divinity and humanity in the nature of Christ. By the end of the fourth century the church had defined its positions more or less clearly, at least for many. Since Christ is the Son of God, Mary must be called the mother of God, it was said. Gradually more and more respect and then veneration was shown to the memory of the Virgin Mary, and when intercession of the saints became an established belief in the church, the place of Mary as

the most effective intercessor was assured.

As centuries rolled on, Mary's soul became more and more an object of veneration, and her intercession was more and more prized. The liturgy of the church was shaped around her to some extent, and miracles were performed, it was believed, in her name and by her power. Church art and architecture developed around her supposed conscious personality, and many of the most famous cathedrals of Europe, built in the latter Middle Ages, were dedicated to "Our Lady."

Thus we see that a large proportion of the error in Christianity today has come about because the Bible teaching of the unconscious state of the dead has not been understood. No better illustration than this can be used to show how we need the Bible and how earnestly we should study its truths.

Demand for Conformity

(Continued from page 4)

being's thoughts and demand that he think in a predetermined pattern? The word of God to every individual is the same now as it was three thousand years ago: "Choose you this day." Jesus stated an eternal principle when He said: "Ye shall know the truth, and the truth shall make you free." John 8:32.

With the courage of their convictions may all free men fight for the right to speak, to write, and to read the facts and to decide what is truth in the light of their own conscience. This God-given freedom must not perish from the earth.

M. L. N.

The Race Which All May Win

MANY of our readers no doubt saw the pictures in a recent issue of *Life* magazine showing the strenuous efforts made by athletes to be included in the various teams going to the Olympic Games in London. Of these the most remarkable was that of the man who, having failed to win a place in the team, broke down and wept in mingled frustration and despair.

Like many others, this man had lost by so little. If he had run just a little faster, if he could have gained perhaps just one more yard, if he had been but a little more zealous in his preparation, he might have won a place in the team. But, failing, he was left out, and all the effort he had made was in vain.

So it is, of course, in every race where physical prowess is involved. As the apostle Paul wrote nineteen centuries

ago: "Know ye not that they which run in a race run all, but one receiveth the prize?" 1 Corinthians 9:24. Every race must bring its disappointments to those who lose. Whether it be the hundred meters, the half mile, or the marathon itself, each race can have but one winner.

However, there is one race in which all may win. That is the race toward the kingdom of God. It is not the first to arrive there who will receive the crown of victory. "Whosoever will" may enter the race, and "whosoever will" may win it. Winning depends not upon speed, but upon endurance, determination, and self-discipline. Said the apostle Paul: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. . . . I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Verses 25-27.

When one of the favorite runners in the hundred meter race at the Olympic Games failed to win the prize, the newspapers said of him: "He could not stand the heat. He trained too lightly and skipped too many meets." In other words, he was not prepared to pay the price for victory. He was overconfident, and took things too easily. So he endured "a humiliating defeat." We may suffer the same in the Christian race. We must not take our victory for granted. We must strive "for the mastery" by being temperate, by keeping under the body and bringing it into subjection.

This means that we must keep constantly in touch with God, drawing our strength from Him from day to day. No one can live temperately by himself, nor "keep under" the body by his own effort; only the grace of God can achieve this conquest. Truly we must play our part; we must co-operate with God; but when the race is over and the victory is won, the glory will be God's, not ours. Just as when the Lord spoke to Zerubbabel concerning the completion of the temple: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zechariah 4:6, 7.

Because the victory is all of grace, everybody may win. There are no firsts, seconds, or thirds in this contest. A full and perfect victory may be won by all who seek it. The only failures will be those who did not care enough to win, who were not prepared to pay the price that victory demands.

A. S. M.



"North Halves"

by SANFORD T. WHITMAN

WHEAT harvest anywhere is a dramatic and exciting event, but nowhere in all the grain country across the mountains was it more so than on the big ranch west of the river. It wasn't that there

were more acres planted to wheat on this farm, or that the grain was harvested with larger combines or more powerful tractors. The thing which made the harvest season so notable here was a certain tract of land known, quite innocently, as the North Half.

"There are other fields as steep as the North Half," an old resident remarked recently, "but I don't know of another field east of the pass that's as steep in as many places. Why, that's the most cut-up and thrown-together piece of dirt I ever saw."

With a quick gesture, he gave his hat a genial, backward tilt. "And that's not all," he added with a knowing nod. "That field comes mighty near being a one-man farm. . . . If old Joe didn't have Slim working for him, I don't know what he'd do."

At harvesttime, the North Half was always left until last. Then a picked crew of men and one particular outfit—the largest "cat" and a special hillside combine—were assembled. Once in the field, the usual method of cutting grain was abandoned. Instead of circling the field, it was divided into sections, and the division was not into halves or quarters, but into irregular triangles and lopsided circles. The largest of these contained approximately forty acres, the smallest less than a city block. Each in turn had to be marked off and harvested with utmost care, for one false move at a critical turn could jackknife the outfit, with serious damage to the machinery, and possibly even injury to the men.

Watching the machine one afternoon, the old rancher told a friend: "It looks easy when Slim does it, but there isn't another man in the valley I'd trust in that field with the kind of equipment it takes to do the work. . . . If he ever quits, I'll have to give up farming the North Half. A man could get killed on that job."



At harvesttime, the North Half was left for a crew of picked men and one particular outfit—the largest "cat" and a special hillside combine. GALLOWAY

North Halves! Fields that are not only excessively steep, but are steep in many directions. Fields that require special equipment, and special ability in the men who operate it. How aptly these wild, outland grainfields explain the hard places through which we sometimes pass!

In the great hill country of life the Farmer of the earth has many "North Halves." He has many fields whose steep and irregular contours make all work in them doubly arduous and exacting. He has many tasks which are particularly and peculiarly difficult.

Does the field of your life—the field in which you are toiling today—seem impossibly, unreasonably steep? Is your work more tiring than other work? Does it require closer and more constant attention? Does it take you aside into a solitary way where you are lonely and afraid? Is it necessary for you to work on past the regular quitting time—on through the evening and into the full darkness of night? Do you feel at times that it isn't fair, that you are being neglected and imposed upon? that perhaps the Good Husbandman does not know or care?

There is nothing easy about working in the North Halves of life; and along toward evening, with the weariness of the day upon us, it is natural to feel as we do. However, these are God's fields as much as the other grainlands. There is wheat in them which must be gathered, and He is too wise a farmer to send inexperienced men into such difficult and trying places. The fact that we are where we are means not that God does not know or care, or that we are being imposed upon or forgotten. It means that of all who work for the Master, we are best qualified by age and experience to do the particular work He has given us.

