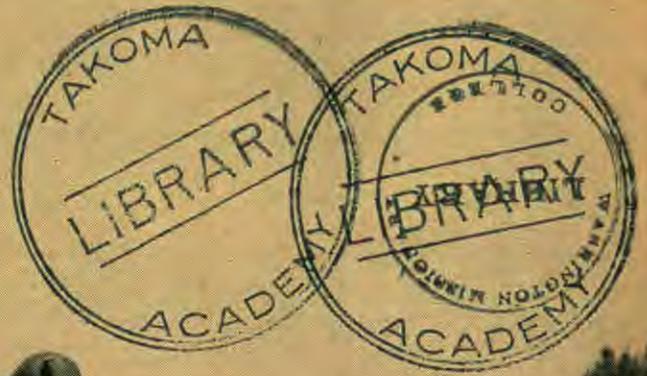


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



SHULMAN

The Flight of TIME

A Survey of World Events
by the EDITOR



INTERNATIONAL
Gliding in engineless planes is rapidly increasing in popularity, and some extraordinary flight records are being made. Above is W. J. Merboth, after flying 200 miles from Elmira, New York, to Roosevelt Field, Long Island, in 6 hours, 20 minutes.

DURING the year 1938 the nations of the world spent no less than eighteen billion dollars on armaments.

That is a lot of money. It represents a year's labor of twenty million men.

And what have we to show for it? More battleships, more submarines, more tanks, more guns, more rifles, more rounds of ammunition, but nothing whatever of any lasting benefit to mankind.

Who does not remember the fate of all such implements of war after the Great War was over? Warships of all kinds rotted at their moorings. Guns and gun carriages by thousands were left in heaps to rust. As for tanks, the various governments tried to give them away as souvenirs to cities, towns, and villages—to anybody who would give them standing room.

Another epidemic of strikes is sweeping the country, and scenes like this at Pontiac, Michigan, are becoming all too common. A typical picket-line affray.



The same fate, or worse, is in store for all the weapons now being produced at such enormous cost of labor and money. In less than ten years, every ship, every plane, every gun, will either be destroyed or totally obsolete.

And for such transient haubles we are spending eighteen billion dollars a year, and consuming the labor of twenty million men!

Surely if the inhabitants of other worlds could see us, they would think us mad indeed.

Consider for a moment the lasting good that could have been accomplished by such lavish expenditures. Think of the improvements in social conditions, the abolition of slum dwellings, the provision of fine new homes for the poor, the multiplication of health and educational facilities. There is indeed no end

to the possibilities of good that might have been.

With eighteen billion dollars and the labor of twenty million men, all the legitimate desires of the land-hungry nations could have been satisfied. Deserts could have been irrigated, swamps drained, and land reclaimed from the sea. Vast areas of unoccupied territory could have been made fertile and fruitful, and every contributor to the scheme blessed and prospered. One of the major causes of war could thus have been removed.

Instead, it was all spent on armaments! And this year the figure will easily reach twenty-five billion dollars and consume the entire year's effort of twenty-eight million men. For that is the way these armament expenses always grow, getting bigger and bigger every passing year.

Incredible folly! How God must pity us!

Why do such things happen?

There is only one reason. It is because men have forgotten God, rejected His leadership, and despised His holy law.

The prophet Isaiah stated the matter clearly when he said: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. *Therefore hath the curse devoured the earth*, and they that dwell therein are desolate." Isaiah 24:4-6.

The curse causeless does not come. If God had been honored by men as He desired, and as He planned, then indeed

would peace have flowed as a river and righteousness as the waves of the sea. Isaiah 48:18.

What can be done about it? For the world as a whole there is nothing but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:27. The madness that has gripped it will carry it on into further follies and ultimate catastrophe. But for individuals there is yet hope. The door of mercy has not yet closed. God's last invitation to repentance is still extended, and all who respond will find His peace filling their hearts today, while an eternity of bliss will stretch out before them in His glory land of tomorrow.



NEARING THE END

THE feeling that humanity is fast approaching some major catastrophe, some epochal change in the course of history, is impressing itself more and more upon thinking people today.

One great statesman has described the dangerous situation as "an avalanche poised over our heads," ready to crash down upon us if some voice is raised too loud.

Another has spoken of Europe as a room full of gas, awaiting the striking of a match. Yet another has told us that in this "thunderstorm of crises" a new world "is waiting to be born."

Religious leaders have been using equally expressive language. Says Dr.



After seven weeks of arduous labor, the ill-fated submarine, "Squalus," was brought to the surface. It rose 20 feet into the air, only to break loose and plunge back into the depths.



OUR COVER PICTURE

Young men in every country today are being trained in the arts of war. This week's cover picture shows cadets of the Reserve Officers' Training Corps at the University of California, Los Angeles, drilling with a modern antiaircraft gun.

Adolph Keller, veteran Protestant champion in Europe: "It is no overstatement to say that the world is filled with fear and is void of hope today. . . . There is some reason for trembling. Wherever we look we discover the helplessness of the world to solve its problems.

"It is five minutes to twelve! The world cannot wait very much longer. Force is no solution. It is a dam behind which a terrible power of resistance and revenge is accumulated. Sooner or later the dam will break, and no military or political power will be strong enough to resist the power of hunger, the fury of revenge for centuries of injustice which neither state nor church nor the ruling class tried to remedy."

Such words remind us immediately of the warnings given us centuries ago by our Lord Himself. Referring to the tremendous scenes to herald His second coming to earth, He said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall

they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Today these signs are recognizable all about us. There never was such distress and perplexity; and men's hearts are literally failing them for fear as they behold the terrifying social upheavals and international developments now taking place.

As Dr. Keller says, "The world cannot wait very much longer." It cannot. It is "void of hope." It needs deliverance desperately, and only Jesus can bring it.

Five minutes to twelve! So near are we to the end.

Appropriate indeed are the words of the Master: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." Mark 13:35, 36.



THE BATTLE AHEAD

THE battle that lies before us in the immediate future, suggests Dr. Keller in his book, "Five Minutes to Twelve," quoted above, will not be simply one between economic forces, social classes, or political systems. "It will be a religious war," he says.

"Modern paganism is discovering the natural religious forces in the soul of

(Continued on page 10)





Said Paul: "Be strong in the Lord, and in the power of His might."

Standing for CHRIST

*The Price of Loyalty
Our Need of God's Armor*

by DONALD F. HAYNES

MAJORITIES are not always right. Jesus said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14. The Bible is full of illustrations of this principle.

In the days of Noah, the majority was lost and the minority was saved. In the destruction of Sodom and Gomorrah, just a few were saved while the many were lost. Gideon's victory over the hosts of Midian was achieved by a mere handful of faithful soldiers. And God used David, a mere stripling, to overcome the giant Goliath and the Philistines.

Just so it will be the few who will find the way to life eternal, while the many will hasten down the road that leads to destruction.

By every subterfuge and cunning device at his command Satan will seek to entice men and women from the way of righteousness. He will seek to erect detour signs all along the way. But he does not have the power to make men step out of the strait and narrow way. J. Hudson Taylor once said: "Satan may build a hedge about us, and hinder our movements, but he cannot roof us in and prevent our looking up."

True soldiers of the cross, traversing the narrow highway to heaven, are proud of the banner of truth that they carry for Jesus. They have refused to walk the broad way of the world's pleasures, and the fact that they are members of a comparatively small company does not discourage them. They remember the words of Jesus: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in

heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Matthew 10:32-39.

Here is set forth clearly the inevitable result of a consistent living of the Christian life. Whenever anyone stands faithfully for the teachings of Jesus Christ, he becomes inevitably separated from his worldly acquaintances. Ofttimes he is compelled to bear the reproach of Christ. Yet all such may comfort themselves with the thought that if Jesus were to come to this generation today as He came nineteen centuries ago, His standards and His teachings would be the object of ridicule as they were then. He would again be called a blasphemer. He would again be found walking the lonely way, forsaken by so-called friends.

Jesus does not delight in the offense of the cross. It is not His will that families should be separated on the issues of Christianity. He merely says in this passage that that will be the natural effect whenever men line up with Him to carry out His precepts in their lives.

Consider now the equipment of the soldier of the cross, which has been provided to enable him to stand firmly for Christ. "Be strong in the Lord," says the apostle Paul, "and in the power of His might. Put on the whole armor of God." Ephesians 6:10, 11.

In order to quench the fiery darts of

the wicked, the Christian must have his loins girt about with truth, wear the breastplate of righteousness, have his feet shod "with the preparation of the gospel of peace," take in his hand the shield of faith, don the helmet of salvation, and wield the sword of the Spirit, "which is the word of God." Verses 14-17.

This is a complete armory. Look at it again: truth, righteousness, peace, faith, salvation, and Bible study. To these are added constant prayer and watchfulness. Verse 18. It was with this armor that Jesus withstood every assault of Satan during His earthly life.

The enemy against which these weapons must prevail is a dangerous foe. It consists of "principalities," "powers," "the rulers of the darkness of this world," and "spiritual wickedness in high places." But the enemy can be defeated by the well-armed Christian.

Paul closes this sixth chapter of Ephesians with these significant words: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

Thus are characterized the few who will choose to be identified with Christ in practice as well as in profession. When Paul cast in his lot with Jesus, he gave up all that had formerly been near and dear to him. He did it so thoroughly that the former haughty Pharisee could say, "To me to live is Christ, and to die is gain." Philippians 1:21. And this was not just a burst of pious eloquence. He carried this concept of the Christian life with him to the end of the way, and then wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:6-8.

But Paul did not expect a crown of righteousness without living a life of righteousness. He based his confident expectation upon the fact of his having fought a good fight and having kept the faith, and perhaps most of all upon his readiness to be offered for Christ's sake.

Jesus has made this promise to everyone who paves the highway to heaven with a confession of Him: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven."

God help us all to make this confession, and, no matter what opposition may confront us, to stand firmly and loyally for Him unto the end.

IS THERE A HELL?

THERE was a time when all my ideas about the afterlife of man might be summed up in the following statements: Good people, when they die, go to heaven. Bad people, when they die, go to hell, where the devil awaits them with his pitchfork to keep them in the midst of burning throughout all eternity.

Then one day I began to investigate the matter of hell more thoroughly, asking myself such questions as these:

Is there a hell? If so, what is it, where is it, and what is it for? When will it be used? How long will it exist?

Searching my Bible, I found such facts as these:

The word "hell" occurs in the Bible 54 times. It is found in the Old Testament 31 times and in the New Testament 23 times. "Hell" is used to translate the Hebrew word "Sheol," meaning "the unseen state," that is, the grave, or pit. "Sheol" is used in the Old Testament 65 times. It is translated "hell" 31 times, "grave" 31 times, and "pit" 3 times. It might just as well have been translated "grave," or "pit," in every instance, or "hell" in every case.

"Hell" is used to translate three Greek words in the New Testament: "Hades," the synonym of "Sheol," meaning "the nether parts of the earth," the grave, etc.; "Tartarus," meaning to cast down into darkness; and "Gehenna," the vale or land of Hinnom.

"Hades" is used 11 times; it is translated "hell" 10 times and "grave" once. "Tartarus" is used once, and is translated "hell." "Gehenna" is used 12 times, and is translated "hell" each time.

The English word "hell" itself originally meant "to cover," "to hide." "The word 'hell' comes from the Anglo-Saxon *helan*, to conceal," wrote Adam Clarke.

The New International Encyclopedia, article, "Hell," says: "As in other Semitic nations, so in ancient Israel, the shadowy existence in Sheol was in marked contrast with existence in the land of the living and could not be called life at all. In Sheol there were no moral distinctions and no rewards for virtue or punishments for crimes. 'The wicked ceased from troubling, and the weary were at rest.' This attitude towards the future was preserved throughout the Old Testament. There is not a single passage in which Sheol is represented as a place where the wicked are punished."

From Hill's Practical Reference Library, article, "Hell," I quote the following: "(A. Saxon, *hel*, from *helan*, to cover.) Signifies originally the covered

Will the Wicked Burn Forever? My Search for Truth

by

GEARHARDT G. BROWN

or invisible place. In the English Bible the word is used to translate the Hebrew word Sheol (grave or pit), and Gehenna (properly the valley of Hinnom), as well as the Greek Hades, the unseen."

These explanations, of course, were a revelation to me. In fact, it seemed almost heretical to believe such things in view of the doctrines I had been taught concerning hell as a place of torment.

From these considerations I have drawn the following conclusions: With the exception of Gehenna, "hell" almost always refers to the grave or its equivalent. In the Old Testament, "hell" rarely, if ever, refers to a burning place. In the New Testament, "hell," as translated



There is no ever-burning hell now, which Dante's writings did so much to establish as a doctrine in the minds of churchmen.

from Gehenna, refers to the destruction of the wicked, as symbolized by the valley of Hinnom, or Tophet.

In answer to my question, "Is there a hell?" I found this:

"Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isaiah 3:11. And, "I will punish the world for their evil, and the wicked for their iniquity." Isaiah 13:11. This punishment will be destruction: "All the wicked will He destroy." Psalm 145:20. "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalm 11:6. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

Evidently there is a hell for the wicked—if by the term "hell" we mean a burning place.

My second question, "What is it?" brought this answer:

"The wages of sin is death." Romans 6:23. "The soul that sinneth, it shall die." Ezekiel 18:20. "Fire came down from God out of heaven, and devoured them. . . . This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:9-15. The destruction of the wicked by fire is death; it is not life.

Where is this punishment to be meted out?

"It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isaiah 24:21. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Revelation 20:9, 10. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10. I conclude, therefore, that the punishment of the wicked will be destruction upon the sin-cursed earth when

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What Makes IT ACT THAT WAY?



by

GEORGE
McCREADY
PRICE

First of a Series of Four Important Articles

IF SOMEONE were to ask why a clock marks off the hours and minutes, it would not be considered a satisfactory answer for you to say that it marks off the time because of the principle of *horology*. In fact, that would not be an answer at all; for this word "horology" means the science of marking off time. Your answer, therefore, would be equivalent to saying that a clock marks off time because of the science or principle of marking off time. And such a statement would be little better than nonsense.

The scientific method, of course, of answering such a question would be to show in detail the construction of the clock, and to show how the movements of the various springs and wheels combine to move the hands around the face in such a way as to mark off the hours and the minutes. Even this, however, would be only a partial and temporary explanation, or, as it is called, an *ad hoc* explanation, and would not touch the real *cause* behind the making of the clock, which would be the clockmaker. Back of even this would be the great First Cause, who created the materials of which the clock is constructed, and who endowed the clockmaker with the ability to put these materials together in such a way as to mark off the passing of time.

But consideration will show that many current scientific statements are little better than the nonsensical reference to the principle of horology. Some may go so far as to give the *ad hoc*, or the temporary or mechanical, explanation. A very few may get back to the clockmaker. But essentially none ever point us to God, the Creator and ever-present Manager of the universe.

Why should we thus stop short of the ultimate Cause of all natural phenomena? In the everyday hurry of life, or in the intense preoccupation with *things*, which is one of the characteristics of modern scientific

research, we may find it convenient often to stop short of ascending to the ultimate reality behind nature, just as the astronomers still speak of sunrise and sunset, although every one of them knows that the sun doesn't do either of these things. Such *ad hoc* explanations may be all right as temporary expedients; but it seems strange that so few can ascend from the phenomena of nature to nature's God. Surprisingly strange is it that men who call themselves scientists or philosophers will balk like stubborn mules when they are brought face to face with facts and phenomena that are clearly not capable of any mechani-

cal, or *ad hoc*, explanation, but must be due to the direct working of the great Jehovah.

Long ago Francis Bacon (1561-1626) complained of those tendencies toward the specialization of the various sciences, especially of separating them as slips, or cuttings, from the "root and stock of universal knowledge," this latter phrase meaning, of course, the knowledge of how God conducts the affairs of His universe. And, in his quaint old English, Bacon goes on to speak of the habit of dealing with mere *ad hoc* explanations, instead of ascending to the First Cause.

"I sometimes see [says Bacon] the profoundest sort of wits, in handling some particular argument, will now and then draw a bucket of water out of this well for their present use; but the springhead thereof seemeth to me not to have been visited."

Also Sir Isaac Newton (1642-1727), regarded by modern scholars as the greatest of all the students of nature, was in no way reluctant in affirming that it pertains to "natural philosophy," or, as we would now say, physics and astronomy, "to reason from phenomena to God."

This was not a mere casual remark of the great Newton. With careful and detailed reasoning, he pointed out how all analysis or induction should proceed from phenomena to principles, that is, "from effects to their causes, and from particular causes to more general ones, till the argument end in the most general." Only thus can we hope to have our minds properly expanded by the study of nature in the proper way, and only thus can we get from the study of nature those great lessons which are in store for us. For, as Newton so clearly stated, each separate line of scientific investigation, if carried far enough, must inevitably end in the "most general" Cause, which is none other than the Creator and Sustainer of the universe. And thus it is that "it pertains to natural philosophy to reason from phenomena to God."

But so blighting a hold has the



The MESSAGE of the STARS

by FLORENCE ELDRIDGE

The summer sky is clear tonight,
A million stars shine through—
A million worlds to cast their light
Upon the endless blue.
A million messages are sent,
As steadily they shine,
That God above this world is bent,
To guide your life and mine.

They've been up there since time began;
They'll shine eternally.
To testify that God's great plan
Shall sometime surely be
Fulfilled in every small detail.
As God's word has foretold:
Nor yet nor little e'er shall fail
As earth's events unfold.

Let tempest blow, let earthquake come,
The sea o'erflow its bars,
Let war clouds gather, airplanes hum;
They cannot touch the stars!
God keeps them there to let us know
In all life's changing days
That He is leading. He says, "Lo,
I'll be with you always."

spirit of pagan materialism obtained upon the system of education of our time that no modern textbook of science ever dares to mention the great First Cause of nature, and it never even hints at the idea that this First Cause is still in full charge of all the phenomena of nature. Not only is the mention of God as the Creator carefully avoided, but the material objects in physics and chemistry, in zoology and botany, are experimented with and discussed *as if they have within themselves the powers with which they act*. God, if He exists, is treated as "the great absentee," and nature is constantly treated as if it were in all respects self-acting.

Thus the modern student goes from the elementary school, through the high school, and on through the university without perhaps ever knowing that such master scientists as Bacon and Newton and many others always said that all nature should be studied as a manifestation of the thought and wisdom of God. On the contrary, he is carefully taught that matter, or the atoms and molecules, the electrons, protons, and neutrons, have within themselves the powers and the wisdom by which they act.

One-Sided Education

But by thus ignoring God in the study of nature, we have only a crippled, one-sided system of education, one that has lost its vital spark of regenerating and uplifting; for, whenever the moral and spiritual are neglected, and mere intellectual or technical skills are acquired, more harm than good must result, and such an education merely puts increased powers into the hands of men and women who do not know how to use them for the good of the world.

Thus it comes about that so many in our day are lamenting the wrong uses that are now being made of the greatly increased powers over nature that modern civilization has acquired. Many are the voices now pointing out that man has gained wonderful powers over the forces of nature, while still a savage at heart. He has become a giant in strength, but he has not learned that it is tyrannous to use this strength like a giant. His voice can sound around the world; he can sail in the stratosphere or under the ocean. But his voice is being used to stir up racial and class hatreds; while, from the skies above and from the depths below, all the forces of evil are preparing for the extermination of mankind whenever these forces are to be unleashed. Modern paganized education has placed a set of automatic guns in the hands of an infant, a moral idiot—and this in a roomful of people. And not one of all this roomful knows how to restrain this

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The PROBLEM of "RELIEF"

Is There a Solution?

by A. L. TOMLINSON

AN ANGRY crowd of WPA workers moves into the state capitol building, and they remain there night and day until their grievance of cut wages is removed. A crew of water supply workmen go on a sit-down strike until their wages are doubled. Discharged state relief employees camp in a city park until their relief checks are resumed. Men and women—cold, hungry, and ashamed—wait for hours in a long line in front of the building from which they are to get their week's supply of food. The National Government votes millions, hundreds of millions, yes, nearly a billion dollars, to carry on relief work for a few short months—this is the picture registered on the mind of every man, woman, and child in America.

One cannot help wondering how our fathers managed to exist fifty years ago. What is the solution to our great social-economic problem? Shall we always need relief?

Some of the best brains in the world have been working on this problem for years. Large-hearted men and women, seeing the need, have done their utmost to secure the necessities of decent living for the unemployed and the homeless. Educators and statesmen so far have been struggling in vain to arrive at the real cause of increasing pauperism and crime, and to remove that cause. Yet both the

cause and the solution have been at hand during all these years in that increasingly neglected Book of books, the Bible. The Scriptures contain much that deals with the labor question and the relief of the poor.

From the Old Testament we learn that when God led Israel from Egypt, it was His plan that in their new land every family was to have a home in the country with sufficient ground for tilling, thus providing the opportunity and the incentive for each to grow his year's supply of food. Since that day, the ingenuity of man has never found a better plan.

When the children of Israel were settled in Canaan, each of the tribes, except the Levites (these were the priests, and were supported by the tithe), was given a portion of the country. Each tribe divided its land among the families of the tribe according to the number in each family, so that every family had a home and a farm. This was the estate of the family, and could not be disposed of permanently. It might be mortgaged, but every fiftieth year, called the year of jubilee, the land reverted, free of all encumbrances, to the original owner or to his heirs.

What a difference it would make today if every family on relief had a home and a few acres of fertile soil! We should

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"If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness."



THERE is a remarkable prophecy about the Jews to be found in the book of Deuteronomy:

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Deuteronomy 28:64, 65.

Thirty-four centuries have passed since these words were spoken by Moses, the great liberator of the Jewish race. From that day to this the problem of the Jew has been that of finding a haven of peace and security. True it is that there have been short intervals of comparative peace; but history reveals that they have been few and far between.

Speaking of the sons of Abraham, the prophet said, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Numbers 23:9.

Though scattered and dispersed among the nations, the Jew has not disappeared, nor has he been assimilated. He has witnessed the fall of other peoples; but, through it all, he has remained unchanged. He has felt the ceaseless whip of oppression, the torture of the rack, and the executioner's ax. Poverty, scorn, exile, and humiliation have been his lot; but, with courage born of adversity, he has marvelously prospered in the face of apparently insurmountable difficulties. The centuries have written his history in blood and tears, in anguish and torture of soul.

"Among these nations shalt thou find no ease," said the prophet of old. Pogroms and persecution, hatred and humiliation, tirade and terror, have demonstrated again and again that these ancient words are true.

Recent events in Europe have brought upon the unfortunate Jewish people

The TRAGEDY OF

another wave of anti-Semitism—the fifty-second since the days of Titus! Synagogues have been destroyed. Thousands of Jewish stores, theaters, restaurants, and homes have been plundered and wrecked.

These outrages against a small minority of people have awakened a thrill of horror throughout the civilized world, and have also evoked most vigorous protests, in the name of humanity, against such crimes.



One of the new arrivals in Palestine, where violence marked the attempts to found a Jewish home.

And so the Jew, persecuted underdog of the centuries, once again finds himself the victim of political ambitions. Once again he finds himself on the march—seeking, ever seeking, that elusive land of peace and security.

In this twentieth century the smitten son of Abraham stands amid his losses, takes inventory, shoulders his poverty, and asks himself the same question that his forebears have been asking for centuries. Into this question he puts all the anguish, all the disappointment, and all the despair that the human heart, drenched in centuries of blood, can muster. He lifts his pain-scarred countenance toward heaven, and from the depths of his broken heart cries, "Why, O God, why?"

The great liberator of the Jewish nation said, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." Surely there must have been a reason, a great reason, for the Lord to permit such a condition to arise.

It is written: "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Proverbs 16:7. Is it possible that the great Jewish nation at one time or another grievously displeased the Lord and through the centuries has continued to do so, thus causing hardship and grief and despair to be their lot? Let us see.

If the seventy years' captivity of the Jews in Babylon was an adequate punishment for the rejection of Israel's an-

Why Has It Happened?

*A Stirring Appeal to the
Sons of Abraham*

by

F. CHESTER
CARRIER

(Broadcast over WIBC)

THE JEWS

cient prophets, what can be the far greater sin that brought the Roman armies against the Hebrew nation and scattered them among all nations even to this day? Why is it that ever since 70 A. D. the Jews have been without a country? Why have they for nearly two thousand years been covered with a mantle of mourning, lamentation, and woe?

Can it be that the affliction which Israel suffers today is the result of rejecting some greater prophet than Isaiah, Jeremiah, or Elijah? Who, then, could that prophet be?

Speaking to Moses, God said, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deuteronomy 18:18. And again, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Verse 15.

Some fourteen hundred years before Jesus of Nazareth came upon the stage of action, Moses prophesied of Him. Notice also the nineteenth verse: "It shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him."

Like Moses, Jesus was of humble birth. Like Moses, he was born under the reign of a cruel ruler, by whose decree He was condemned to die. Like Moses, He was providentially preserved from death in infancy. Like Moses, though filled

with all wisdom, He spent many years in humble toil. Like Moses, He emerged from retirement to work great miracles and to bring deliverance. Like Moses, He talked with God face to face in the wilderness. Like Moses, He had the offer of kingdoms and dignities, but chose to suffer grief for the children of men.

Like Moses, He had control over the elements, and commanded the wind and the waves. Like Moses, He fed the thousands who were hungry. Like Moses, He foretold the future history of the Jewish people and the results of their disobedience. Like Moses, He was hated without a cause, and wronged and abused by those for whom He gave His life. Like Moses, He was a great law-giver. Of Him Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."

Is it not time for the devout Jew to go back and see if he has not made a terrible blunder, a colossal mistake, in rejecting Jesus of Nazareth as the Messiah?

If the rejection of the word of God, brought by the prophets of old, resulted in the Babylonian captivity, what must have been the fatal error that has thrown the mantle of suffering and anguish over Jewry for nearly nineteen hundred years? Was it not the rejection of that Prophet, Jesus of Nazareth, spoken of by the law-giver, Moses?

And why is it that the Jew has trained himself to hate the only Jew who ever kept the law of Moses without a flaw or a fault? And why is it that he has not learned to differentiate between the true followers of the Messiah and those who dishonor His name and His cause?

It is true that the sons of Israel have been persecuted and robbed and wronged by men who claim to bear His name; but those men were no more the followers of the Christ than were the men who killed the prophets the followers of Moses.

Multitudes of the sons of Abraham have learned that the true followers of the Messiah are not persecutors but, indeed, the Jews' truest friends.

The problem of the Jew will not be solved until he again is willing to make a thorough study of the statements of Moses regarding Jesus of Nazareth. The centuries-old search for peace, security, and rest can only end successfully in Him

Fifty-two waves of anti-Semitism since the great dispersal of the Jews! It was a Hebrew prophet who said to his people: "Among these nations shalt thou find no ease."

who said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.

Here is the true rest, the haven of security, the abode of peace. The quest of the centuries is Jesus of Nazareth, the Messiah. He is the answer to the problem of the Jew. He is that Prophet spoken of by Moses, the rejection of whom has caused the anguish and turmoil of the centuries to press down so heavily upon the sons of Abraham. He is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. If ever there was a time when Jewry needed Him it is now. "Unto Him ye shall hearken."

What Makes It Act?

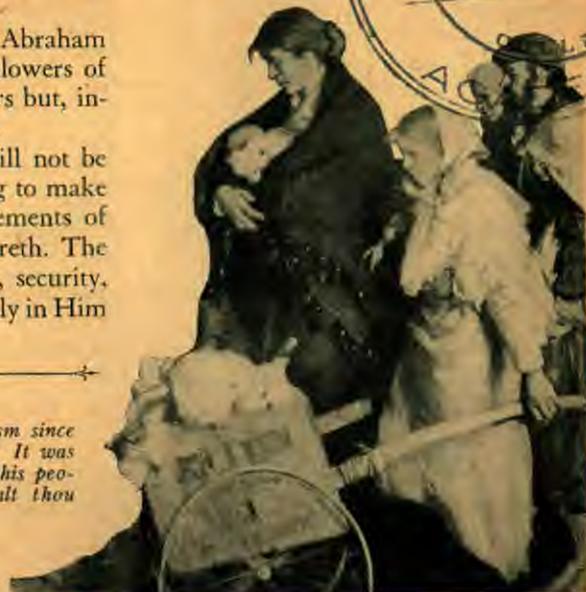
(Continued from page 7)

baby idiot in his clearly manifested intention of trying out his toys on the panic-stricken people around him.

It is crystal clear that the chief trouble lies in the modern paganized system of education that has long prevailed among the peoples of Europe and America. Education has been secularized; it has been divorced from religion and character training; and the greatly intensified study of nature, which ought to have led the world to a better knowledge of God, has been thoroughly paganized, not only by false theories about the origin of things, but also by equally false and pernicious theories about the ways in which the things of nature are carried on.

There is nothing uplifting in any study of nature if the student is taught that the things themselves have within themselves the powers and potentialities with which they act. That is nothing but paganism, yet it has been taught as "science" in all the educational institutions of the world for a hundred years.

In another article this subject will be continued.



The Bulletin Board

A Novel Home Suggestion

by MARTHA E. WARNER



IN THE matter of living together in families, so much trouble and anxiety could be avoided if the members were a little more thoughtful one for another.

The excitement in the neighborhood last night was all so unnecessary; and yet it had to be, and all because a certain Aunt Sarah was missing from her home.

Mrs. Blank, a niece with whom Aunt Sarah lived, was much alarmed, for it was a stormy afternoon and no fit time for an elderly woman to be out.

Telephoning around the neighborhood did not reveal Aunt Sarah's whereabouts, and, as night was drawing on, Mrs. Blank called the police, who immediately formed a searching party and scoured the surrounding countryside for the missing woman. All night they worked in the wet and cold, with no results.

In the morning the Boy Scouts joined the searching party; but just as plans were being formed to drag a near-by pond, word came to them that Aunt Sarah had returned safe and sound; so the search was ended.

Where had she been? Simply to an old friend's, who had no telephone. Because of the storm, she had been persuaded to stay all night, never thinking but that her niece would know where she was, and why she did not come home.

Now if Aunt Sarah in early youth had formed the habit of not leaving home without someone's knowing of her plans, all the hard work of the searching party and the anxiety of the niece could have been avoided.

If one unexpectedly leaves home, it is the work of only a minute to leave a note telling where he has gone and when he expects to return. Should there be a delay in the hour of returning, telephone if possible.

I know of one woman who keeps an old slate hanging near the door, and on it her family note their goings and comings. She told me it had saved her many an anxious moment.

Another woman has a row of mailboxes in the hall, one for each member of the family. They get their mail morning, noon, and night, and at the same

time deposit whatever notes they have written.

This woman said that in this manner she not only kept tab on her family's whereabouts, but the little notes tucked in pertaining to different matters played a decided part in the training of the children, and saved many an argument. Tom may be told to wear his sweater to school, or Mary be reminded to return a library book or to wear her rubbers. And when Mary comes home from school, she may find a note in her box, saying: "I have gone to Ladies' Aid. Home around five. Start dinner. Put potatoes on to boil and hull a box of strawberries. MOTHER."

This woman told me of one note she found in her box from her young son, Tom. He wanted extra money for something special, and asked that she give him some work, outside of his regular chores, whereby he might earn it.

She talked the matter over with him, and they agreed as to work and pay.

Then she told me how the mailbox had disciplined her. She said: "One day Mary rushed in with some of her friends. They went upstairs to her room, and, if I were to judge by the laughter, they had a gay time. Then they came down, and the girls went home without saying one word first or last to me.

"I said nothing to Mary, but that night I slipped into her mailbox a note, which read like this: 'DEAR MARY: I should like to meet your friends. The next time you bring girls home with you, introduce them to me. MOTHER.'

"To my surprise and consternation the answer to my note read like this: 'DEAR MOTHER: I should be glad to have you meet my friends if you would have your hair combed and your dress changed. MARY.'

"Brutal frankness that Mary would not use if she were talking with me face

to face. But I needed it; and I heeded it. I am glad to tell you that now my daughter is not ashamed of me."

The bulletin board may be a slate, a mailbox, or a memorandum pad; but, whatever it may be, do have one and use it. It takes only a minute of your time, but it saves hours of needless worry and anxiety.

Let us be more thoughtful one for another, that our living together may be happier.

The Flight of Time

(Continued from page 2)

man, and is preparing for a decisive battle with Christianity. It is five minutes to twelve even in the religious situation of the present world."

One has but to glance at the new situation facing the Christian church in certain countries to realize how true are these words. Clearly the devil has gone forth to make war against the people of God. Revelation 12:17.

So terrible will be this conflict that only those who have a genuine experience with the Lord will be able to stand. All others will fall away. In the words of Jesus, "the love of many shall wax cold" by reason of the persecution.

Already the test has come to many of the Lord's disciples.

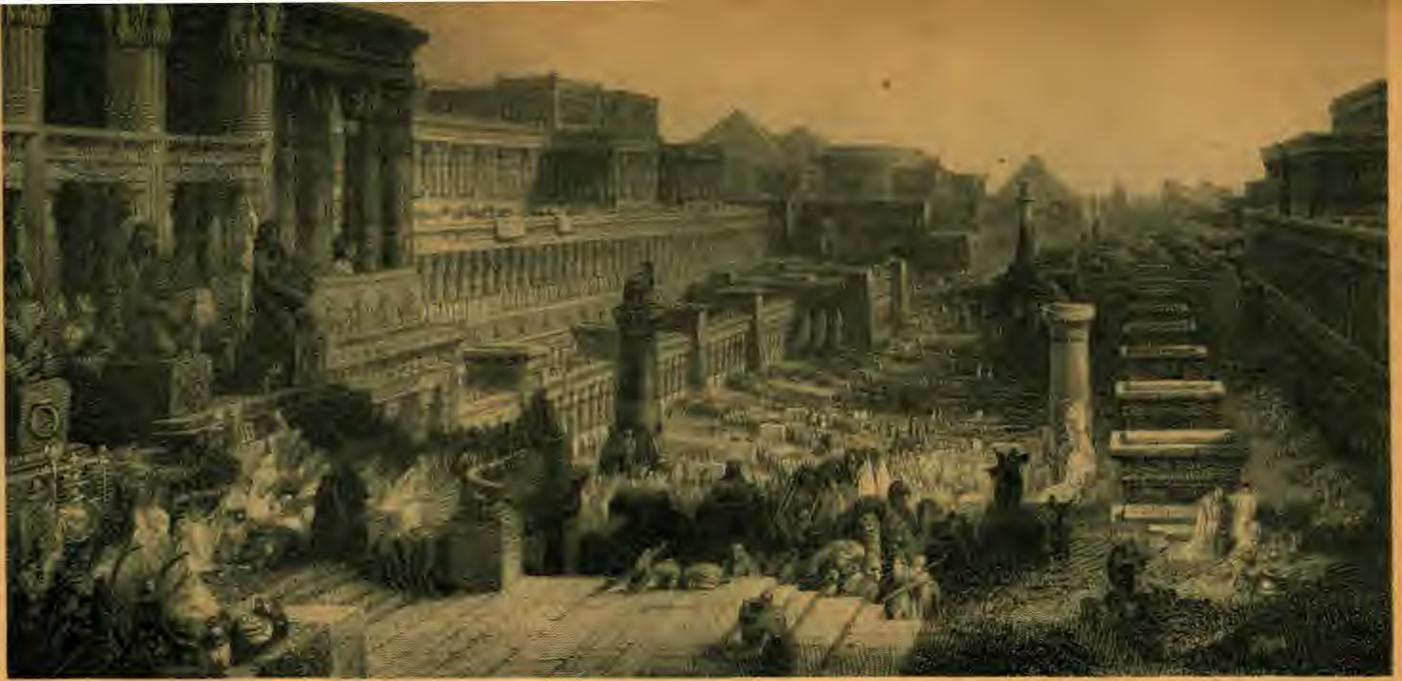
In a recent issue of *The Christian Century* the story is graphically told of the heroism of one saintly preacher who refused to give up his faith and bow down to Caesar.

Although living in a certain totalitarian country, he "kept on writing and preaching that God was his choice," and that God must be recognized by his nation, or it would perish. Then "one day a group of terrorists broke into his study. They beat him until he was unconscious. They forced him to go through a pilgrimage to the shrines of the living and dead deities of the nation as a penitent. They had to drag him along, and they beat him again and again because he refused to bow to any image sacred to Caesar. . . . He is crippled for life, but continues to fight his lone battle from his bed."

Such incidents are multiplying, and for every one reported in the press we may be certain there are hundreds that never come to the light of day.

Undoubtedly the true servants of Christ are once more being called upon to pass through the fires of suffering. The final phase of the great controversy between Christ and Satan has begun. We are entering the time of trouble such as never was. The midnight hour is almost here.

God help us, each one, to be faithful even unto the end.



Of the Exodus it is written: God "saved them from the hand of him that hated them, and redeemed them from the hand of the enemy."

The PHARAOH of the Exodus

The Exodus: Fact or Fiction?—7

by

EDWIN R. THIELE

Professor of Religion and Philosophy
Emmanuel Missionary College

FOR many years there has been considerable diversity of opinion among Bible students as to just when in Egyptian history the Exodus took place. Some there are who believe that the expulsion of the Hyksos from Egypt and the Exodus of the Hebrews were simultaneous events. Others believe that Thutmose III, Egypt's great military hero, was the Pharaoh of the Oppression, and that his son Amenhotep II was the Pharaoh of the Exodus. Still others hold that Ramses II of the nineteenth dynasty was the Pharaoh of the Oppression, and that his son Merneptah was the ruler of the Exodus. The last has long been the most popular view.

The Bible does not give the names of the Pharaohs ruling during the time of the Exodus or the Oppression; neither does it give the names of any important officials then ruling that might be identified from contemporary monuments, or any distinctive events that would help us to locate at first glance the exact period when the Exodus took place. Yet we do believe that there is sufficient evidence now available to enable us to solve this problem. Hebrew and Egyptian records for the period in question may now be placed side by side, and checked one against the other; thus the problem may be solved.

When did the Exodus take place?

According to 1 Kings 6:1 it occurred four hundred eighty years before the founding of the temple by Solomon in the fourth year of his reign. As correlated with the commonly accepted dates for Assyrian and Egyptian history, the latter date was 966 B. C., which would give us 1446 B. C. as the date of the Exodus. Amenhotep II, 1447-1423 B. C., was at that time ruling in Egypt, which would make him the Pharaoh of the Exodus, and his predecessor, Thutmose III, 1501-1447, the Pharaoh of the Oppression. How strikingly the events of the Biblical story fit into that period of Egyptian history we have already seen in previous articles.

Following the departure from Egypt in 1446, the Israelites spent forty years in the wilderness. Then the city of Jericho was taken, in 1406. Amenhotep III was then on the Egyptian throne. Is there any contemporary evidence of this? There is, for it is with this king that the scarabs found in the tombs of Jericho suddenly cease, indicating that Jericho fell during his reign.

Inasmuch as scarabs are found at Jericho right through from the Hyksos period, including scarabs of Hatshepsut,

Thutmose III, and Amenhotep III, we may know that Jericho was occupied during the time of these rulers. And this is conclusive evidence that the Exodus did not coincide with the expulsion of the Hyksos kings, for these latter kings were driven out of Egypt about 1570, during the reign of Ahmose I, 1573-1560; yet Jericho continued to be occupied for one hundred fifty years after that time, whereas it must have fallen at least by 1530 if the Exodus had occurred in 1570. If the Hebrews had left Egypt with the Hyksos, when these latter peoples were expelled from Egypt by Ahmose I in 1570, then would no scarabs of such Egyptian rulers as Hatshepsut, Thutmose III, and Amenhotep III be found at Jericho. Therefore we may accept the evidence of the Jericho scarabs concerning these post-Hyksos rulers as entirely conclusive that the Hebrews did not leave Egypt at the time that the Hyksos were driven from the land.

After Jericho's fall in 1406 the next great scene in the Hebrew drama, according to the scriptural record, was the conquest of Palestine. Turning to the list of Egyptian kings, we find that the ruler then sitting upon the throne was Amenhotep III, 1413-1377, and that this king was followed by Ikhnaton, 1377-1358. Do we have any evidence that

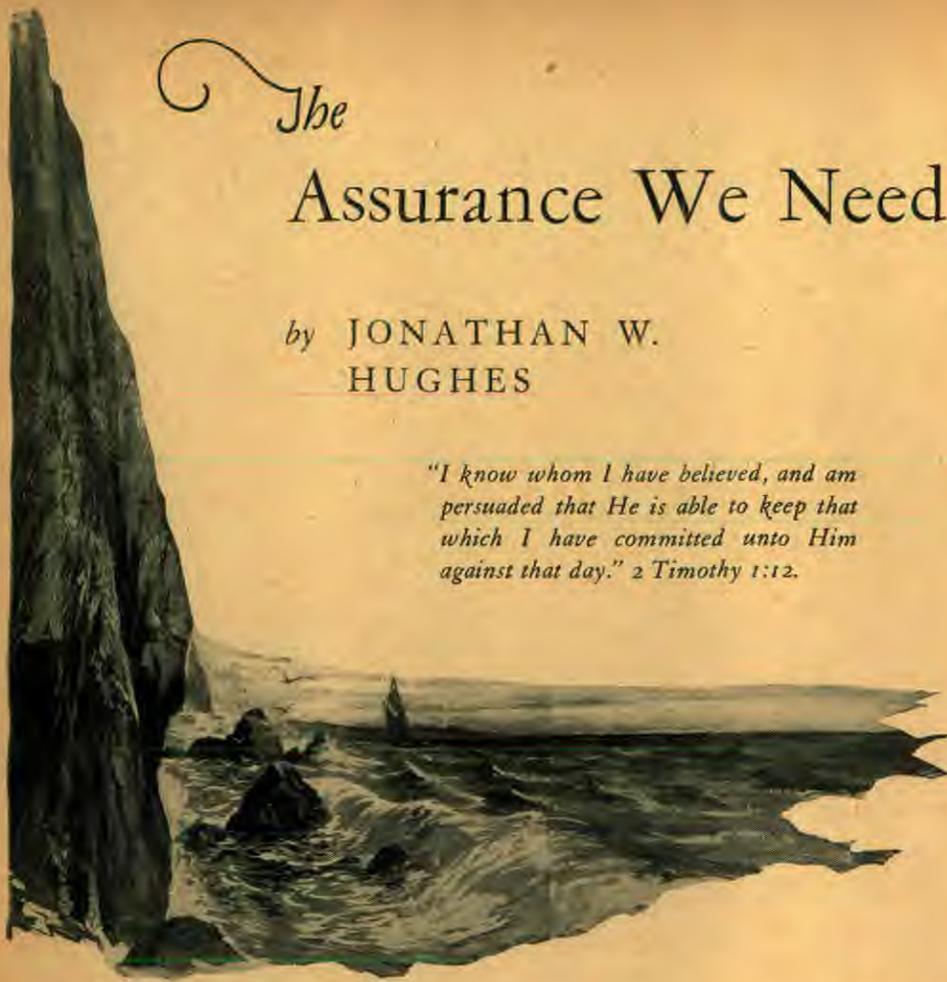
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The

Assurance We Need

by JONATHAN W.
HUGHES

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12.



As I walked one day along the water's edge on a Southern California beach, I came abruptly into a deep alcove where the smooth, sandy floor was interrupted by a narrow, rock-bound irregularity, above which towered a steep cliff. My attention was arrested by an impressive scene. Reclined in serene composure upon a mighty rock was a little helpless land animal whose identity I could not ascertain.

The tide was in. The tempestuous waves dashed against the rock. The very atmosphere was ominous with the roar of the surging billows, as deep called unto deep. But behold the helpless creature of another element, calm and undisturbed! What was the secret of its tranquillity? Was the magic spell of the Pleiades upon it? Nay! Here was not entrancement, but assurance. It had learned that its resting place was secure; the rock was safe.

So those who rest in Christ, who place their trembling feet upon the mighty Rock of Ages, *know* experimentally that "the foundation of God standeth sure" in calm and storm alike.

Today we are living in the midst of tumult and strife. The powers of darkness and the passions of malice and hate are raging in turbulent fury, causing the hearts of men to fail for fear. But the end is not yet; we see only the portentous forerunners of what is to come. In weird and dreadful tones there come to our ears the not too distant rumblings of an

approaching storm, "relentless in its fury." To have an assurance commensurate with the need in such an hour as this is to know whom we profess to believe, to know that our anchor is "within the veil." In this fearful time—a time "such as never was since there was a nation"—the children of God must have a strong hold upon unseen realities. A wavering hope and a feeble faith must give place to a glorious realization of eternal verities.

It is true that we must walk by faith; but this is not what many suppose it to be. To walk by faith is not to grope one's way through the world blindfolded. Faith is not a veil to cover the eyes of men; it is a hand which takes hold upon the grace that enables the soul to see. True faith appropriates the promised blessing of God, and it gives way to knowledge when the desired blessing is received and realized. The apostle said: "I know whom I have believed." Paul believed that Christ was the only One who could deliver him from the law of sin and death, and he had taken hold of Him by a living faith; in response to that faith, Christ became Paul's personal Saviour; and now Paul knew it. Jesus was to him a bright and vivid reality, and he lived daily in intimate personal fellowship with Him. He knew the Son of God, and possessed the consciousness that he was accepted in the Beloved.

What part, then, does faith have in the

life of Paul? This is made clear in the last part of the verse, "and am persuaded that He is able to keep that which I have committed unto Him." He believes with a trustful faith that He to whom in humble submission he has committed his soul is *able* to keep, and will keep, him from the adversary. This experience cannot be settled once for all time by a single appropriation. Deliverance in Christ is appropriated by a definite *act* of faith, but it can be maintained only by a constant, continuous *activity* of faith. To the apostle the fight of faith is a matter of keeping, abiding, maintaining, and advancing, rather than of groping, expecting, and hoping.

He realizes that a personal Saviour is in his heart; he believes that an abiding Saviour is going to stay there. He knows that a victorious Saviour has delivered him from sin; he believes that an indwelling Saviour will keep him from sin. He is conscious that the precious Saviour is shedding the light of His presence upon his pathway; he trusts that He will continue to illuminate the way for his feet as he walks step by step in the path of obedience. And according to his faith so is it unto him. By a constant, yearning faith, sustained by unceasing communion, the soul receives a continual accession of power and grace and light from Jesus. The Saviour dwells in the heart, ever manifesting Himself to the trusting and worshipful soul, and shedding His love abroad in the heart. Thus it is that Christ dwells in our hearts "by faith." Ephesians 3:17.

Full Assurance of Faith

That Christ is a complete Saviour to him is no longer a matter of faith to the apostle. With reference to this relationship he has passed out of the realm of faith into the reality of experience. Now the "good fight" of faith must be fought to maintain the union of the soul with Him who is its life. To abide in Christ—henceforth, this is his problem. Moment by moment he must look unto Him who is able to keep him from falling. He walks by faith; but to him faith is not a substitute for reality; it is a means to reality. He walks in the "full assurance of faith," the "full assurance of understanding," being "led by the Spirit of God," and feeling in his soul a deep spiritual consciousness that the God of love is his Father.

Always, even in seasons when God chooses to test our faith in the dark, the tenor of our life should be one of strong assurance and vivid spiritual illumination. Our advancement in the divine life is dependent upon, and will be in accordance with, the vividness of our sense of companionship with Jesus. "We need constantly a fresh revelation of

Christ, a daily experience that harmonizes with His teachings." With such a hold upon God, we shall be able to stand. Tumult and turmoil may shake the foundations of the world; but, in the embrace of the everlasting arms, there is a peace that flows as a river, bearing away on its tide all the fear and disquietude of life. This is the assurance we need today and every day.

The Problem of "Relief"

(Continued from page 7)

find plentiful stocks of vegetables—potatoes, carrots, onions, beets, pumpkins, squash, and cabbage—put away in the cellar for winter use. There would be bins or barrels of juicy apples and winter pears. Dried fruits and vegetables would be safely stored away, and the shelves would be packed with many quarts of canned goods, placed there by the thrifty housewife. There would be bottles of grape juice and berry juice and tomato juice so that no one need suffer from vitamin deficiency. Many would raise their own wheat and have it ground into wholesome whole-wheat flour.

Declares one social worker, a close student of the economic situation: "If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them. Hard work, simple fare, close economy, often hardship and privation, would be their lot. But what a blessing would be theirs in leaving the city, with its enticements to evil, its turmoil and crime, misery and foulness, for the country's quiet peace and purity."

A Solution Promised

We see here a solution of the problem as far as the really industrious family is concerned—the family that has enough independence and stamina to prefer hard work to a dole. There is no solution here for the parasite types—those who, under threat of revolution, demand that the world serve them their breakfast each day in bed.

For our encouragement the Bible tells us that the day is coming when the problem will be completely solved, when there will be no one on relief.

The promise of an unending era of prosperity is found in many places in the Scriptures, one of the strongest perhaps being that of Isaiah 65:21, 22: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."

To those who have a part in the new earth this promises a country estate, which, with their own hands, they will

have the pleasure of beautifying. They will see the earth bring forth bountifully to supply their needs. Nature's abundant bounty will more than satisfy them.

We have many beautiful parks and country estates here now, but nothing to compare with those that are to come. Note this description found in Isaiah 51:3: "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Certainly such a home is worth looking forward to and planning for. As we see the never-ending poverty and misery around us today, we can fix our hearts upon the promise found in James 5:7, 8: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Is There a Hell?

(Continued from page 5)

it is burned by the fires of the last day.

To my question: "What is hell for?" the Scriptures answered:

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. The fire is prepared "for the devil and his angels." Men get into it because they follow the devil. Destruction in fire and brimstone is for the proud and all that do wickedly, whose names are not in the book of life, because they refuse to get rid of sin. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. The devil, we are told, will be cast

into the lake of fire. Into the lake of fire will go the devil and all his followers, both angels and men, and all his works of sin, until the last vestige of rebellion has gone.

As to my question: "When will it be used?" I found these passages:

"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." 1 Thessalonians 4:16. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Revelation 20:5, 6. According to this chapter, the righteous "lived and reigned with Christ a thousand years. But the rest of the dead [the wicked dead] lived not again until the thousand years were finished." Verses 4, 5. The following verses describe the resurrection of the wicked at the end of the thousand years after the second coming of Christ, and their destruction in the lake of fire. This is what Jesus spoke of when He referred to the resurrection of damnation in John 5:28, 29. This resurrection and consequent destruction are at the close of "the millennium," as this thousand-year period is called. There is no burning hell now. People do not go to a burning place when they die, even if they are bad. "The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the unjust unto the day of judgment to be *punished*." 2 Peter 2:9.

"Hell," as symbolized by "Gehenna" and called "the lake of fire," will destroy the wicked at the end of the millennium; but how long will it be in use?

The wicked shall be "burned up." Malachi 4:1. They shall be "devoured." Revelation 20:9. "This is the second death." Verse 14. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37:20.

My conclusion from these scriptures

COMING NEXT WEEK

in addition to the regular features:

The Church's One Foundation	Charles T. Everson
The Enemy That Must Die	Murl Vance
Last Hope of the Human Race	Donald F. Haynes
Science Needs God	George McCready Price
The Greatest Event in Human History	F. Chester Carrier
Child Training	Martha E. Warner
The Fruit of the Spirit	Leonora Lacey Warriner
Taking God's Hand	N. P. Neilsen
Salvation for All	L. E. C. Joers, M. D.

is that there will be no endless torment in misery. Although some will receive "few stripes" and others "many stripes" (Luke 12:48, 47), yet God "will make an utter end: affliction shall not rise up the second time." Nahum 1:9. Devils, wicked angels, evil men, sin, and the sin-cursed earth will all be destroyed—yea, even death and the grave (Revelation 20:14) will be cast into the lake of fire. "The last enemy that shall be destroyed is death." 1 Corinthians 15:26.

When I was able to disabuse my mind of ideas foreign to the word of God, I could see the justice and mercy of God in the complete annihilation of the unrepentant wicked, and the beauty of the promise of a new earth after the whole case of sin has been settled.

The Exodus Pharaoh

(Continued from page 11)

this was the time when the Hebrews were conquering Canaan? We do—the very striking evidence of the Amarna letters, which were written during the reigns of the last two kings. These frantic and pathetic appeals from Palestine, beseeching Egypt to send help against the invading Habiru, give us a most vivid contemporaneous picture of the Hebrews' seizing their promised land, and they provide, further, most striking corroborative evidence that Amenhotep II was indeed the Pharaoh of the Exodus.

But let us go further. The Egyptian kings of the nineteenth dynasty regained a measure of control in Asia, especially of the coastal regions and of the cities along the great highways, leaving alone the central highlands where the Hebrews were now living during the chaotic period of the Judges. Seti I held the throne from 1313-1292. A few years ago a stele of this king was found at Beth-shean in Palestine. Unfortunately, the inscription is largely illegible, but it gives the names of a number of local tribes in the neighborhood of Beth-shean which Seti claims to have overcome. Among these are mentioned the "Aperu," who may very probably be the Hebrews, or possibly the tribe of Ephraim. If this identification is correct, then we would have this evidence of the presence of the Hebrews in the vicinity of Beth-shean at the time of Seti I.

Seti was succeeded on the Egyptian throne by the famous Ramses II, 1292-1225, and he was in turn followed by his son Merneptah, 1225-1215. The latter king was faced with extensive revolts in his Asiatic provinces; but in the third year of his reign he led his armies into Asia, and crushed the revolters. A record of this triumph was engraved upon his famous Victory Stele. Here among others of the people of Palestine are men-

tioned the Israelites. This is the first mention of the name of "Israel" upon the monuments. This inscription is of primary importance, for it proves conclusively that Israel was already located in Palestine early in the reign of Merneptah, and it therefore makes it impossible for this king to have been the Pharaoh of the Exodus, as is held by those who consider his predecessor, Ramses II, to have been the Pharaoh of the Oppression.

Explanation of "Raamses"

Merneptah was king of Egypt for ten years, from 1225-1215, and thus, if the Exodus had taken place during the very first year of his reign, Israel could not possibly have been in Palestine till forty years later, and that would have been thirty years after his death. Yet, according to his stele, Israel was already in Palestine by the time of the campaign, which took place in his third year. This is conclusive evidence, then, against the Ramses-Merneptah theory.

But why do so many believe that Ramses II was the king who oppressed the Israelites, and that the Exodus occurred during the reign of Merneptah? In Exodus 1:11 occurs the statement that taskmasters were set over the Hebrews to afflict them in their burdens, and that "they built for Pharaoh treasure cities, Pithom and Raamses." If the Israelites built a city named "Raamses," the argument is that this city would in all likelihood have been built for a Pharaoh by that name, and been named after him. The earliest Egyptian king named Ramses came to the throne during the nineteenth dynasty; and so it is held that Israel could not have built a city by the name of "Raamses" before that time. But if this name "Raamses" could not have been employed before the existence of a king by that name during the nineteenth dynasty, then may we argue that Israel did not even enter Egypt till the nineteenth dynasty, for, according to Genesis 47:11, it was in the "land of Rameses" that the Israelites first settled when they went into Egypt at the time of Joseph.

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The simple facts of the matter are that the Israelites may have built store cities for a king much earlier than Ramses; and when that king came to the throne, he may have changed the name of such an earlier city and called it after his own name, and a later Hebrew scribe, recognizing the city in question and knowing also its name in his own day, may well have employed the name of the city as it was called at his time in preference to its earlier name.

Accumulation of Evidence

Today when we speak of the Dutch as having founded New York, we really mean that they founded New Amsterdam, which was its name at the time of the city's founding, but which name was later changed to New York. The Bible follows a similar practice in such instances as Genesis 14:14, where we are told that Abraham pursued the captors of Lot as far as the city of Dan. Yet we know from Joshua 19:47 and Judges 18:29 that that particular city was in Abraham's time not known as Dan but as Leshem or Laish, and that it did not receive the name of Dan till the descendants of that man took over the city, Dan himself being the great-grandson of Abraham.

We have already seen that, according to 1 Kings 6:1, the Exodus occurred four hundred eighty years before Solomon's fourth year, or in 1446. Yet if the Exodus took place during the reign of Merneptah, who ruled from 1225-1215, we should have to change the words of 1 Kings 6:1 to read two hundred fifty-nine, at the very most, instead of four hundred eighty, for it was only two hundred fifty-nine years from Merneptah's first year, 1225, to 966. We would, moreover, have to discard the very strong evidence of the date of the fall of Jericho; we would have to discard the evidence of the Amarna letters; and we would have to explain how it was possible for Merneptah to refer to Israel as already located in Palestine by his third year, when, even if the Exodus had occurred

during his time, they could not possibly have entered Palestine till forty years later, when the wilderness wanderings were over.

We would, moreover, if Merneptah were actually the Pharaoh of the Exodus and his father Ramses the Pharaoh of the Oppression, be under the obligation of showing how the story of Moses and Pharaoh's daughter and the other attendant events could fit into the picture of those reigns. There is simply no place for such a series of incidents during the reign of Ramses and his successor. Ramses had the firmest possible grip upon the crown, and there was no daughter of Pharaoh in existence at his time who could have adopted an infant Moses and given him the best training the land could afford as the forthcoming ruler of Egypt, with Ramses himself standing meekly by.

Pharaoh of the Exodus Identified

We would, further, have to discard the very plain statement of Judges 11:26 where Jephthah, during the period of the Judges, tells the children of Ammon that by that time Israel had already been in possession of their captured lands for three hundred years; for if Merneptah were actually the Pharaoh of the Exodus, then that period would have been less than one hundred instead of three hundred years. The facts of the case are that if Biblical chronology means anything at all, Merneptah is at least two hundred years too late to be the Pharaoh of the Exodus.

If we are, then, accurately to place the Exodus, we find that the Hyksos period is too early and that Merneptah is too late, but that the time of Amenhotep II fits in perfectly with Bible chronology, that it harmonizes with the outstanding findings of Near-Eastern archaeology, and that it meets all the rigid synchronizations of Hebrew, Palestinian, and Egyptian history covering a period of several hundreds of years. We conclude, then, that Thutmose III is the Pharaoh of the Oppression and that Amenhotep II is, in fact, the long-sought Pharaoh of the Exodus.

THE "SIGNS" REFUGEE FUND

The Editor wishes to thank all who have contributed to this Fund to date, also the "Friend" who has just sent a much-appreciated donation of \$100. The total sum of \$648.18 has been passed on, and is already being used to assist in meeting the needs of many who have been brought into hardship by the international conflicts and political upheavals in various parts of the world. Further contributions will be welcomed. Address, H. G. Childs, Treasurer, Pacific Press Publishing Assn., Mountain View, California.



The Doctor KNOWS

While readers of the "Health" magazine frequently write us most enthusiastically about the help it is to them, we value especially words that come from doctors. The physician sees the needs of his patients, and of the visitors who fill his reception room from day to day. So a note like this one, sent with his renewal, by a busy doctor in one of the largest cities in the country, is greatly appreciated. He says:

"I have been slow in renewing my subscription to the 'Health' magazine; not because I do not like it, for I do like it very much. I find that in our reception room we have . . . [giving the names of four leading journals], with several others. But to me the 'Health' magazine rates the highest, as there are so many things to be found in it that are not found in the others. Am enclosing check to pay for next year's subscription."

If in your home you do not already receive the help of this monthly health service, will you not plan to have it? In many thousands of homes today "Health" indeed "rates the highest," and each issue is getting better than the one before.

The issue just coming from the press has one article on "Migraine Headaches" that is worth a year's subscription. Dr. Kenneth H. Abbott discusses this subject. Dr. Arthur N. Donaldson, in an article that will appeal to young people especially, writes on "Why I Don't Drink." "Can Your Mind Make You Sick?" is another vital subject treated, written by Franke Cobban, R. N. A half-dozen or more other leading articles and several outstanding features make this a most excellent issue.

§ To you, if you haven't heretofore had the privilege of seeing "Health," we offer to send a current issue free. Send a card for it. Or, better still, send for a year's subscription. The regular price is \$1.50 a year, but a full year's subscription to the "Signs of the Times" and "Health" together is furnished for only \$2.00. Order "Health" to be sent to yourself, and the "Signs" to a friend, if you wish.

HEALTH, Mountain View, California

Cures *for* Discouragement

by GRENVILLE KLEISER

THERE IS GREAT VALUE IN POWER OF CONCENTRATION, yet you should be careful not to apply yourself too exclusively and continuously to one kind of occupation. Unless you have interests outside of your routine work, your mind and life will become narrowed, and later on you may find yourself in a rut from which it will be difficult to extricate yourself. Paradoxical as it seems, it is the busy man, not the indolent one, who has the most time and inclination for outside varied interests. Occasional change from your regular work will enable you to return to it with refreshed mind and body. Often the best remedy for worry, irritation, weariness, and discouragement is simply a change of occupation.

* * * * *

WHEN YOUR MIND IS RECEPTIVE, all the world teaches you. Wherever you are situated, there is wisdom ready to disclose herself to you. The knowledge you desire most earnestly is the knowledge you will likely receive. When you read the best books, you will have as the guests of your mind the best thoughts of the best men. You choose the kind and quality of thought in your daily life by means of desire and your mental attitude toward the world around you. The master thinkers and doers of all time are ready to serve you at your bidding. There is a feast of reason at which you can sit at will. It is simply marvelous how much has been prepared for the nourishment of your mind and soul, which you can have for the taking.

* * * * *

NEW HABITS MAKE NEW HORIZONS. Silently and imperceptibly you are forming habits that will ultimately determine the degree of your happiness and success. Closely guard the quality of your thoughts, that they may lead to right habits and thence to right living. Recognize and use such supreme qualities as courage, faith, humility, loyalty, temperance, and integrity. Let these be an active force in your daily work. Use your mental power in large ways for large ends. Simplicity, peace, poise, confidence, and happiness are products of a well-ordered life. The most vital work you have to do is within the realm of your mind, since thought is the primary cause of everything you plan, attempt, and achieve.

* * * * *

LIFT YOUR EYES OCCASIONALLY FROM YOUR IMMEDIATE WORK and take a long-range view of God's beautiful and inspiring creation. Look away into the depths of the distant sky, and let your spirit find wing in the infinite. Give your mind freedom to wander where it may in the immensity of space surrounding you. This mental excursion will bring you spiritual refreshment and many helpful ideas, so that you will return again to your regular duties with exaltation and new courage. A flight of fancy is a desirable relief from concentrated effort. Never become so deeply absorbed in your work as to lose sympathetic touch with the world around you. Be earnest, be strong, be true, and your own will come to you.