

SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



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Scientists and Genesis—See page 5

February 14, 1950

SIGNS OF THE TIMES

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OUR COVER

Scientists have searched the heavens and probed the earth in their search for an answer to the age-old question, How did the world begin? As a result of their studies and deliberations down the centuries, they have brought forth from time to time some amazing theories requiring far more faith to believe than the simple creation story in the Bible. Read "Scientists and Genesis," by Frank L. Marsh, on page 5.

CIRCULATION MANAGER H. K. CHRISTMAN

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Your Bible Questions Answered

First Day of the Week

I should like to know why the early Christians came together to break bread on the first day of the week, as recorded in Acts 20:7. L. L. C.

The experience referred to in Acts 20 was a meeting which took place on one of Paul's missionary trips, during which he visited various churches and preached to the people whenever opportunity afforded. Obviously, in the planning of such a series of meetings, some of them, in natural course, fell on the first day of the week. However, this in itself would not constitute evidence that the apostles considered the first day to be sacred; nor is any such indication to be found in Scripture.

As to the breaking of bread, there is no text to show that this refers to Communion bread. Moreover, it was the practice of the disciples to continue "daily with one accord in the temple, and breaking bread from house to house." Acts 2:46. There is no evidence here on which to base a supposition that God had transferred sacredness from the seventh day to the first.

F. A. S.

In the Father's Name

Will you please explain to me John 5:43, in which the Messiah says He came in the Father's name? Is the Father's name Jesus? C. L. H.

"Name" in this verse means vastly more than a mere surname. It refers to authority and influence. Among the rabbis of the time it was essential for a teacher to be able to support his doctrine by the authority of some eminent person who had gone before. Thus it was common to say that a person was coming in the name of another. We see the same principle often used today when a prominent family name is utilized to lend prestige and influence to certain practices or beliefs. Jesus was using the highest reference possible when He said He had come in His Father's "name."

The name Jesus was given to our Saviour at the time of His birth, because His work was to "save His people from their sins." Matthew 1:21. This is only one of the many names and titles which the Son of God bears to emphasize the various phases of His life and ministry.

F. A. S.

Age of Temple Attendants

Numbers 4:3, 23, 30 gives thirty years as the age when the temple service began, but Numbers 8:24, 25 gives twenty-five years. Why the difference? M. E. H.

Adam Clarke says on this point:

"1. At the time of which Moses speaks here, the Levitical service was exceedingly severe, and consequently required men full grown, strong, and stout, to perform it; the age therefore of thirty years was appointed as the period for commencing this service, the weightier part of which is probably here intended.

"2. In chapter 8:24, Moses seems to speak of the service in a general way; the severe, which was to be performed by the full-grown Levites, and the less laborious work which younger men might assist in; hence the age of twenty-five is fixed.

"3. In David's time and afterwards [1 Chronicles 23:24], in the fixed tabernacle and temple, the laboriousness of the service no longer existed, and hence twenty years was the age fixed on for all Levites to enter into the work of the sanctuary."—*Commentary*, note on Numbers 4:3.

F. A. S.

THE FLIGHT OF TIME



ACME
Flying both British and French flags, the 152-year-old "Implacable," captured by the British from the French at the Battle of Trafalgar in 1805, was recently sunk in the English Channel, there being no funds available to preserve her. Now only H.M.S. "Victory," Nelson's flagship, survives from that famous engagement.

EDITORIAL

A Deficit Way of Life

BEFORE Dr. Edwin G. Nourse resigned as chief economic adviser to the President, he declared that the United States economically is "slipping back into deficits as a way of life." Growing concern over trends in Government spending is felt in all business circles.

An even more serious deficit way of living has taken hold of the nation in the last decade, as millions of people permit their spiritual resources to be exhausted. Furthermore, they are doing little or nothing to replenish the greatest assets of life. Such individuals take no dynamic part in religious activities; they are existing on the faith and morality they received years ago when as children they went to Sunday school.

In adult life there is no place for the church, and no positive Christian experience for these materially minded souls. Business comes first in a man's life. Social activities are paramount in the woman's existence. From one week to another, from one year to the next, there is no thought of seeking God's will or of committing one's life into His care.

Spiritual bankruptcy of parents is particularly dangerous and devastating to the younger generation.

"I was brought up in a godly home," said a businessman, explaining his situation to me. "We went to church every week and read the Bible at family worship each morning. My father and

mother were active Christians, and they lived their religion. I went to a Christian college; married a beautiful Christian girl. But then in the whirl of things we forgot the church."

"What about your two children?" I asked, knowing he had a girl of eight and a boy of six. "Do they go to church as you did?"

"No," he said reluctantly, "only three or four times a year at most."

"How about Bible reading and prayer in your home?"

"Frankly, we haven't had family prayers since we were married."

"What are the children's interests?" I persisted.

"They go to the movies, watch television programs, and read comic books for amusement. Sue goes to school, of course."

Here is a typical example of a deficit

way of life. Spiritual bankruptcy has hit this home, and the children are modern pagans. Every type of commercialized amusement is bidding for their time and thought. Their minds are saturated with secularism. The public school gives them no religious and little moral training. What is the outlook for tomorrow's world when a spiritually bankrupt generation takes the helm?

Recently a pastor prepared twenty boys and girls for membership in his church. While these sons and daughters of church members were being questioned, the minister was amazed to find that *none* of them had ever heard his father or mother pray! What an indictment of today's parenthood!

"I want my child to choose his own religion, so I'm not taking him to church," said a sophisticated woman. As a result, her problem child of twelve

ACME
Latest addition to the United States Air Force is this remarkable new helicopter built to carry twelve persons, or eight stretcher cases plus crew.



will never find the peace and stability of Christian living unless he is severely jolted in adult life. To bring up a child without religious faith actually means that the parent is sending him forth into the world with no spiritual resources to draw on in time of crisis.

Norman Cousins, writing in *The Saturday Review of Literature*, warns parents of one of the dangerous influences that is monopolizing the time of today's children. He says: "The terror comic strips were bad enough, but they are rapidly on the way to playing squeaky second fiddles to television as prime movers in juvenile misconduct and delinquency. TV is hardly out of infancy as a major industry, but already it has become the nation's number one time-trap for children in those areas where video programs are available. And what makes terror on TV more effective than in comics is that it often enjoys the sanction of a family audience. When Johnnie and Mary sit down before the magic glass screen to take in an evening's entertainment, they often do so in the presence of mother or dad or both. This unspoken parental benediction hovers over the electronic eye as it tells the story of the inevitable love triangle which becomes a twosome via the equally inevitable device of the poisoned highball glass, or the story of a gang war in which corpses are strewn about like popcorn at a circus."

Television as a medium of communi-

cation is a potent power for giving right ideas to the world, but at the present time "for every half hour worth seeing, there are literally days of wrath and writing." Here is an example of modern influences, which uncontrolled, will produce a terrible deficit way of life in the homes of the nation.

If fathers and mothers have any thought for tomorrow, if they can get out of their selfish circle long enough to consider the sons and daughters they have brought into the world, they will realize what this deficiency will eventually produce. The prophet declares: "They have sown the wind, and they shall reap the whirlwind." Hosea 8:7.

Wise are the words of Solomon concerning the spiritual heritage that we possess. He warns, "Remove not the ancient landmark, which thy fathers have set." Proverbs 22:28.

Is it not time for us to take an inventory of our spiritual resources? Have we overdrawn our account? If we are "good citizens" in the community we may be coasting along on the moral and religious instruction we received forty years ago. That is not sufficient power for today's complex problems and crises.

Christianity is a life, a twenty-four-hour-a-day experience. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. It is not what we *begin* as Christians, but what we *continue day by day*, that gives us spiritual victory.

This year there is yet time to build for eternity. Today we can bring new faith, devotion, and love to God into our hearts if we determine to do so. Strengthen your spiritual resources; stop the deficit way of life. The Master gives explicit instructions as to how we may have peace in the heart. The Saviour said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matthew 6:20, 21.

M. L. N.

War's Aftermath

THOUGH nearly five years have passed since hostilities ceased, World War II is still taking its toll of sudden death. In many battle areas where giant mechanized armies fought for supremacy, thousands of live mines make safe passage or normal living impossible.

For example, in the Prüm sector of the Eifel Mountains in western Germany more than one hundred persons have been killed and many others injured by exploding mines and ammunition since the end of the war. It is estimated that in this one area alone, where the desperate Battle of the Bulge was fought, more than 60,000 live mines still lie buried.

The Prüm area once was famous for its dairy cows. Today it has to import milk and meat because so many of the cows have stepped on mines. Motor vehicles blow up when they leave the main highways for the narrow side roads.

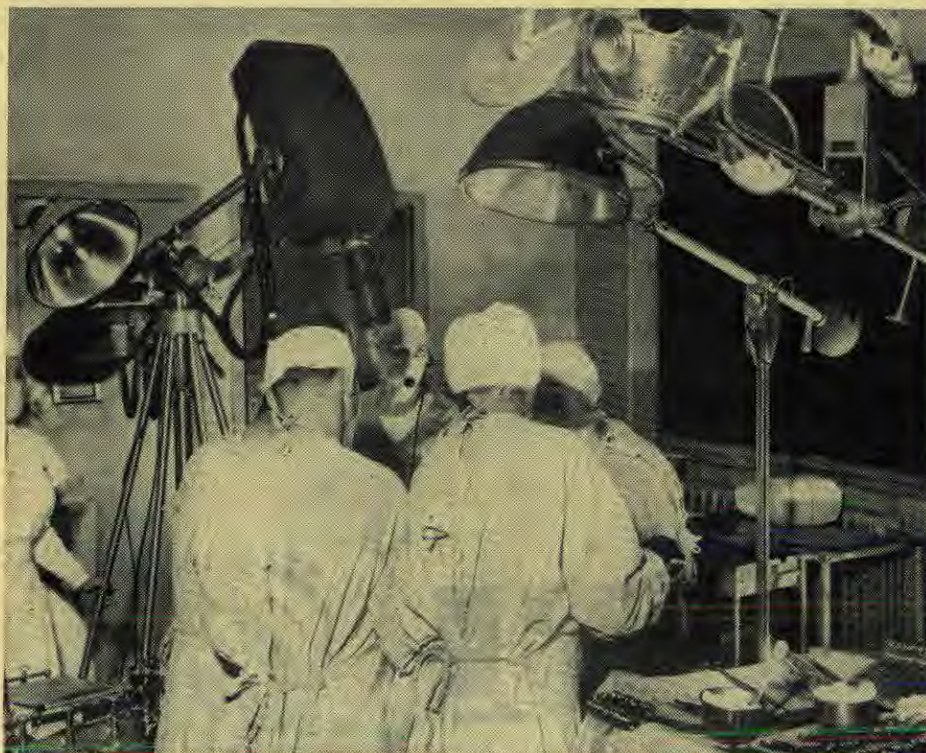
In one village near the Siegfried Line an old ammunition dump blew up, killing and injuring a hundred persons, and destroying two thirds of the buildings in the town.

The Hürtgen forest north of Prüm, where some of the most intense fighting of the war took place, is a death zone today. Many of the trees are being burned so that detonation crews can explode the thousands of shells still hidden in the ground.

This tragic aftermath of modern warfare is only one of many reminders still with us of the ghastly cost of world conflict, but it serves to strengthen in our minds and hearts the longing for God's perfect world, where "they shall not hurt nor destroy in all My holy mountain." Isaiah 65:25.

There the inhabitants will need fear no lurking death. Wrote the prophet: "They shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence." Ezekiel 28:26.

F. A. S.



Color television makes its debut. This operation, performed in New York's Memorial Hospital, is being viewed in full color on television screens by a professional audience of a thousand doctors at Biltmore Hotel, twenty-five blocks away.



Father Needham, an English priest, advanced the theory that life could come from dead matter. This belief in spontaneous generation was held by millions during medieval times.

COURTESY PARKE-DAVIS COMPANY

Their Changing Theories Concerning Creation



by FRANK L. MARSH

Scientists and Genesis

PRIOR to the time of the French naturalist Charles Bonnet (1720-1793), a leader in his field, little attention had been given to what might be termed a "scientific" theory of creationism. Until the days of Bonnet the idea of a special creation of living things was considered quite entirely from an ethico-religious point of view. Before the dawn of profane history, from the very beginning of the events of the Old Testament, man had accepted in great simplicity the idea that God, in the beginning, created all organisms. Apparently little thought had been given to any details of the act from the point of view of a scientist.

The Israelites from the earliest times had a simple belief in a Creator who spoke all types of plants and animals into existence in a literal solar week as described in Genesis. This belief has prevailed all the way down to our day among certain individuals, but the number who held to this theory of origins grew rapidly less as the Middle Ages came on. Men in general believed in a special-creation type of origin, but gradually it became sadly confused with Aristotelianism and strange fables. Augustine and Thomas Aquinas were most influential in commingling the ideas of special creation and evolution.

Likewise the scholastic Scottish theologian, Joannes Duns Scotus, and even John Wesley, the English founder of Methodism, appear to have portrayed a universe created with the capacity and impulse to evolve. The teachings of these influential theologians naturally did much to swing general opinion away from the simple type of origin pictured in Genesis to a belief in a creation in the beginning which afterward underwent all sorts of transformations and evolution.

By the close of the Middle Ages, as the Renaissance began, say about A.D. 1400, any Christian scholar was likely to entertain strange ideas about origins, which he would assert were Scriptural. He did not go to nature for his information in the field of natural science, but, rather, delved into ancient textbooks. It made no difference with him who the author was, whether Greek philosopher, Roman naturalist, physician, medical writer, worker in magic, or theologian, so long as the author had been dead a long time. Half-fabulous animals walked his earth doing the most fanciful things, and plants, gems, green strings, etc., possessed mystical properties.

Strange as it seems to us now, it appears never to have occurred to these

creationists, called "scholastics," to secure information by observing nature directly. For centuries it was held that the common salamander exuded an icy cold which put out fires, but apparently no one thought to set one by a fire to test the idea. Up until the time of the Italian anatomist, Andreas Vesalius (1514-1564), men supposed that all the sons of Adam were short a rib on one side. It did not occur to them to count their own ribs. It was taught that the statement of Genesis that the earth and its waters brought forth abundantly at the time of creation, also applied to their day, so that the earth was continually bringing forth from inorganic matter great swarms of living things by a sort of spontaneous generation. It was held that the Scriptures, through the riddle set forth by Samson, also taught the spontaneous generation of living things from dead organic matter.

Belief in witchcraft was orthodox among creationists of those days. John Wesley in his *Journal* for 1768 says, "The English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I am willing to take this opportunity of entering my solemn protest against this violent com-

pliment which so many that believe the Bible pay to those who do not believe it. . . . They know well that the giving up of witchcraft is in effect giving up the Bible."

However, with the passing of the eighteenth century, juries of laymen refused to convict witches on any testimony. Along with a belief in witchcraft went belief in werewolves and the like, and in other transformations. Men ceased to believe in changes in forms of beings, and they also ceased to believe in any large amount of bringing forth of living things by the earth. Thus came to a close that long period of confusion and superstition in which credulity was on the throne and man believed everything except his own eyes. The first fruits of the new age of science was a return, in part at least, to acceptance of the simple story of beginnings found in Genesis. Nevertheless, the damage had been done, and even in our day, in surprisingly wide circles, the theory of special creation is thought to contain all the impossible assumptions and misinterpretations set forth during the crazy reign of the scholastics.

Charles Bonnet was author of the first really "scientific" theory of creationism. His philosophy is known as the *emboîtement*, predelineation, incasement, or preformation theory. This was the most extreme imaginable form of creationism in that it assumed that all living things of the past, of the present, and of the future were created in the beginning by

the direct act of God as germs. They remain as germs, age after age, until their time comes, and then they unroll into adults. Bonnet himself called this process "evolution," and that was apparently the first use of the word in natural history. It is an interesting fact that the word *evolution* should be first used in connection with a most extreme type of special creation.

The creationism of Bonnet was consistent and ingenious, and with the limited cytological knowledge of his day, and with comparative anatomy only in its early stages, practically unassailable. However, as it came to be known soon after the middle of the nineteenth century, through microscopic examination, that embryos are not preformed, and, therefore, could not unroll as Bonnet has assumed, and when a wider knowledge of comparative anatomy showed that the inside structure of animals and plants was such as to make impossible an arrangement of forms in any linear series, the first seriously scientific theory of origins collapsed beneath the weight of broader scientific knowledge.

Among a few scientists the idea of the *species* itself being a natural group and itself constituting the unit in the creative processes, rather than the individual germ of Bonnet's philosophy, began to show itself. In fact, this was the kernel of the second scientific theory of special creation, the theory set forth by the Swedish botanist, Carolus Linnaeus

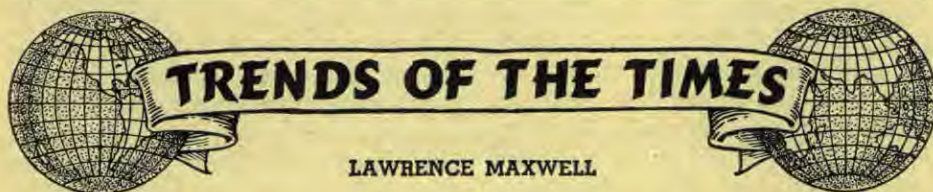
(1707-1778). Linnaean creationism is a simple doctrine, and a summary of it would contain but three main points, as follows: 1. Each species was specially created as a single adult pair. 2. As the offspring from this original pair increased, they sought out favorable dwelling places over the surface of the earth where we find them today. 3. No species has ever become extinct, because the Creator ordained that they appear on the earth and, as species, survive the Flood and all accidents. Linnaeus was a man of great authority in his day, so it came about that, in the minds of many people since about 1750, creation means the creation of "species."

However, the doctrine of Linnaeus fell into difficulties as a knowledge of fossils and of natural groups among living organisms increased. It became obvious that many fossil kinds were no longer living on the earth, and because he had set the limits of many of his species too narrow they were more and more frequently found to overlap. In his more mature years Linnaeus himself recognized that he had possibly set the limits of the original created units too narrow. In those later years he was inclined to believe that genera, not species, were the created units.

The third scientific theory of creationism was constructed by the French naturalist Georges Cuvier (1769-1832), founder of comparative anatomy and of vertebrate paleontology. His life about spanned the interval between the speculative period of the natural history sciences in the eighteenth century and the correctly scientific period of the nineteenth. He made a study of the fossil record and concluded that there had been a series of floods of which the Noachian Deluge was the most recent. He assumed that none of these floods completely destroyed dry-land forms, but that isolated parts of the earth escaped each deluge and became the centers of propagation for the fauna and flora of the new epoch. In his theory the Linnaean species were the units of creation, but where Linnaeus assumed a single migration from Eden to the present location, Cuvier taught many migrations back and forth over the earth, each catastrophe necessitating new migrations from the points of survival. He believed that there had been large-scale extinctions.

However, Cuvier had scarcely more than fairly set forth his view of creationism than it began to break down under the interpretation that began to be assigned to the rapidly accumulating evidence from fossil remains. It was found

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Speaks for Protestantism

To act as spokesman for Protestantism, the Protestant Film Commission has been established in Hollywood, California. The purpose of the commission is to see that the various Protestant denominations are fairly represented in motion pictures. It is to serve as a consultative body to the film industry in technical matters pertaining to the denominations, and in criticizing film scripts. The commission has already developed several films of its own for use particularly in churches and schools.

Plutonium Made in France

Plutonium to the weight of one milligram has been produced by the atomic energy pile in France. This sample will permit French scientists to make certain studies heretofore barred to them. However, according to some observers, it should not be inferred that France will necessarily have the atom bomb soon, for at the rate at which this milligram was made it would require one million years to produce

a kilogram of plutonium, and from one to one hundred kilograms are required for an atomic bomb.

America's Fighters

A total of nearly twenty-five million Americans have participated in the wars of the United States, according to the Veteran's Administration. Of these about 934,000 died in service, and nineteen million are still living. The number of living veterans of World War II not still in the armed forces is 15,252,000.

Indian Constitution Effective

The Indian constitution was scheduled to go into effect, after two and a half years' work, on January 26. The labor of three hundred elected representatives, the constitution is reported to contain provisions for a president with status similar to that of the President of the United States, a cabinet similar to the British, a federal structure rather like that of Australia, and an independent and powerful judiciary.

"For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." Matthew 16:25.

The Master Motive of a Worth-While Life

Men Who "Forget Themselves Into Immortality"

Always when we reach out to lay hold of some coveted possession that will gratify a selfish ambition, the words of the Saviour come home to us with fresh force, as though they had been spoken only yesterday: "He that findeth his life shall lose it." Matthew 10:39. In other words, we shall never find a life worth finding by selfishly seeking for it. This is worth pondering.

There is a way, though, the Master reminds us, to find this larger, richer life. But it is a way altogether different from any we might imagine. "He that loseth his life . . . shall find it." Verse 39. We do well to underscore that word "loseth," for so much of our living is on the cold, legal ground of work and reward. We like those who like us. We invite because we expect to be invited in return. We never give presents; we exchange them.

But we can add no cubits to our stature in that way, for when we give to get, we never get. Only as we give with no thought of getting do we really get.

We call this scripture a paradox, and so it is, but the form of its phrase concerns me little. Clearly the Master is saying that if we want to get done in life the best things we are capable of accomplishing, we must first take this puny, selfish self of ours and bury it so deep in things outside ourselves that we forget all about ourselves and grow up to the full stature of that glorious self God meant us to be.

Whittier's advice to a youth who sought his counsel is still to the point: "Young man, if you would make the most of your life, join yourself to some righteous but unpopular cause." He that loseth his life in some great cause,—for My sake and the gospel's," Mark has it,—shall find it again both here and here—

(Continued on page 14)

Losing and Finding

by J. D. SNIDER

HERE are words of life—stern, demanding, yet leading to salvation. The truth embodied in them has a much wider significance than is commonly ascribed to it. The student recognizes in this paradox an epitome of all history. Those who live only for themselves live little lives. Those who devote their lives to a cause greater than themselves always find a larger, fuller life than the one they surrendered. Wendell Phillips expressed that thought in graphic fashion when he said: "What imprudent men the benefactors of the race have been! How prudently most men sink into nameless graves, while now and then a few *forget* themselves into immortality!" How true it is that we achieve success, not by remembering ourselves, but by forgetting ourselves in devotion to things larger than ourselves!

Read the inscriptions on the monuments reared by grateful hands in honor of those whom the world calls great, and you will find that they record not what those honored dead have received from the world, but what they have given to the world. Their epitaphs prove in truth that "it is more blessed to give than to receive." Acts 20:35. Too often

we measure the value of a human life by its income. The divine measure of the value of a human life is not its income, but its outgo,—its overflow,—its contribution to the needs of the world.

Throughout all the long and wearying ages the story of man clearly indicates that we can never find this larger life by striving after it. The shore line along the great ocean of time is thickly strewn with derelict wrecks of selfish, self-centered men—men who were so intoxicated with desire for power, so inflamed by lust, and so controlled by greed that they either ignored or overlooked this mark of vital religion.

Really, what a strange and distorted idea of life most of us have! "Everybody is striving for what is not worth the having," wrote Thackeray a hundred years ago. Today the tremor of fear is quivering along the overtaut nerves of the world because the things in which men have trusted have tumbled in the collapse of a world catastrophe. Still we spend our time, our energies, our very lives, in a wild scramble to get things—things that will not hold one particle of value for us after the doctor signs our death certificate.



DURING the present year the city of Rome in Italy is expecting two million devout Catholics to visit its shrines. The occasion for this pilgrimage is the official announcement of Pope Pius XII, proclaiming a "Holy Year," which began on Christmas Eve, 1949, and is to extend until Christmas Eve, 1950. A portion of this 1,300-word papal bull which was publicized in numerous Roman Catholic periodicals and magazines throughout the world, is as follows:

"During this year of expiation, to all the faithful who duly confess their sins in the Sacrament of Penance, who receive Holy Communion and visit once on that day, or on different days, in the order of their choice the basilicas of St. John Lateran, St. Peter's in the Vatican, St. Paul's on the Ostian Way, and St. Mary Major on the Esquiline, and recite in each basilica three times the 'Our Father,' 'Hail Mary,' and 'Glory be to the Father,' and as well one 'Our Father,' 'Hail Mary,' and 'Glory be to the Father,' for our intentions, and will add in each basilica a 'Credo,' We grant and bestow in the Lord the full indulgence and pardon of all punishment due for sins."

Among the ancient Hebrews each fiftieth year was appointed as a year of jubilee and freedom from debts and mortgages (Leviticus 25:10); but this was wholly a civil and economic arrangement, and was in no way related to religious duties, pilgrimages, or the remission of sins. In the New Testament there is no mention of a year of Jubilee, but beginning with the decree of Pope Boniface in A.D. 1300, each fiftieth year has been acclaimed by the Roman see as a "Holy Year."

The idea of a visitation to the Seven-hilled City, however, did not originate with the church; for, according to various historians, the peoples of remote pagan times made their religious pilgrimages to Rome.

Apart from the fiftieth year, other years of jubilee have been appointed. The last one to be observed was in 1929, the occasion being the fiftieth anniversary of the priesthood of Pope Pius XI. The beginning and close of these holy years is marked by the opening and closing of a "holy door" in each of the four great basilicas in Rome. At the Vatican the pope himself officiates as he stands before the door and speaks with commanding accents, "Open unto me the gates of justice." At the other shrines, distinguished churchmen are appointed to perform a similar rite.

The object, or purpose, of the "Holy Year" is clearly and frankly stated in the above quotation; yet in the light of Scripture we find no reason why one year should be considered more holy than another. God alone can sanctify any place, or time, as sacred, and He has issued no decree concerning 1950, or any other year. On the other hand, all our time belongs to God. Every hour and every moment is precious, and life is too short to be bartered away in

selfish pleasure and careless indulgence.

The papal Bull mentions 1950 as "this year of expiation," which word is defined as the "act of making satisfaction, or atonement for a crime or fault." Here many may be deceived, for, according to the inspired word, no man can atone for his own sins or for the sins of others.

The precious blood of Christ is the only sin eraser in the universe. Says the Scripture, "Without shedding of blood is no remission." Hebrews 9:22. Our

Must We **GO TO ROME** *for Pardon?*

Or Can God Help Us Where We Are?

The Promised "Holy Year" Indulgence

by ROY F. COTTRELL



Pilate's staircase in Rome is supposed to have been descended by our Saviour as He left the Roman judgment hall. Millions of worshipers are attempting to enhance their chance of salvation by visiting such shrines during the present "Holy Year."

Saviour paid the supreme price on Calvary; and, in the language of the apostle Peter, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Here let it be clearly understood that we are not opposing any church or class of people. Christ loves all men. We, too, would have charity for all; but when we conscientiously believe that a system is in error we sense a duty to present the truth as revealed in the Inspired Word.

In the papal jubilee decree, pardon is promised "to all the faithful who duly confess their sins in the Sacrament of Penance." Nothing is here said concerning the absolute abandonment of evil ways. It will be remembered, however, that John the Baptist imposed no penance on his hearers, but called upon all who presented themselves for baptism to thoroughly repent and "bring forth therefore fruits answerable to amendment of life." Matthew 3:8, margin. To the woman found in sin, Christ meted out no penance, but did require repentance, and gave to her the solemn charge, "Go, and sin no more."

Concerning the "Sacrament of Penance," the Council of Trent, in its fourteenth session, issued the famous decree:

"Whoever shall affirm that penance, as used in the [Roman] Catholic Church is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism: Let him be accursed."—John Dowling, *The History of Romanism*, page 514.

The mistaken concept of penance for sin has somehow penetrated to almost the entire world of religion. The Hindu in his superstition crawls for many miles upon hands and knees that he may appease the wrath of the gods. The Buddhist will torture and mutilate himself that he may avert the penalty for his transgression. The Mohammedan makes long and arduous pilgrimages to Mecca that he may obtain favor with Allah.

Not only is this true in pagan lands. Less than a mile from the place where these words are being penned, stands a little chapel, or shrine. Its builder, we are told, had committed murder, and to atone for his heinous crime he contributed the money to erect this place of worship.

In striking contrast to all man-made efforts to attain holiness, God speaks to us in His word: "Come now, and let us reason together, saith the Lord:



An ornate altar in the basilica of St. John Lateran in the city of Rome.

though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

While disclosing the fallacy of the pagan concept of righteousness by works, the prophet Micah wrote: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In contrast to this, the simple, reasonable, gospel answer follows: "He hath showed thee, O man, what is good; and

what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8.

Instead of crossing the seas and traveling thousands of miles to obtain pardon, here is the divine procedure for obtaining purity of heart and the favor of God: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7.

Heaven's forgiveness is freely offered to all. "Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own effort, to secure it. But God offers it to you as a gift, 'without money and without price.' It is yours, if you will but reach out your hand and grasp it."—*Steps to Christ*, page 53.

Another feature in the "Holy Year" proclamation, addressed to those who visit the four designated churches and comply with certain conditions, is the promise, "We grant and bestow in the Lord the full indulgence and pardon of all punishment due for sins."

As will be remembered, it was the sale of indulgences for the purpose of raising funds to erect St. Peter's Church at Rome that aroused Martin Luther and others to resist this infamous traffic in the grace of God. They considered the building of a temple for divine worship with the price of crime as a most flagrant and disgraceful procedure; and the fiery controversy that ensued shook the papal throne and encouraged the rise of the great Protestant Reformation. Since the day when Luther inaugurated his struggle against indulgences, more than four centuries have elapsed; yet the evils of this system are as grievous as when he braved the storm of papal vengeance and nailed his theses upon the church door at Wittenberg.

God never granted to any man an indulgence, or permission, to sin. In the plan of redemption the Bible makes no provision for intentional or willful transgression. Further, when an individual realizes that he has violated divine law, the gospel plan for obtaining the forgiveness of God is simple, just, and reasonable. There must be genuine sorrow for the wrongdoing, specific confession, and wholehearted repentance. 2 Corinthians 7:10; Leviticus 5:5; Acts 2:38. When one has sinned against another, he should confess to the individual he has wronged, then seek the forgiveness of God. James 5:16; Matthew 5:23, 24. In every case he should en-

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Tried but Triumphant

*How "the Earth Helped the Woman" and the True Church
of Jesus Christ Was Saved From Extinction*

by TAYLOR G. BUNCH

FOLLOWING Satan's defeat in heaven, he came to earth and succeeded in causing the fall of man and in usurping his dominion. When defeated by Immanuel, he began his relentless attacks against the church, which continued until brought to a standstill by the Reformation.

Further efforts to destroy the church and defeat the purpose of God are described in Revelation 12:15, 16: "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

"Water as a river" is the rendering of the Revised Version. Water, especially in the form of a river at flood stage and sweeping all before it, is used in the Scriptures to symbolize an invading and conquering army. "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of Thy land, O Immanuel." Isaiah 8:7, 8. See also Jeremiah 46:7, 8; 47:2, 3.

A rushing flood of waters is also symbolic of an overwhelming destruction of any kind. "Thou carriest them away as with a flood" is one expression found in Psalm 90:5. Forecasting a successful military campaign, one of the prophets said: "With the arms of a flood shall they be overflowed from before him, and shall be broken." Daniel 11:22. "When

the enemy shall come in like a flood" is an expression in Isaiah 59:19, describing the attacks of Satan against the people of God individually or collectively.

Toward the close of the Dark Ages, and especially during the Reformation, organized forces were sent against the church in the wilderness in a final effort to destroy the "heretics." One writer has said:

"When the holy Reformers began again to shake the torch of evangelic truth to light the nations to their salvation, the Vatican thundered with its bulls, armies rallied for the onslaught, and massacres and butcheries filled many lands with the blood of God's confessors, or lighted them with flames to consume the bodies of the saints.—J. A. Seiss, *The Apocalypse*, vol. 2, p. 314. During this period millions sealed their faith with their blood.

The purpose of the dragon was to destroy the church and "to sweep her away with a flood" (Moffatt). In this effort it seemed for a time that he would succeed. Speaking of the papal persecutions of Reformation days, the historian says:

"Even in the Albigensian war the success was indeed complete; heresy was crushed, but by means of which Innocent disapproved in his heart. He had let loose a terrible force, which he could neither arrest nor control. The pope can do everything but show mercy or moderation. . . . Heresy was quenched in blood; but the earth sooner or later gives out the terrible cry of blood for vengeance against murderers and oppressors."—*The Historians' History of the World*, vol. 8, p. 614.

Had it not been for divine intervention and assistance, the church would



KEYSTONE

America not only swallowed up many of the enemies of the church of Christ, but also provided a refuge for the persecuted Christians.

have been annihilated, as were the Huguenots of Paris on St. Bartholomew's Day in 1572.

Commenting on the persecutions of the saints by the papacy as forecast in Daniel 7:25, T. R. Birks wrote:

"After the signal of open martyrdom had been given in the Canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the Massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—*The First Two Visions of Daniel*, pages 248, 249.

The prediction is that at this stage,

when it seemed that the church would be annihilated, "the earth helped the woman" by swallowing up "the flood which the dragon cast out of his mouth." "Swallowed up" literally means "drank down." The historian Herodotus tells of the River Lycus in Asia Minor disappearing underground at Colossae. The River of Damascus comes from the slopes of Lebanon and in times of rain is a mighty torrent, but the waters are swallowed in the sands of the Arabian Desert. The same is true of many other rivers in both the Old and New World. In like manner the earth helped the church by swallowing the symbolic flood intended for her destruction.

The help given the church at the time of her greatest need came from two sources. In the first place, the great Reformation shortened the days of tribulation. Jesus said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:21, 22. Princes and nations welcomed the prospect of deliverance from papal tyranny and espoused the cause of the Reformers, defending them from their foes. Through earthly powers the earth thus "helped the woman."

In the second place, the discovery and settlement of America came almost simultaneously with the Reformation and attracted the attention of many of the most bitter persecutors, who turned from their attacks on the saints to the adventures of discovery, exploration, and conquest of the New World. America not only swallowed up many of the enemies of the church of Christ, but also provided a refuge for the persecuted Christians. In the New World they could escape the tyranny and persecutions of the Old and worship God and educate their children according to the dictates of conscience. Here they could establish a nation without a king or a pope. Thus in this sense also "the earth helped the woman," or church, at a time when the hiding places of the Old World no longer protected them.

The flood of waters coming out of the mouth of the dragon may also represent Satan's attempt to destroy the effects of the Reformation through a flood of false doctrines by which he hoped to engulf and destroy the church in its renewed state. Christ is the source of all light and truth, which could be said to come out of His mouth. In Him "are hid all the treasures of wisdom and knowledge." Colossians 2:3. The revelator in vision saw "a sharp two-edged

sword" proceeding out of the mouth of Christ, which is doubtless "the sword of the Spirit," or word of God. Ephesians 6:17. Jesus declared that out of those who believe on Him "shall flow rivers of living water," which doubtless means the gospel message of salvation. Therefore the saving truths of the gospel come out of the mouth of Christ, the Spokesman of the Godhead, and through Him to Zion, His church.

On the other hand, all error has its origin and source in Satan, and therefore comes out of the mouth of the dragon. Jesus declared that Satan was the father of lust and lies and error.

John 8:44. But Satan speaks through his counterfeit system of religion, "Babylon the great," which is his church. All false doctrines are "doctrines of devils." In Revelation 18:2, 3, Babylon is described as the abiding place of demons and of the foul and unclean teachings of him who "deceiveth the whole world" (Revelation 12:9).

The true source of error is again set forth in Revelation 16:13, 14: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they

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"I Will Fear No Evil"

by S. O. MARTIN

THESE words of the psalmist were beautifully verified recently in the experience of an elderly minister of the gospel who was called upon to "walk through the valley of the shadow of death."

It is the practice of the management in the west coast sanitarium-hospital where this minister was on his deathbed, to place a card, containing gems of Scripture texts and sayings of saintly Christians, on the breakfast tray of each patient daily. These messages often come when they are needed most. So it was in this case. Informed by his physicians that they could do nothing more to prolong his life, this poor man needed something to comfort him in the shadows.

One morning his breakfast tray carried a card bearing this message: "Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms."—*The Ministry of Healing*, page 251. This was the message that this man of God needed. He committed these words to memory. And during his long illness he repeated them to himself. His mind was clear almost to the last. In the last few days of his delirium he still kept

repeating: "Often your mind may be clouded because of pain. . . . You may do His will by simply resting in His arms." Such was the testimony of one who could exclaim with Job, "Though He slay me, yet will I trust in Him." He understood David's words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Psalm 23:4.

When Adoniram Judson, pioneer missionary to Burma, was sick and imprisoned by the enemies of the cross and separated from his family, who were also ill, he said, "I was too sick to read, and I couldn't even form words for prayer; but, thank the Lord, I could trust."

Yes, "Thy rod and Thy staff they comfort me." The *rod* was a short oaken club for defense; the *staff* a longer pole for use in climbing, or for leaning upon. It is indeed encouraging to see those who have toiled and who have followed the Good Shepherd, and have climbed to heights of spiritual attainment, still leaning upon the staff when their journey is almost ended.

In life's darkest hours may we also be able to say, "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

WHAT THE BIBLE TEACHES



7. The Power of Choice

by RICHARD F. FARLEY

WHAT is the first promise of the plan of salvation? What does it include?

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

This promise, made to Satan (in the serpent) in the presence of Adam and Eve, includes at least the following:

1. God's implanting in the heart of man a divine discontent with the slavery to Satan and the bondage of sin.

2. A conflict between the forces of good and those of evil, with the eventual triumph of the good and the complete destruction of the evil.

After he had yielded to Satan, how hopeless would have been man's condition without God's intervention to rescue him?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16.

The word here translated "servant" really means "slave." Man became the bondslave of Satan, and was without hope of rescue. God had to awaken man to his need for rescue.

On what condition only will God give a man righteousness and deliverance from sin?

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

Who implants this desire and conviction in man's heart?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:7, 8.

The Holy Spirit speaks with pleading tones, saying, "This is the way, walk ye

in it." Isaiah 30:21. He urgently invites the sinner to the marriage supper of the Lamb. "The Spirit and the bride say, Come." Revelation 22:17.

In this, what does God set before us?

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deuteronomy 30:19.

How many are thus privileged to receive the benefits of the living gift of God in the death of His Son?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

God takes no pleasure in the death of the wicked, but He presses the invitation to choose the right way. Ezekiel 18:31, 32. He urges "whosoever will" to come. Revelation 22:17. God wills that all should be saved. 1 Timothy 2:4. About thirty-five times in the New Testament, salvation is offered to "whosoever." Salvation is open to all, backed by an enabling invitation.

What faculty has God implanted in man for the purpose of helping him in his recognition and choice of righteousness?

"When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Romans 2:14, 15.

We need to guard the conscience carefully so that it can always be void of offense toward God and man. Acts 24:16. Continually vio-

lated, it eventually becomes calloused and seared as with a hot iron. 1 Timothy 4:2.

As illustrated in Jesus' warning to Peter, what effort does Satan constantly make to get us to resist God and violate our consciences?

"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." Luke 22:31.

The ancient method of winnowing was to toss the mixture of grain and chaff into the air by means of a scoop or "fan." Thus Satan tosses up the tempted and tried soul. He will do all in his power to prevent the soul from yielding to God or remaining true to Him. Study the story of Joshua the high priest. Zechariah 3:1-6.

What indicates that a man's freedom of choice will not be continued indefinitely, but will come to an end if that man persistently chooses sin?

"The Lord said, My Spirit shall not

GALLOWAY



always strive with man, for that he also is flesh." Genesis 6:3.

The warning of God to the people just before the Flood resounds through the ages. When the Spirit of God leaves man, to strive with him no more, man's choice of sin becomes permanent. He loses his perception of sin and his desire for righteousness. He is a complacent slave of Satan. God has to say of him as He did of Ephraim of old: He "is joined to idols: let him alone." Hosea 4:17. To many individuals will come the heartbreaking realization at the last day, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20. Like Esau of old, they could find no way to choose to serve God, for even the path itself had vanished. Hebrews 12:16, 17.

In view of the opportunities thus to break the power of sin, what does the Lord counsel us to do?

"Choose you this day whom ye will serve." Joshua 24:15.

The Hebrews at this time wisely chose to serve the Lord. Will you? Not only *can man choose*, but if he is ever to be delivered from the bondage and the guilt of sin, he *must choose*. Then, and only then, will God back up his decision with the power of heaven. God will not save a man against his will or unsupported by his intelligent choice.

Because of man's inclination to dally with the invitation and to try to serve both God and the devil, what is Elijah's challenge?

"Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21.

Jesus warned of the impossibility of serving two masters. The value of undivided allegiance is seen in no field of human relations more vividly than in one's Christian life.

Because of the danger in delay, what warning is given us?

"The Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Hebrews 3:7, 8. See also verses 17, 18.

God holds us responsible for our choice. We must accept the results of our decision. The rebellious Hebrews are here held up as a tragic example of making the wrong choice.

What is the only safe time to make this vital choice?

"He saith, I have heard thee in a time

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accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.

We have no assurance of life tomorrow, much less of the continuance of the power to choose. Today only is granted us. So choose now! See John 12:35, 36.

Read carefully the following paragraphs from *Steps to Christ*, pages 51 and 52:

"Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."

Friend, will you choose right now to serve the Lord and let Him work in you both to will and to do of His good pleasure?

Tried but Triumphant

(Continued from page 11)

are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." It is therefore from this satanic source that comes the flood of lies and false teachings which include all "the abominations of the earth." Luther spoke well when he said, "The world must be replenished with horrible darkness and errors, before the latter days."—*Commentary on Galatians*, page 402. In other words, the brilliant light of the Reformation

would be at least partially eclipsed by another flood of error before the saints would be brought all the way back to "the faith which was once delivered unto the saints."

The prophecy under consideration is a graphic description of the great flood of modernistic and paganizing philosophies which have in recent years well-nigh engulfed the Protestant world. Many leaders of church and state have spoken of these modern theories as "the new paganism." The unscriptural and unscientific evolutionary hypothesis has undermined the faith of millions in the Scriptures and in the fundamentals of the Christian religion. "Science falsely so called" has become the religion of multitudes in this generation. In fact, at times godly church leaders have almost lost hope of preserving any of the blessings brought through the Reformation. It is evident that "the battle of the Reformation will have to be fought over again."

But the same prophecy predicts that this new effort of the dragon will also eventually fail and the "flood of waters" will be swallowed up by the earth and disappear. It is becoming more and more apparent every passing year in this scientific age that the truths that are counteracting the modern paganistic teachings and bringing to nought the dangerous evolutionary theory, are coming, not only from the Scriptures, but also from the earth or from nature, "the illustrated edition of the Bible." The prophecy that "truth shall spring out of the earth" (Psalm 85:11), is being literally fulfilled in the discoveries of modern science, especially in the fields of archaeology, geology, and paleontology.

The further prophetic statement that "righteousness shall look down from heaven," may have special reference to the wonderful discoveries in the science of astronomy which are corroborating the Biblical record and thus silencing the arguments of skeptics. This is one of the important reasons for the ever-increasing drift away from so-called modernism and the trend back to the Bible and the fundamentals of Christianity. True science is "based on indisputable facts, or accepted principles," and therefore never contradicts the truths of the Bible. The book of nature and the Scriptures have the same Author and cannot disagree.

A legal mind thus sums up the results of modern research and scientific discoveries:

"If the teachings of the Nazarene are a faithful portrayal and a truthful expression of all the verities of heaven and earth, then Christianity has nothing to



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Surely this is a striking fulfillment of the prediction that "the earth helped the woman" by bringing to nought the flood of waters designed by the dragon to destroy the gospel message.

Losing and Finding

(Continued from page 7)

after. Mark 8:35. This is the great secret.

There is infinitely more for each of us in life than the little verdict of what is going to happen to *me*. What is there in it for *me*? How much will it help *me*? We suffocate in such narrow confines, smothered by the tyranny of personal welfare. Never mind *me*! All humanity has a claim upon us, for we live in a time different from all other times. Truly these are tremendous days, brimful of call to daring and self-sacrifice.

If the cause of God is to prosper, if the chariot of God is to roll on, it needs your shoulder and mine pushing at the wheel. If the gospel of the kingdom is to go quickly to every nation, kindred, tongue, and people, the responsibility for sending it must not be left to the evangelist and the minister. "The Son of man came not to be ministered unto," said Jesus, "but to minister." Matthew 20:28. That was the Master's motive. And the Master's motive must be the master motive with us. That is life at its best.

THERE is not a hardness of any kind that comes into our lives that may not be thus transformed into good.—J. R. Miller.

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Scientists and Genesis

(Continued from page 6)

that, frequently, a "species" which occurred in a lower stratum of rock did not reappear in a higher one. If Cuvier were correct, it was argued, and animal species had always, in a few areas, survived each catastrophe, then the same "species" should be found in higher rock levels. But such a condition in the light of evidence then available seemed not to exist, so it came to be assumed that the catastrophes must have been world wide, leaving no animals to migrate. Therefore the renewal of life after each catastrophe would necessitate a re-creation, at least in large areas of the earth's surface. This brings us to the fourth scientific theory of creationism.

Louis Agassiz (1807-1873), Swiss naturalist and teacher in America, was the author of the fourth scientific theory. The form of creationism which he taught is amazing to many creationists who accept the literal interpretation of Genesis. Agassiz ignored the Noachian Deluge completely, substituting in its place the glacial theory. In his acceptance of geologic time he differed from all creationists who had preceded him.

From his study of the fossil-bearing strata, Agassiz assumed that vast numbers of kinds of animals had become extinct since the beginning of life on this earth. He thought that the only possible explanation of these layers was to assume that short, catastrophic periods of mountain building would follow long and quiet ages. These catastrophes had occurred possibly a hundred times, absolutely wiping out every plant and animal over vast areas. Then, after forces had settled down again following each world crisis, the Creator would again create a new flora and fauna. Thus Agassiz taught more separate, large-scale creative acts than did any other man. It was his conviction that the Creator improved and repatterned the successive creations so that more complex forms followed simpler forms.

The creationism of Agassiz was one of the most complex of all creation theories. It is interesting to observe that most persons who held to it believed that this doctrine was set forth in the first chapter of Genesis. However, it amazes us today that anyone could think that the loving Creator of Genesis who obviously took pride in His work, and who, at the close of each day of creation, pronounced the work of that period "very good," should suddenly, without provocation, completely destroy that perfect work and create an entirely new fauna and flora, and repeat

this performance many times. The facts are that Agassiz, who is frequently quoted today as a creationist and believer in Genesis in opposition to evolutionism, was the one who, premeditatedly or unpremeditatedly, possibly did more than any other man to undermine the truth of every assertion of Genesis.

Since the days of Agassiz, creationism has had no champion among the great scientists. Perhaps, in the light of the influence of its past defenders among the scientists, this has not been a serious handicap. A scientist *may* make a poor creationist, because, to remain a *scientist* he affirmably dares not make assumptions which cannot be demonstrated in the laboratory. He is thus required to stay close to the writings of scientists, and in so doing he is often carried away by their unscientific speculations and philosophies. Particularly, the great creationistic scientists seemed unable to see the harmony which actually exists between the literal interpretation of Genesis and the *facts* of science. Although creationism today has no proponents among world-renowned scientists, and although the popular churches now worship at the shrine of the evolutionistic scientist, still the doctrine of special creation is very much alive and counts its adherents by the hundreds of thousands. Among its numbers are many clear-thinking scientists, men who are recognized by the scientific world, but who are convinced that the theory of evolution is not true.

Actually, in the world of fact today the modern theory of special creation, the one obtained from a literal reading of Genesis, stands far ahead of the theory of evolution in the matter of its capability of scientific proof. The entire case of evolution hangs upon amazing faith in mere *subjective* evidence, evidence which can be explained as logically from the viewpoint of the creationist. But on the side of special creation stand two most obvious groups of facts; namely, (1) Variation among the living forms of nature which has never been known to go so far as to produce *new kinds of organisms*, and (2) The complete *absence* among all the fossil forms of integrating individuals between distinct kinds; each fossil kind stands as clearly delimited as do the kinds among living forms. This situation which evolutionism cannot explain is exactly what the literal reading of Genesis declares. Variation *within* created kinds *has* occurred, but *no* new basic forms have appeared since creation week. Thus the demonstrable facts of nature corroborate this basic assertion of modern creationism.

Must We Go to Rome?

(Continued from page 9)

deavor to make full amends and restitution. Ezekiel 33:15.

The Bible emphasizes the imperative need of absolute separation from sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

When David sensed the enormity of his guilt he cried out in agony of spirit: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:1-7. The loving Father freely forgave and restored the penitent king to the joy of His salvation.

The poor publican "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." He did not kneel before priest or confessor, but appealed directly to God for pardon. It was immediately granted, and he "went down to his house justified." Luke 18:13, 14.

There is no uncertainty concerning the absolution which our heavenly Father grants. "Who is a God like unto Thee, that pardoneth iniquity?" "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Micah 7:18; 1 John 1:9.

"The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy."—*Steps to Christ*, page 42.

Dear friend, no matter what your past may have been, God bids you come as you are and *where* you are, that He may pronounce that wonderful word, *pardon*, and exchange the scarlet rags of sin for the snow-white robe of His own righteousness.

Then come to Jesus and find each day a holy day, and each year a year of jubilee.

PROMISE, prayer, performance, are three links in the chain of blessing. If the middle link is missing, we have no right to expect the third.—D. L. Moody.

HUMANITY'S LAST HOPE

IN a recent issue of *Life* magazine, Daniel A. Poling, editor of the *Christian Herald*, stated that nearly half the population of the United States (some seventy millions) belong to no religious group *whatever*. He quoted a writer who declared that this country faces three alternatives—Protestantism, Roman Catholicism, or paganism. In his comment Dr. Poling proposed a fourth alternative—*Christianity!*

Certain it is that America needs Christianizing. We have placed more emphasis on churchianity than we have on genuine Christianity, so we have plenty of forms without "the power." Moral weakness and corruption have resulted. If men would seriously try true Christianity in the settling of their personal problems, as well as those of national and international scope, progress in peace and happiness would be greatly advanced. But after nearly two thousand years of Christian influence, which has blessed and benefited humanity wherever it has been given free course of action, the majority of men are still loath to give the Lord Jesus Christ the control of their lives and allow Him to work out His will through them.

There is one last hope for our civilization, and that is for men to yield themselves individually to the regenerating power of the Christ. He alone is able to lift and save human souls. We are repeatedly told that another war will end civilization. If the Saviour of mankind is not allowed to bring in peace and power to bless and save humanity, then the great world crash is not far distant. This is not merely the conviction of Bible students; it is the reasoned and deliberate conclusion of many educators, scientists, and political leaders.



ROBERTS

by ERNEST LLOYD

We are sometimes challenged on this declaration regarding Christ's being the only savior. What authority have you for such a statement? some ask. The answer is given in Ephesians 1:10, R.V., where the apostle Paul tells of God's purpose to "sum up all things in Christ," both in heaven and on earth.

This is one of the greatest statements in the Bible regarding Christ. All the great things of life are summed up in Him. They are all completed in Him, consummated in Him. He is the only person who ever lived for whom such a claim has been made. We speak of a man summing up a movement, or summing up a period, but only of Christ is it claimed that He sums up "all things." Among the "all things" is truth, and truth is fundamental in human living—social, economic, cultural, and spiritual.

The Saviour of the world sums up all truth. Long centuries ago men found the

source of truth in the Book of God. The central figure of that Book is the living Son of God, who came to earth nearly two thousand years ago to reveal to humanity the heavenly Father. Some have called Him the greatest teacher of truth. But He is more—He *is* the truth. He said, "I am the way, *the truth*, and the life." He did not say that He was *a* light in the world. He said that He was "*the* Light of the world." All light and truth and life center in Him and radiate from Him. In Him are "all the treasures of wisdom and knowledge."

The Lord Jesus Christ is God's last word to humanity, because all things are summed up in Him. He is the One who alone can supply man with his essential needs.

At this crisis hour of the world's history the leaders of men everywhere, and men in all walks of life, are asking at the door of the church for the true answers, the real meaning of world conditions, and the way out of the dark into light and peace. Many have wisely concluded that a spiritual rebirth is the only solution for our problems.

The supreme discovery for any man comes to him as he gives himself to Christ and thus finds the best for this life and also for the life to come. He is able to do for each of us what we cannot do for ourselves. Men have come to the point of disillusionment, disappointment, and a sense of desperate need. They now know that man's self-devised implements of material progress are not sufficient, and that a supernatural power is absolutely necessary to bring the help, the peace, the comfort, the inner satisfaction, that the human heart craves. These blessings are found in personal contact with the Lord Jesus Christ.