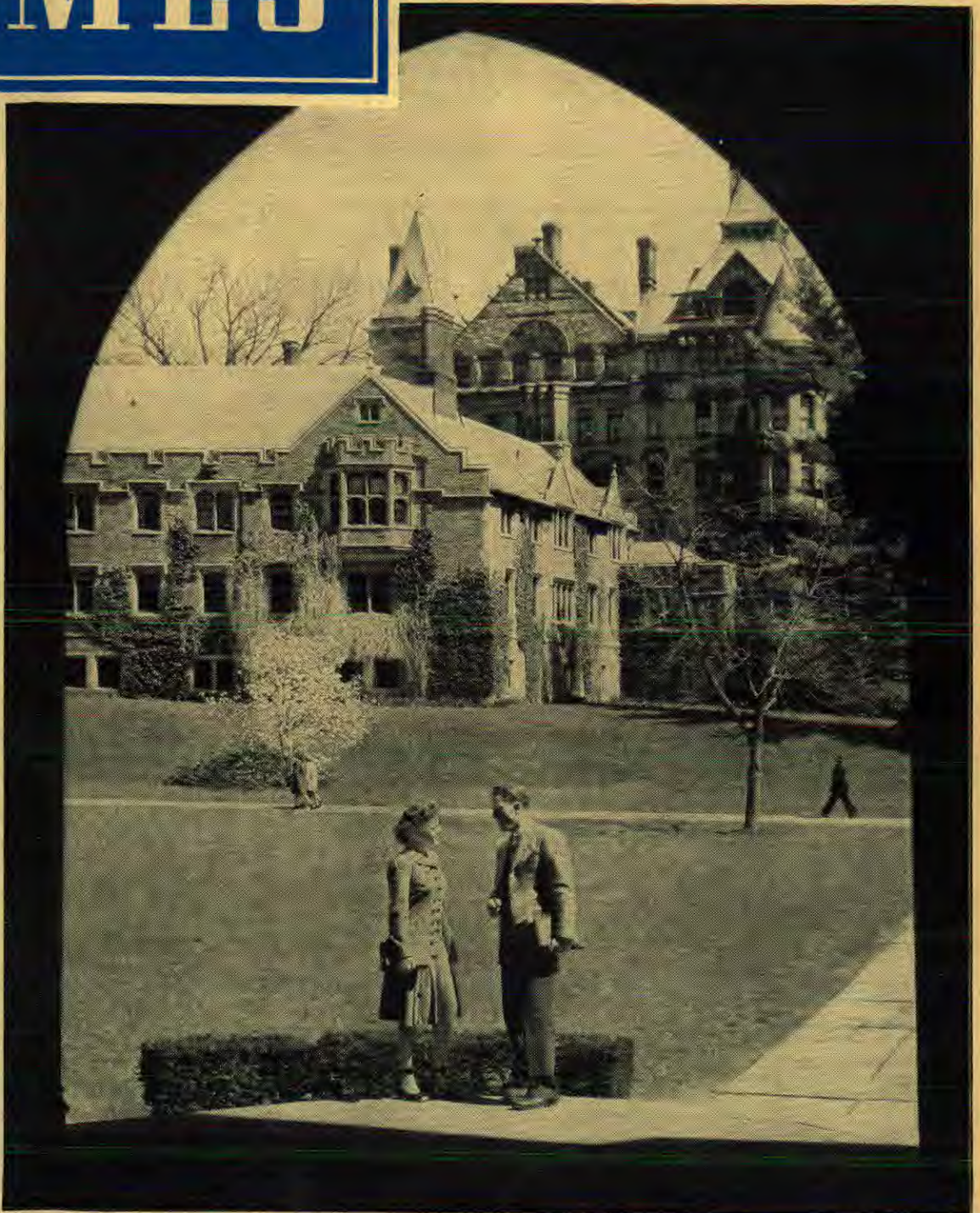


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



CORSON, DEVANEY



Vol. 76, No. 7

Education Without God—See page 8

February 15, 1949

SIGNS OF THE TIMES

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OUR COVER

Some of America's oldest universities, like Princeton and Harvard, were founded by godly men anxious that youth should have a Christian education. With the passing years, however, less and less emphasis has been laid upon religion, while secularism and naturalism have infiltrated most of the institutions of higher learning throughout the country. See article, "Education Without God," on page 8.

CIRCULATION MANAGER H. K. CHRISTMAN

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Your Bible Questions Answered

Is the New Birth Sufficient?

If one is born again, isn't that sufficient to enter the kingdom of heaven? C. E. J.

The new birth is a wonderful experience and is an all-comprehensive one, in that it includes complete discipleship with Jesus. To be a disciple of Jesus Christ means that we are willing to take up our cross and follow Him, and if we love Him, He declares, we will "keep His commandments." 1 John 2:3; 5:2, 3. See also John 14:15. We are saved through the blood of Christ, and Jesus came to die for our sins. Our sins were the result of the transgression of God's law; therefore, if we refuse to keep His law, we are in sin and He cannot save us by His death. It is not enough to say that we love Jesus. Love is manifest by complete confidence in the One loved and in doing His will. The Ten Commandments are the basis of the universe. God is a God of law and order, and His Decalogue is only an expression of those great and eternal principles upon which His universe is built.

Suppose one said he had been born again, but that he did not need to keep the law; he could steal and bear false witness against his neighbor because the law of God was of no effect. How inconsistent this would be! Jesus endeavored to show that when we love Him we will do His will, not because we are simply obeying the law, but because our hearts are right. M. L. N.

The Wounds of Christ

In a recent issue of the "Signs" you said that the body of King Jesus will be disfigured with nail-pierced hands. How can you say that He will carry same through all eternity? This is blasphemy against God. F. C.

The Scriptures are clear on this point. Thomas, the doubting disciple, said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." John 20:25.

A few days later, "came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." Verses 26, 27.

It was the evidence of the wounded hands and side which convinced Thomas that the resurrected Christ was real and genuine and led him to exclaim: "My Lord and my God." Verse 28.

Certain prophecies in the Old Testament corroborate this record in the Gospel of John, and make it clear that the Lord will bear in His person an everlasting reminder of the wounds He received in the work of redemption. In Zechariah 13:6 we read:

"One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." In Habakkuk 3:4:

"His brightness was as the light; He had horns ["bright beams," margin] coming out of His hand: and there was the hiding of His power."

The wounds of Christ, that were intended by evil men to be a mark of shame, will prove through all eternity His greatest glory. In them indeed is "the hiding of His power"—the power of love, infinite, eternal, and divine.

A. S. M.

THE FLIGHT OF TIME



The new pilotless ram-jet missile is here seen suspended under the wing of a Black Widow fighter plane. After release it can stay aloft ten minutes while being guided to its target by radar impulses.

EDITORIAL

The Witness of the Church

WHAT message should the Christian church bear to the world today? To settle this important matter, the Federal Council of Churches appointed a committee of distinguished clergymen, whose report was approved by the council's Cincinnati meeting last December.

This body properly came to the conclusion that "the church's witness is essentially the same in all times and places. . . . But this ancient message must be freshly related to the needs of each generation."

In the opinion of this committee the paramount needs of mankind today are security, peace, and moral stamina. It is these needs, more than any other, which the church must strive to supply with the spiritual resources at its command.

Concerning the first of these needs, the committee said:

"Our world has a deep need for security. Multitudes of our contemporaries have been bombed out of their homes, torn from their families, driven from their native lands, herded like cattle into great huddled masses of loss. There is no adequate assurance in any existing scheme of 'collective security' that a similar fate may not overtake anyone now on earth. Where is safety, where is shelter, where is there

any impregnable stronghold in such a world? Where can a person feel securely 'at home'? . . . In this quaking world, can he put absolute trust in anything or anyone?"

To this urgent need the Christian answer must be:

"'In God the Father Almighty, Maker of heaven and earth.' Here, and here only, is One to whose keeping a man can commit his soul, and all that he holds dear, with a sense of absolute trust and security. Amid falling walls and falling nations, He stands firm, and shares His security with those who put their trust in Him. . . . Whatever happens, 'God is our refuge and strength, a very present help in trouble.'"

It will not be sufficient for the church merely to preach such a message as this, said this committee. It must live it.

Individual Christians must witness with "unshakable lives in a shaken world, steadfast and unwavering under hardship, courageous in the face of confusion, because their Maker has become their Defender, Redeemer, and Friend. In this age of insecurity, all Christians, laity and clergy alike, are called to bear convincing witness, both in word and in deed, to the one firm Foundation on which human living can securely rest."

As to the second supreme need, "peace on earth," the committee affirmed that the Christian church must bear witness that Christ is the one solution to all human strife; and that "Christ's peace is not cheap and easy, but costly"—costly because it is "humiliating to proud, human hearts," because it requires the "acknowledgment of guilt in the sight of God and man; acceptance of forgive-



Crowds milling about in front of a rice store in Shanghai, China, where the specter of famine again confronts this strife-torn country.

ness and willingness to forgive others; outgoing love and humble service to fellow men. . . . Christ's peace is durable because it is based on a spirit of contrition and mutual forbearance which can only exist among those who know they are forgiven sinners."

Concerning the third great need, for moral stamina, the committee expressed the belief that the triviality, mental confusion, and moral inertia which permeate all social life today can only be met by a revelation of "the regenerative, re-creative, redirective, sustaining power of the Holy Spirit." And this answer can be given, not in the form of argument, or doctrine, or even as a method of treatment, but as "released power"—by changed men changing other men by the power of the living God.

In the opinion of this committee the meeting of these three great needs by a powerful, positive witness on the part of Christian people will provide the cure for life's deepest evil, which is "the meaninglessness of existence."

"The most comprehensive need of mankind, in this and every generation, is a need which underlies the needs for security, peace, and moral stamina: something meaningful to live for, hope for, work for, and die for if necessary."

This something is the establishment of the kingdom of God on earth.

With all these admirable suggestions we are in heartiest accord. That these three great needs exist is beyond question; and the Christian church can meet them only with the strong, positive, spiritual message which it alone is in a position to proclaim.

We feel, however, that the committee which prepared this report for the Federal Council of Churches might have gone further. It made no reference to the Source of the message which the church must bear to mankind in this desperately needy hour—perhaps because of divided opinions concerning the place which the word of God should be given in Christian life and teaching today. But without the word of God the witness of the church can have but small effectiveness. Whatever power the church possesses comes from the Bible; and great spiritual needs can never be satisfied without a revival of Bible study.

Furthermore, the witness of the church is pathetically incomplete when it fails to include the preaching of the blessed hope—the good tidings that Jesus, the Founder of the church, and its great High Priest in the heavenly places,

is soon to return in majesty and power to establish His eternal reign among men.

No doctrine is better designed to eliminate the meaninglessness of existence than the mighty declaration that the great prophecies of the Bible are now almost completely fulfilled, and that the return of Jesus "is near, even at the doors."

This great doctrine, unfortunately overlooked in this report to the Federal Council, would, if thoroughly studied and vigorously preached, meet the three basic needs mentioned above. It would develop a sense of security by emphasizing the overlordship of God, His direction in the affairs of men, His certain victory in the long controversy between good and evil. It would advance the cause of peace in human hearts by causing men to seek spiritual preparation to meet their soon-coming Lord. It would contribute to the releasing of the power of the Holy Spirit by emphasizing the brevity of time and the urgency of a speedy finishing of God's work on earth.

By all means let the Christian church today witness to the sustaining strength of God, and the security which He alone can provide in a shaken world; by all means let it witness to the glorious fact that Christ is our peace, and that moral stamina can only be provided through the power of the Holy Spirit; but let not the church forget its supreme and all-important message for these last days of history. Let it not forget that it is living in time's last hour, and that the end of all things is at hand. Now, as never before since its foundation, the church must lift up its voice and proclaim in ringing tones of joy and certainty that its glorious Lord and Redeemer is coming again, and coming soon.

A. S. M.



New style roadway-laying vehicles being tested by the Marine Corps for landing operations. The amphibious vehicles carry 250 feet of matting on each load.

ACME

Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon Him because of His birth, and even in His childhood He had to meet their scornful looks and evil whisperings. If He had responded by an impatient word or look, if He had conceded to His brothers by even one wrong act, He would have failed of being a perfect example. Thus He would have failed of carrying out the plan for our redemption. Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost. This is why the tempter worked to make His life as trying as possible, that He might be led to sin.—E. G. White.



© NEWTON
According to His custom, Jesus "went into the synagogue on the Sabbath day, and stood up for to read."

THE SEVENTH DAY IS THE *Christian Sabbath*

*The Whole New Testament
Supports Its Observance*

by M. L. ANDREASEN

THE subject of the Sabbath is large and important enough to warrant a much more complete treatment than can be given in the space allotted to us. However, there is one more phase that must be discussed before we leave it. This has to do with the New Testament teaching on the subject. While most Christians accept the Old Testament writings as inspired, they feel safer if it can be shown that a certain doctrine is built on a New Testament foundation. In regard to the Sabbath they want to know: Did Paul observe and teach it? Did the apostles?

Above all, did Christ? If this can be shown to be the case, they are satisfied. This challenge we accept.

Let us begin with Christ. Did He observe the Sabbath? Did He teach it?

"The Son of man is Lord also of the Sabbath." Mark 2:28. Christ said this in defense of the disciples who had plucked ears of grain on the Sabbath day and had been criticized by the Pharisees for doing so. Christ Himself was the Creator of the Sabbath, as is evident from John's statement: "All things were made by Him [Christ]; and without Him was not anything made that was made." John 1:3. As the Sabbath was

one of the things made, and as Christ made all things, He was entirely right when He said He was Lord of the Sabbath. As Lord of the Sabbath, Christ could do with it as He pleased. He could establish it, He could change it, He could abolish it. It was His day. It is therefore of great interest to know what He did with it.

Did Christ Himself keep the Sabbath? Yes, "as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

This simple statement becomes of great importance when we consider that Christ came here to this earth to show man the way to heaven. He knew that the record of His life would be written down, and that every act of His would be scrutinized by coming generations. The ordinary man does not know much of theology. But Christ's life is something all can understand. When in doubt, Christians inquire: What would Christ do were He in my stead? What did He do while here on earth? Knowing that men would reason this way, Christ had to be careful in all that He said or did; for He knew that men would follow Him. This must have been specially true of the Sabbath. God was not in ignorance of the controversy that would develop in regard to the Sabbath. He knew that men would arise claiming that Christ had abolished the law and that He himself disregarded the commandments of God. He must therefore state His position clearly on these points beyond the shadow of a doubt. It was to do this for all people and for all time, that in the Sermon on the Mount He stated His position on the law.

"Think not," said He, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

Christ was reading the thoughts of the people before Him, and He also knew what coming generations would think. For this reason He said: "Think not." This fits the situation today as it fitted the situation then. Men are still thinking that Christ did the very thing He says He did not do and did not intend to do.

Some hold that "the law" and "the prophets" here refer to the Old Testa-

ment, which is often so designated, thereby hoping to take the force out of Jesus' statement. But this makes it that much worse for this view; for if it includes the whole Old Testament, then all the ceremonies and sacrificial offerings are still in force. It is better to confine Christ's statement to the law as He Himself does in verses 18 and 19, where He speaks of the law and the commandments. To enlarge the scope of Christ's utterance to embrace the complete Old Testament would be entirely too much, and also be untrue.

Taking the statement as it reads, that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," we have a sane pronouncement, and also one that should give all pause. If not one tittle of the law shall pass, if one who shall break the least of these commandments shall be called the least in the kingdom of heaven, then it behooves us to be careful lest we come under the condemnation of God. Instead of abolishing the law, Christ came to "magnify the law, and make it honorable." Isaiah 42:21.

Paul and the Sabbath

Paul was an apostle to the Gentiles. What he has to say about the law is im-

portant, as it shows what the Gentiles were taught in the days of Christ.

Apparently there were those who accused Paul of making void the law. He meets the charge boldly: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Paul preached much about faith. To him it was all-important. He preached so much of faith that there were some who thought that he was slighting the law. It was to answer such that he stated plainly in words that could not be misunderstood that he did not advocate the abolition of the law. Rather, he established it.

Did Paul himself observe the Sabbath? Most certainly. Following Christ's example, he went into the synagogue on the Sabbath day to preach. Acts 13:14. When the Gentiles besought him, he preached to them on the next Sabbath. Verse 42. Even where there was no synagogue, he preached on the Sabbath. Acts 16:13. In Thessalonica he also preached, this time three Sabbaths in succession. Acts 17:1, 2. In Corinth he preached every Sabbath to both Jews and Greeks. Acts 18:4, 11. In the verses here quoted there is mentioned a total

of eighty-four Sabbaths on which the apostle preached.

Do the apostles agree with Paul that the law is still in force in the New Testament, and that we ought to keep the commandments? John says: "Hereby we do know that we know Him, if we keep His commandments." 1 John 2:3. This bears directly on the question, and constitutes a test whereby we may determine if we are really acquainted with our Lord. If we know Him, we keep His commandments. This same thought he expresses somewhat more strongly in the next verse: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Verse 4. In a later chapter he defines the love of God, and again makes the keeping of the commandments a test. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

Some might object that while these texts speak of the law, they do not mention the Sabbath. Is there anything in the New Testament that shows that after the resurrection anyone kept the Sabbath?

In answer we might first say: The Sabbath commandment is included in the law, and that hence any reference to the law would also include the Sabbath, the same as it would include the commandment about killing. The law is of one piece, and we may not take out that which we wish were not in it.

Christ asked His disciples to make the keeping of the Sabbath a subject of prayer. "Pray ye," said He, "that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. It was about the year 31 that Christ said this to the twelve. He was speaking of the destruction of Jerusalem, which took place some forty years later. The opportune time might come some Sabbath when it would seem that now the time had come to escape from the sure destruction to be visited on the city. Christ asked them to pray that they might not have to flee on the Sabbath. That means, then, that for forty years after the resurrection the disciples, if they followed Christ's admonition, in all their prayers would have their attention drawn to the Sabbath. This is significant. The commandment says, "Remember the Sabbath day, to keep it holy," and now Christ says the same thing and asks His disciples not to forget the Sabbath, even under the most trying circumstances. Forty years they prayed about the keeping of the Sabbath, and this according to Christ's command.

Those who were nearest Christ and

(Continued on page 14)



Pitchblende in Colorado

Great quantities of pitchblende have been discovered in an old abandoned silver mine in Caribou, Colorado. The vein is four to eight feet in width, and in other respects is considerably richer than the deposits at Great Bear Lakes which supplied the uranium for the first atom bomb. This discovery, some feel, may make America much less dependent on foreign countries for the basic material in making atomic energy.

Building in Palestine

Ninety-six new settlements are to be started in Palestine during the next fiscal year, at a cost of \$28,000,000, the Jewish Agency in Jerusalem announces. Based on the assumption that 150,000 Jews will reach Israel by the end of next year, the plans provide for laying water pipes and building roads, and anticipate development of the Negeb desert area in south Palestine.

Jewish Orphans to Canada

The Canadian government has agreed to permit the Canadian Jewish Congress to bring 1,210 Jewish war orphans into Canada.

Hope for Lung Cancer Patients

A method to diagnose cancer of the lung in the early stages, when it is still curable, has been worked out by doctors of the University of California and the San Francisco

Public Health Department. The method involves microscopic analysis of early-morning samples of sputum. When conducted by properly trained technicians, it has detected the cancer in nine out of every ten cases.

Bibles Needed

Germany needs ten million Bibles and Testaments, and Japan can use three quarters of a million a year, the American Bible Society estimates.

X Ray for Pain Relief

The pain from arthritis, bursitis of the shoulder, bone cancer, and other diseases has been relieved by small doses of X rays, Dr. Frederick O'Brien recently asserted before the Radiological Society of North America meeting in San Francisco. He also claimed experimental proof that X rays could be used along with penicillin, sulfa drugs, or surgery for the control of painful boils or carbuncles.

Increasing Incomes

Consumer incomes attained an annual rate of \$215,600,000,000 in October—a \$900,000,000 rise over the previous records of August and September, estimates the Business Economics Office of the U. S. Commerce Department. Most of the increase went to wage and salary workers, and to stock and bond holders. Farmers, landlords, and persons owning their own business shared also, but got less of it.

S. L. M.

Will the Pope Be Mediator

by C. S. LONGACRE

A NEWS dispatch from Rome issued October 19, 1948, stated: "The Vatican hinted tonight, after a conversation between Pope Pius XII and Secretary of State George C. Marshall, that it would like to serve as mediator of peace in view of the sharp division between East and West in the United Nations."

The Vatican's daily newspaper, *Osservatore Romano*, published several editorials after Marshall's visit to the pope, hinting that "the Vatican might be able to adjudicate world difficulties," and added: "The Vatican would serve as mediator, but only if invited by all parties." This is a most significant development in world affairs and is in fulfillment of Bible prophecies.

The Book of Revelation reveals a symbolic power which practically all Protestant Bible commentators agree refers to "the papacy." In chapter 17, verse 18 we read: "The woman which thou sawest is that great city, which reigneth over the kings of the earth." In verses 12 and 13 of this same chapter it is stated that the kings of the whole earth, just before the battle of Armageddon is fought, will agree to "give their power and strength unto" this power.

The public will remember that President Roosevelt wrote a letter to Pope Pius XII as a Christmas message shortly after the United States declared war upon Japan and the Axis powers of Europe, and said that the pope should be invited to sit at the peace table after the war was ended, helping to determine the terms of peace. The pope replied graciously and offered his services.

When the war ended and the negotiators sat at the peace table in London to draft the principles and provisions underlying the charter for the United Nations preparatory to the San Francisco Conference, the pope issued a statement that the London Conference would be a failure in establishing peace, because "God was not represented at the peace table." What did he mean? Certainly not that God personally would leave His throne in heaven and sit in a chair at the peace table with finite statesmen. What he meant was that the alleged "vicegerent of God on earth" was not represented at the peace table.

On the Sunday following the issuing of this statement by the pope the veteran cartoonist of the *Washington Star* drew a striking cartoon of the

London Conference with its representatives seated at the peace table. Mr. Molotov, Russia's representative, sat at one end of the table, Mr. Bevan, Great Britain's representative, sat at the other end, and Mr. Byrnes, the United States representative, sat at one side of the table, and a vacant chair, representing the Vatican, stood on the other side. Under the cartoon were the words: "Conference will not succeed as long as that chair remains vacant," evidently voicing the sentiment expressed by the Roman pontiff.

Now the pope makes another bid to become the mediator or chief arbitrator in disputes between the powers of the East and of the West. The dispatch from Rome stated: "Informed Vatican

(Continued on page 15)



Secretary of State George C. Marshall confers with Pope Pius XII at the latter's summer residence near Rome. Will the pope become the mediator in disputes between the powers of the East and the West?

Education WITHOUT GOD

*Source of the New Paganism
Among Modern Youth*

by ROY F. COTTRELL



Union College at Lincoln, Nebraska, is one of the many institutions of learning where God's word is honored and exalted.

MANY of America's best known universities were founded by godly men and women for the purpose of giving their sons and daughters a Christian education. From these schools have come forth some of the most illustrious presidents, statesmen, judges, and educators the country has known.

Speaking of the spiritual groundwork laid by those founding fathers the late President Calvin Coolidge said:

"It was because religion gave the people a *new importance* and a *new glory* that they *demand*ed a *new freedom* and a *new government*. We cannot in our generation reject the cause and retain the result. If the institutions they established are to survive, if the government which they founded is to endure, it will be because the people continue to have similar religious beliefs."

But with the passing years religion has drifted out, sinister influences have crept in, and strange things are being taught in these temples of knowledge. Said a discerning writer: "Today an institution of higher learning to which the sons and daughters of Christian parents

can be sent without having their faith attacked in classroom and on campus, is a rare exception. Materialistic philosophy, evolutionary science, pantheistic literature, behavioristic psychology, and paganistic morality all combine to tear down belief in Christ and the Bible, the idealism on which this great nation was founded. Most young people of today have absolutely no conception of either the message or the purpose of the Bible except the misinformation which they have gleaned from newspapers or popular magazines.

"The resulting spiritual decadence among young people is proverbial. To send a young person to a university has become almost synonymous with sending him into skepticism and agnosticism."

In the words of another: "Few developments in America are so fraught with peril to the national welfare, as the general irreligion of American colleges and universities. That the flower of our youth today is being bred under the withering influence of scorn of popular religion on the part of the teachers is a major disaster. Moreover, that the

whole process of education is without the ordering, informing, presiding influence of essential education is a contravention of education itself."—*Christian Education*, June, 1938, pages 283, 284.

A few months ago President Truman's Commission on Higher Education for American Democracy rendered its report. After reading this six-volume treatise, Dr. Guy E. Snively, a high-ranking educational executive, stated that the recital "leaves an apostle for private enterprise greatly depressed. The inference is unmistakable," he declared, "that the report expects a continued trend toward secularization and federalization of higher education. The report indicates the early decline of independent and church-related colleges, if not the extinction of many of them."

Dr. Merrimon Cuninggim, professor of religion at Pomona College, California, deplors "the abysmal ignorance of college students concerning the Bible and other religious matters." He further states:

"They think they believe much less than they do; they think they are utter pagans; they love the term 'atheist' as a

descriptive, and apply it to themselves with some pride if they happen not to agree with every detail of the last sermon they heard."

A writer in *The Christian Advocate* laments the distressing fact that "Protestant youth do not know why they are Protestants;" while the well-known educator Dr. James Bisset Pratt observes: "Nearly every older person who has close acquaintance with college students, no matter how he may admire and love them, is repeatedly impressed with their ignorance of things Christian, their lack of knowledge which was taken for granted of everyone brought up in a cultured or Christian home forty years ago."

"The Bible," he continues, "is rapidly going the way of Cicero and Vergil. The inspired passages of the prophets, the supreme religious poetry of the Psalms, the Sermon on the Mount, the great chapters of First Corinthians, the unique sayings of the fourth Gospel—refer to these, quote these in a company of college juniors and seniors, and note the look of polite surprise and blank noncomprehension on the faces of a considerable number of your listeners."

The theory of evolution is also playing a major role in paganizing the ris-

ing generation. In a majority of private and public schools it was at one time acknowledged that "God created the heaven and the earth;" but now it is taught that everything just evolved.

Here is the stupendous tragedy: Such pagan theories are not confined to small areas, or limited groups; they have captivated and permeated the world of education. Around the circle of the globe they are instilled into the plastic minds of pupils and students. They have also invaded the lecture rooms of Christian colleges and universities to displace the true, simple Bible story of creation.

The next steps follow in logical sequence. When the fundamental truth of creation has been repudiated, it is natural to question the plan of redemption, the supernatural birth of Christ, His miracles, His atoning death, His resurrection, His second coming, and the authority of divine law. With this mental complex everyone's conscience becomes its own standard of right and wrong; and with the absence of religious sanctions and safeguards it is no wonder that juvenile lawlessness has become a national peril; no wonder the whole world is in turmoil. Such are the inevitable results of education without God.



Pacific Union College at Angwin, California, where teachers and students believe that "the fear of the Lord, that is wisdom."

Yet here is something for which we may be profoundly thankful: There are schools, academies, and colleges scattered throughout America and other lands, where God's word is honored and exalted; where the youth are not exposed to the subtle, seductive "guesses" and "suppositions" of "science falsely so called;" and where teachers and students actually believe that "the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. Sad to say, such genuine Christian schools constitute but a small minority.

Referring to experiences of the past, the Bible speaks of a time when "the world by wisdom knew not God," when "they did not like to retain God in their knowledge," when "professing themselves to be wise, they became fools," and when, because of their perversity, "the Flood came, and destroyed them all."

Now observe the prophetic parallel which appears in the popular and scholarly unbelief of these modern times. Said the apostle Peter:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:3-6.

How accurately this prophecy describes our day and the sinister trend in scientific thought and teaching! Today we witness a striking fulfillment of this prediction. While in earth, sea, and sky God has presented innumerable evidences of His wisdom, majesty, and power, the philosophers of our day are strangely blind and willingly "ignorant."

In accord with this forecast intellectual "scoffers" ridicule the story of creation, the account of the great Flood, and "the promise of His [Christ's] coming." This attitude is to be especially prevalent "in the last days;" and today, even in some churches and so-called Christian colleges, as well as in atheistic circles, voices are heard speaking in the language of the tempter of Eden: "Yea, hath God said?"

For the sincere and earnest Christian there can be no compromise with pagan philosophy. Instead he will stand valiantly "for the faith which was once delivered unto the saints."

HISTORIC NUREMBERG

Reformation Stronghold



Nuremberg—or Nürnberg—as it appeared in the fifteenth century. It was the first city to embrace the teachings of the Reformers.

by
LE ROY
EDWIN
FROM

(Author of
"The Prophetic Faith
of Our Fathers")

NUREMBERG, historic in World War II and its aftermath, was once a stronghold both of civil and of religious liberty. It was there that Andreas Osiandor, vigorous Catholic priest, began to preach the evangelical faith. Albrecht Dürer, famous painter and sculptor, likewise embraced the evangelical faith and used his talent effectively in illustrating the truth. He became a fast friend of Martin Luther.

The oldest specimens of stained glass come from this city. The first paper mill to be established in Germany was erected there. Cannon were cast there about 1350, and fine watches were manufactured by 1500. Gutenberg's revolutionary invention of movable type for printing had been brought to Nuremberg in 1470. Antony Koburger, the printer, published some two hundred different works before 1500. Significantly enough, the first book to leave Koburger's presses was a magnificent illustrated Bible, issued in 1483.

Nuremberg was long remembered as the first

town to stand by Martin Luther after he nailed his Ninety-five Theses to the church door at Wittenberg. It soon espoused the evangelical faith and boldly adopted the evangelical form of worship.

In the church of St. Lorenz, where Osiandor preached, the tapers were soon extinguished, the images were removed, and the clouds of incense disappeared. This preacher was endowed with a keen intellect. He was well trained in languages, theology, mathematics, and astronomy, and he became one of the leading figures of the Ref-

ormation in his community. In 1522 he began to preach openly against the antichrist that had seated itself in the church, declaring: "When Constantine moved out of Rome, the antichrist moved in." He based his contentions on the inspired prophecies of the Bible, as Luther and other Reformers had done.

Books setting forth the doctrines of the Reformers were published here. At least one was illustrated by impressive woodcuts and vivid phrasings so that all might know the Reformation views on inspired prophecy. One of these



Carved in stone in 1607, these figures above the doorways of Nuremberg's ancient city hall portray the four beasts of the prophecy of Daniel 7. Though the hall was severely damaged during World War II, the carvings remained, mute illustration of the permanence of inspired prophecy.

unique treatises was produced in 1576 by Virgil Solis, noted designer, wood carver, and Bible illustrator. It realistically pictured the symbols of Daniel's prophecies, beginning with the metal image of Daniel 2, symbolizing Babylon, Medo-Persia, Greece, and Rome. The same four powers were recognized in the beast symbols of Daniel 7. Their names were plainly lettered right on the illustration. Solis recognized the little horn that arose from among the ten horns and eventually dominated them as the "antichrist," and he portrayed it thus in rough verse:

Four kingdoms do on earth proclaim,
Will have power that's much the same.
The fifth, the antichrist will build,
Till God pulls down his guile and guilt.

There was something else, of similar character though even more impressive, in the city of Nuremberg. On one of the devastated streets of the city there still stands the outer shell of the ancient *Rathaus*, or city hall, erected back in the fourteenth century. This great structure of Italian design was about 290 feet long. It had magnificent Doric portals over which the same prophetic symbols of Daniel 7 were skillfully carved in stone. This ancient building was gutted by bombs in World War II, so little is left standing save these outer walls; but the impressive entrance archways of the front wall remain almost intact. The four prophetic beasts stand as mute symbols of the persistence of the prophecy that they portray.

Look at the sculptures in the accompanying illustrations. They were carved in stone by Leonard Kern in 1617. Not only do we find the symbolic lion with eagle's wings described in Daniel, but we also see the bear, hunched up on one side, the four-headed leopard, and the terrible fourth beast with ten horns on its head. The most significant fact is that each nation is identified with a kingly figure, one seated by each beast to identify it. Above the lion is seated the regal figure of Nebuchadnezzar, king of the Babylonians, thus identifying the lion with Babylon. By the bear is placed the figure of Cyrus, king of Persia. Then, by the winged leopard is seated the helmeted figure of Alexander the Great of Greece. By the fourth beast is the mighty Julius Caesar, emperor of the Romans at the height of their power.

Not only have the stone figures of the kings and beasts that symbolize the four empires survived the ravages of war and disintegration, but the persisting divisions of the nations of medieval

WILL SOME PEOPLE NEVER DIE?

Who Will Be "Translated"?

by W. A. FAGAL

IT is human to find thoughts of death distasteful. No one really loves it. Even those who commit suicide do not love death; rather they fear life. But the Bible gives to us the assurance that there will be some fortunate individuals who, because of the life and sacrifice of Jesus Christ, will never die. They are among those who are alive to see Jesus come and are given immortality in that moment. They are caught up in the air to meet the Lord, and they never experience death. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

God must have recognized that the idea of being caught up in the air to meet Jesus Christ without ever dying might sound unreal to some. Therefore He has given us three examples of men who went to heaven in that way. The first reference is found in Genesis. "Enoch walked with God: and he was not; for God took him." Genesis 5:24. Enoch was one of the first men who lived upon this earth. He looked forward to the sacrifice that Jesus would make for his sins. His life was a powerful witness to his faith. All who knew him must have realized that he "walked with God."

The writer of the epistle to the Hebrews, centuries later, looking back upon Enoch, was able to say: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Hebrews 11:5. In this text we are assured that Enoch "pleased God." What a wonderful life his must have been, and how grandly he was rewarded in not seeing death!

Another individual had this experience. As the prophets Elijah and Elisha talked together, "behold, there appeared

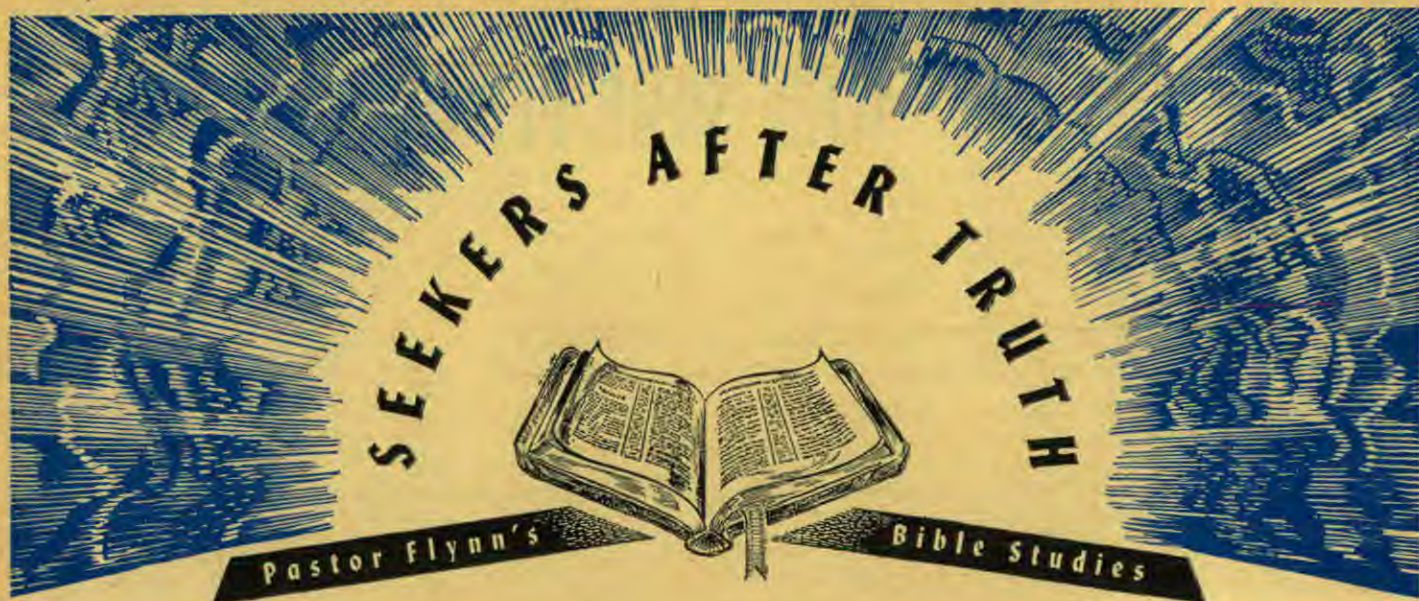
a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more." 2 Kings 2:11, 12. Despite the fact that some of the men of the time doubted that Elijah had actually been taken to heaven, and searched for him, he was not found.

Hundreds of years later Elijah was seen by Peter, James, and John on the mount of transfiguration. Matthew says that Jesus "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him." Matthew 17:2, 3. Elijah represents that large group of individuals who at the time of Christ's second coming will be taken to heaven without dying. He was permitted to be on the mount of transfiguration in order that human eyes might see that God is faithful in His promise.

The third example is Jesus Himself. While His experience was different from the others, in that He suffered death for us, yet forty days after His resurrection "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. Thus Jesus, at the conclusion of His earthly ministry, "was taken up; and a cloud received Him out of their sight."

In that day there will be some who will meet Him with joy and peace; some in whose hearts faith has remained. Those individuals will be able to say: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9. Will you be among that number?

(Continued on page 15)



7. Heaven's First Family

by DALLAS YOUNGS

THE Saunders and their friends seem to be getting more and more interested in Bible study," observed Mrs. Flynn as she and Pastor Flynn walked up the steps of the Saunders' home.

"They do, don't they?" returned her husband, "and especially the newcomers, Miss Clement and Mr. Pierson, and Mr. and Mrs. Hoover. When we started out, the Hoovers were definitely anti-religious, but now their attitude seems to be changing. They are fine people; only they are like so many others, they have never taken time to investigate the teachings of the Bible. The lesson tonight on the divine family should prove of interest to them."

"I thought we would study tonight about the divine family," said Pastor Flynn after prayer. "It seems that in the universe we have not only the human family and the angelic family, but also the divine family. This is in accordance with the wisdom of God. The divine family consists of three members—the Father, the Son, and the Holy Ghost. In Matthew 28:19 we have the members of the Deity listed: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

"According to the Bible the Father is the First Cause, the source of all power; the Son is the active agent in all creation and is the Redeemer; while the Holy Spirit is the representative of both the Father and the Son.

"The divine family is wholly beneficent. The God of heaven is a God of love, and is far from the tyrannical

gods of the heathen that strike terror to the heart. Acts of violence, the punishment and destruction of the wicked, are strange acts, occasioned by the problem of sin.

"First I should like to direct your thoughts to the Father and have you give consideration to His character and to some of His attributes. To start our thought in that direction I am going to raise this question: What description does the prophet Daniel give of God, and what name does he apply to the Father?"

"The answer is found in Daniel 7:9: 'I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.'

"Here Daniel calls God the Father the Ancient of Days. This would seem to indicate priority, in point of time, over any other being in the universe. He is the source of all life, light, and power. He is without beginning and without end. He possesses life within Himself. He enjoys absolute, unconditional immortality. He has life un-borrowed and underived. That is to say, He is dependent upon no other for His continuance of life. Daniel was one of the very few of earth's creatures who have had the privilege of seeing something of the Father's exceeding great glory.

"God was seated upon His throne in

judgment, and this is the way one modern writer describes it: 'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.'—*The Great Controversy*, page 479, by E. G. White."

"This is a subject that you may be sure I will have some question on," observed Mr. Hoover. "The first thing I should like to know is this: Is there any statement in the Bible that shows that the Father has self-existent life?"

"In answer to that I want to read John 5:26: 'As the Father hath life in Himself; so hath He given to the Son to have life in Himself.' There is no other in the universe who has 'underived' life."

"But I thought all preachers taught that we are all immortal," interrupted Mr. Hoover.

"Some clergymen teach that," responded Pastor Flynn, "but not all. Nor does the Bible teach it. I read from 1 Timothy 6:15, 16: 'Which in His times He shall show, who is the

blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting.'

"On the other hand, man is declared to be mortal: 'Shall mortal man be more just than God? shall a man be more pure than his Maker?' Job 4:17. 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.' Romans 6:12. In Romans 2:7 we are admonished to seek for immortality: 'To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.' From 1 Corinthians 15:53 I read what takes place when Christ comes the second time: 'For this corruptible must put on incorruption, and this mortal must put on immortality.'

"It is true that when God created Adam and Eve He gave them a kind of conditional immortality. They could have continued life as long as they were faithful in their obedience to God; but when they sinned they became subject to death, and now man, if he would have immortality, must seek for it through Christ. Even when man becomes immortal, he will not be as God. He will be an immortalized human being. He will not possess original or underived life as does the Father."

"I think that is all wonderful," spoke up Mrs. Saunders; "but the thing I want to know is this: What are the attributes of God that you spoke about a while ago?"

"That question is easily answered by two references to the Bible," responded Pastor Flynn. "The first is 1 John 4:8: 'He that loveth not knoweth not God; for *God is love*.' Love, we see then, is one of the attributes or qualities of Deity. In Exodus 34:5-7 we are told about a number of others: 'The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, *merciful and gracious, long-suffering*, and abundant in *goodness and truth*, keeping *mercy* for thousands, *forgiving* iniquity and transgression and sin, and that *will by no means clear the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.'

"While you have been talking about the Father and His peculiar prerogatives, I have been wondering about Jesus," said Mr. Goldstein. "What re-

lationship does He bear to the Father?"

"Thank you, Mr. Goldstein. I was hoping someone would ask that question," said Pastor Flynn. "Colossians 1:15 gives us something on that: 'Who is the image of the invisible God, the *First-born of every creature*.' Then in Proverbs 8:22-30 we read: 'The Lord possessed Me in the beginning of His way, before His works of old. *I was set up from everlasting*, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: . . . when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then *I was by Him, as one brought up with Him*: and I was daily His delight, rejoicing always before Him.'

"Speaking of Bethlehem the prophet wrote: 'Out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin."

"The thing I would like to know is this," said Mr. Ryan: "What was Christ's work before He came to this earth?"

"That is an excellent question, Mr. Ryan, and I think I can answer it with some clear verses from the Bible. To begin with, He was the agent in the hand of the Father who created all things. 'By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him, and for Him*.' Colossians 1:16.

Then when the sin problem arose in

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The Editor

SIGNS OF THE TIMES
Mountain View, California

the universe, He offered Himself as man's Redeemer: 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with *the precious blood of Christ*, as of a lamb without blemish and without spot.' 1 Peter 1:18, 19.

"When He ascended to heaven following His resurrection He began His work as High Priest: 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and *High Priest of our profession, Christ Jesus*.' Hebrews 3:1.

"From the time of His ascension until the time when He returns the second time He is acting as our Mediator: 'There is one God, and one *Mediator between God and men, the Man Christ Jesus*.' 1 Timothy 2:5.

"Revelation 19:16 tells us what He will be doing in the ages of eternity: 'He hath on His vesture and on His thigh a name written, *King of kings, and Lord of Lords*.'"

"I see that we don't have very much more time," said Miss Clement, "and I should like to ask a question: Who is the Third Person of the Godhead, the Holy Spirit, and what is His work?"

"We do not know as much about the Holy Spirit as we should like. However, in John 15:26 we are told this: 'When the *Comforter* is come, whom I will send unto you from the Father, even the *Spirit of truth*, which proceedeth from the Father, He shall testify of Me.' Here we are told that He is the Comforter, the Spirit of truth, that He comes from the Father, and that He testifies of Jesus.

"But while we don't know much about the nature of the Holy Spirit we are told something about His offices and work. He is a regenerating agent: 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' John 3:5.

"Again we are told that He reproves of sin: 'When He is come, *He will reprove the world of sin*, and of righteousness, and of judgment.' John 16:8.

"He is a revealer of the truth: 'Howbeit when He, *the Spirit of truth, is come, He will guide you into all truth*.' Verse 13.

"He is a revealer of things to come: 'Whatsoever He shall hear, that shall He speak: and *He will show you things to come*.' Verse 13, last part.

"He acts as man's Intercessor: '*The Spirit Itself maketh intercession for us with groanings which cannot be uttered*.' Romans 8:26."

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The Christian Sabbath

(Continued from page 6)

had been with Him for years were most careful in observance of the seventh-day rest. At the time of the crucifixion the women who had been present at the cross and at the grave "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. The Sabbath "according to the commandment" is the seventh day. On this day they rested.

The First Day

At this point some may ask if the first day of the week is not mentioned in the New Testament. Yes, it is. There are sixty texts in the New Testament which mention the Sabbath, and there are eight which mention the first day of the week. Six of these eight record the day of the resurrection, but none of the eight texts speak of the first day as the Sabbath. Rather, each of the texts is so worded as to make clear that the first day is *not* the Sabbath.

God knew that there were those who would begin observing another day than the seventh. To make sure that no one ignorantly would think that He has anything to do with a change of day, Jesus first mentions the Sabbath a great number of times so that men would know that He had the Sabbath in mind; then He asks the disciples to pray that they may not forget the Sabbath, and then He inserts eight texts which show that the first day is a day upon which work may be done; that it is not the Sabbath, and is not to be confused with it. We regret that space will not permit a discussion of these texts, nor the interesting record of how men came to observe Sunday, together with a discussion of the power which claims to have made the change and which taunts Protestants for having deserted the Bible for the traditions of the church. Many books have been published on these subjects, and the publishers of this periodical will gladly assist the reader in procuring any of these volumes for him.

The Prophets

As Christ in the Sermon on the Mount refers not only to the law, but also to the prophets, we present a few extracts from the prophets on this important subject.

Isaiah records: "Blessed is the man . . . that keepeth the Sabbath." Isaiah 56:2. He also pronounces a blessing on "the eunuchs that keep My Sabbaths," and "the sons of the stranger;" in fact, "everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant." Verses 4, 6. A blessing is pronounced upon the man who shall turn

away from doing his own "pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable." Isaiah 58:13.

Ezekiel wrote: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12. In verse 20 God calls upon all to "hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

We can do no better than to close with the words of the writer of the epistle to the Hebrews, who quotes the statement from the creation record, "God did rest the seventh day from all His works," and then summarizes, "There remaineth therefore a rest [keeping of a Sabbath," margin] to the people of God." Hebrews 4:4, 9. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11.

The Pope Mediator?

(Continued from page 7)

sources said . . . the Roman Catholic Church feels that the division in the U.N. has advanced so far there are almost no neutrals left other than the Vatican." We wonder how the Vatican can claim neutrality upon the Russian issue after all its publicity propaganda.

In the book of Daniel we read of "four great beasts" that "came up from the sea, diverse one from another," and the prophet Daniel was informed that "these great beasts, which are four, are four kings [or "kingdoms"] which shall arise out of the earth." "The fourth beast shall be the fourth kingdom upon earth. . . . And the ten horns out of this kingdom are ten kings [or "kingdoms"] that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings [or kingdoms]." Daniel 7:3, 17, 23, 24.

The fourth kingdom was the Roman Empire, which after A.D. 476 was divided into ten kingdoms. Another king diverse from the ten was to arise after the ten came into existence and was to subdue three of these ten kingdoms. The papal power which arose after the ten kingdoms came into existence did subdue three of these kingdoms in order to establish itself in supremacy. This power is described in the prophecy as having "eyes, and a mouth that spake very great things, whose look was more stout [arrogant] than his fellows." Verse 20.

Protestant Bible commentators interpret this prophetic symbol as descrip-

tive of the papacy. For many centuries the papacy exercised supreme power over the remnants of the Roman Empire. The one who ruled over pagan Rome, we are informed in the book of Revelation, was to give to the papacy "his power, and his seat, and great authority." Revelation 13:2. The papacy, according to the best historians, inherited all these things from pagan Rome.

After ruling more than twelve centuries, the papacy was to receive a "deadly wound;" but his deadly wound was to be healed, and after that "all the world" was to worship this power, "and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Verses 3, 7, 8.

The heads of the papal power have claimed that they are "the viceregents of God on earth," reigning in the place of God, acting and speaking for Him. They have claimed to be the vicars of Christ, representing Him as the rightful mediator in disputes among the nations on this earth. The papacy was deprived of its exercise of temporal power over the Papal States in 1798, when the armies of Napoleon took the pope a prisoner and sent him into exile. That was the "deadly wound." But since then the wound has been in the process of being healed. Gradually the influence and prestige which the papacy once enjoyed among the nations is being restored, as the prophetic word of God said it would be. Just before the kingdoms of this earth are to be finally overthrown by God Himself, we read: "God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Revelation 17:17, 18.

The present movement to have the pope act as mediator in the disputes between the rulers of the East and of the West in the tribunal of the United Nations, shows clearly that the current of world events is flowing in the direction as scheduled in the prophetic word of God. As Christ said, "The Scripture cannot be broken," and all that the prophets have written "shall be fulfilled."

THE dignity of labor depends not on what you do, but on how you do it.
—Edwin Osgood Grover.

Historic Nuremberg

(Continued from page 11)

and modern Europe, graphically symbolized by the ten horns that sprouted from the head of the Roman fourth beast, were similarly portrayed in the sculptured stone.

Such is the witness of Nuremberg carved in stone. It is typical of the Reformation teaching on the prophecy of Daniel 7. That the Reformers were sound in their exposition is crystal clear. In symbolic prophecy the "sea" stands for "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of war, strife, and conquest. The fourth beast is declared by Inspiration to be "the fourth kingdom upon earth." The little horn coming up among Rome's divisions was to war against the saints.

It was therefore to appear after Rome's division. It was to come up among the other horns and be of Roman origin. It was to be different from the other, or secular, powers—a religious power, making pronouncements contrary to true religion, speaking things that were against God, and attempting to change the law of God.

One power only meets these specifications—the papacy. Its seat is in Rome, and in the sixth century the emperor Justinian declared the Roman Church to be the recognized cult of the state and the pope to be the "head of all the churches" of Christendom. This imperial recognition began the long period of dominance foretold in the prophecy, which extended to the French Revolution, when Pope Pius VI was taken prisoner and the provisions recognizing the pope as head of all the churches were nullified.

Limits of space make impossible further discussion of the time phase of this impressive prophecy. Mention can only be made of the great climax of this prophetic portrayal of the ages—the transcendent scenes of the judgment at the last day, to take away all usurped dominion and to establish the everlasting kingdom of God. Daniel 7:26, 27. This is the climax in God's plan of the ages.

Then truth and righteousness will prevail, and the infinite foreknowledge and power of God will be vindicated before the universe. The prophecy of Daniel 7 is clearly an unerring outline of the fundamental conflict between the opposing forces of good and evil, a graphic portrayal of the divine plan of the ages. All honor to Nuremberg for portraying the concept of it during the time of the Reformation.

REST FOR THE WEARY

by JAMES E. DYKES

UPON Aunt Martha's care-furrowed brow the shadow of a great grief had fallen. She had come to the house of God in search of solace. As she knelt in the little chapel, the long, kindly fingers of light, streaming through the stained glass windows, seemed to stroke her forehead ever so gently.

All eyes were closed, and the pleading, upturned faces of the worshipers revealed their sincere longing for God. Then the singing of the congregation wafted through the sanctuary:

Come, ye disconsolate, where'er ye languish;
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal.

The minister arose and began to speak with calm assurance. He spoke directly from the life-giving word. The peace of God that passes all understanding flooded the place as promise after promise fell from his lips like gentle rain upon parched and thirsty ground. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.' Isaiah 41:10." He continued: "'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.' Isaiah 49:15, 16." Aunt Martha knew that these words were meant for her.

Gazing over the congregation, the shepherd declared: "We are living in a restless age. Great masses of men and women are in too big a hurry to find happiness and peace of mind. The typical modern man must always be doing something, but rarely does he get anything constructive done. The lives of many people today are empty, cold, and lonely. Thousands are aimlessly drifting, without purpose or direction. Discontent, fears, and frustration haunt their footsteps.

"The Master says: '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. For My yoke is easy, and My burden is light.' Matthew 11:28-30.

"Consider the senselessness of worry," the minister pointed out. "Which of you by taking thought can add one cubit



Aunt Martha went on her way rejoicing because her soul had been lifted heavenward in the hour of prayer and communion with God.

unto his stature?' 'For this reason I say to you do not be anxious about your lives, as to what you are to eat or what to drink, nor about your bodies, as to what clothes you are to put on. Is not life more precious than food, and the body than clothing?' Matthew 6:27, and verse 25, Weymouth. 'My God shall supply all your need according to His riches in glory.' Philippians 4:19. 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' Psalm 103:13."

As final words of exhortation the speaker said: "'Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. Delight thyself also in the Lord; and He shall give thee the desires of thine heart.' Psalm 37:5, 4."

The congregation began to sing:

Leave it there; leave it there;
Take your burden to the Lord, and leave it there;
If you trust and never doubt,
He will surely bring you out:
Take your burden to the Lord, and leave it there.

Aunt Martha breathed a prayer of thanksgiving, for the weight of grief and distress was lifted. She was free! A deep refreshing peace came to her heart. In the secret of His presence she had found renewed strength, hope reborn, and unflinching courage to fight life's battle. She went on her way rejoicing because her soul had been lifted heavenward in the hour of prayer and communion with God.

