

SIGNS OF THE TIMES

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ROUGH WEATHER AHEAD

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LA TOUR





One of Uncle Sam's latest "Mosquito Boats" going through its paces on the Potomac.



THAT is a challenging question that confronts the pilots at March Field, "Does Your Flight Plan Fit the Weather?"

It is a sharp warning against carelessness and indifference. It calls for inquiry concerning weather reports and a wise adjustment of plans to meet future conditions. And it lays the burden of responsibility squarely upon each individual pilot.

In these turbulent times we would all

do well to put ourselves to the same searching test. After all, each one of us is piloting some kind of craft through life's perilous way. It may just accommodate ourselves, or it may be large enough to take our families, or our business, or some still heavier burden. In any case there is urgent need for us all to watch the weather with extreme caution if we are going to make a happy landing at our journey's end.

Today's reports are far from propitious. They read: "Storm Over Europe," "Storm Over Asia," "Storm Over Africa," "Storm Over the World."

After a bombing raid—parts of the invading planes being carried to a dump.



the flight of TIME

A
SURVEY OF
**WORLD
EVENTS**

by the
EDITOR

The three-hour report is the same, and the six-hour, and the twelve-hour. In fact, as far ahead as the political weather experts can see, they have nothing to tell us but storms and more storms, with winds of hurricane velocity.

And when we turn to the Bible for the prophetic picture of the future we find it is the same, with "distress" and "perplexity" continuing down to the end, merging into a "time of trouble, such as never was since there was a nation even to that same time." See Luke 21: 25, 26; Daniel 12:1.

Dramatically describing the international weather conditions in the closing years of history, Jeremiah wrote: "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jeremiah 25:32.

Zephaniah described the same period in this startling language: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day

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of clouds and thick darkness." Zephaniah 1:15.

There is rough weather ahead. Let us make no mistake about that. Those who are looking for early peace and a return to prosperity are doomed to disappointment. The forces unleashed are too vast to be speedily reharnessed. And, even if an armistice were declared tomorrow, the hatreds kindled by the unspeakable atrocities, cruelties, and injustices of recent months could not be assuaged in a thousand years.

What, then, of our flight plans? Do they fit such weather as this? or were they made for clear skies and sunny days?

If we are running into storm, we should prepare for it. We shall need strong nerves and brave hearts, and no useless baggage aboard.

We should discard everything that might weaken us in body or soul, or that might distract our attention from our task.

We should arrange for constant direction by the Master Pilot to safeguard us from unexpected perils.

And, above all, we should plan to fly high, above the clouds, near to heaven and to God.



SO CONFLICTING are the utterances of the leaders of the Roman Catholic Church concerning the present European conflict that it is difficult for the onlooker to perceive just where the Vatican itself really stands. Some thunder against the British and others against the Nazis, while the pope, says Myron Taylor, is piously, and of course disinterestedly, praying for peace.

Just how disinterested the Vatican really is may be open to question. With some misgivings one recalls the papal blessing upon the armies of Italy as they embarked upon their conquest of Ethiopia; and one quite naturally wonders whether they received another blessing as they set forth to conquer Somaliland or Egypt.

Then one cannot but remember the blessing that was given to the Italian soldiers who went to Spain, and the similar benediction bestowed upon General Franco when the unfortunate Republicans of that strife-torn country had been beaten and crushed.

How any Christian bishop could bless such bloodthirsty enterprises passes our comprehension; but when the pope does it, the professed vicar of Christ on earth, it is particularly obnoxious. If anyone else had done it, it might have been excused as an error of judgment; but how

OUR COVER PICTURE

These airmen are studying the six-hour weather forecast posted on the bulletin board at March Field. The size of the lettering indicates the importance of the question, Does Your Flight Plan Fit the Weather? Perhaps we should ask it of ourselves as well.

could that be with one who claims infallibility? Then, too, the pope is attended by the shrewdest counselors that ever surrounded any royal throne, and we may be certain that they told him what to say before he said it.

As to the Vatican's real attitude toward the main belligerents in the present conflict, there are few definite facts to guide us. However, certain trends are becoming obvious, as set forth recently in *The Christian Century*:

"Drowned out or obscured by blaring headlines and last-minute war bulletins, a strange evolution has been going on behind the European scene, almost unnoticed. It is the growth of an appar-

ently cordial and purposeful understanding between the Berlin-Rome axis on the one hand and the Vatican on the other. To some observers it may seem but a passing phase in a variable situation. If, however, this *entente cordiale* between the dictators and the pope were to develop into some sort of 'gentlemen's agreement' and attain its full and logical fruition, it might produce phenomena of a lasting character, profoundly affecting the religious and political complexion of the European continent. Its repercussions might be felt throughout the world, America not excepted."

Of one thing, however, we may be absolutely sure, and that is Rome's passionate desire for the extinction of Protestantism. To accomplish this purpose, she would be willing to pay almost any price; for, so long as Protestantism is strong, Romanism can never achieve its supreme objectives.

Unfortunately for those who would have us think otherwise, Cardinal Manning once revealed the inner mind of

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What women will do when aroused is indicated by this colossal pile of perfectly good pots and pans contributed in response to an appeal for aluminum by Britain's Minister of Aircraft Production.

TOPICAL



Why Doesn't GOD DO SOMETHING?

by W. H. BERGHERM

IN SUCH a day as ours, many are asking why God doesn't do something to stop war. "Millions are praying for peace," they say, "yet God does not hear. If He is all-powerful and all-kind, why doesn't He stop the war?"

We might as well ask why God does not stop a murderer from murdering a man. It is obvious that there are some things that even God cannot do. God cannot prevent a man from becoming a murderer if he so chooses to be. God made man in His own image, with the power of choice lodged within him to do good or to do evil. Therefore if man chooses to murder his fellow man, the Spirit of God might plead with him, but will not compel him to desist. If He were to compel man against his will, man would be reduced to a mere automaton, a slave of a divine master, and not a free-man made in God's own image. Omnipotence cannot prevent the outworking of its own laws. If man sows the seeds of lust and greed, he must reap a harvest of war. If he sows the wind, he must surely reap the whirlwind. If the world wants peace, it must invest in the things that bring peace. Reject those things,—surely the world at large has rejected them,—and just as surely as night follows day, war and destruction will come, and even Heaven itself cannot stop it.

It must not be overlooked, however, that there are millions in the world who love peace. In the sowing of the seeds of strife they have had no part. In their own way they cherish only good will for all, in all lands, and pray that selfishness and greed will play no part in their own lives or in the nations they represent. For them there is great consolation and hope even in times like these.

Those who are called to pass through the valley of the shadow of death may ask, "Why do these cruel trials come to me?" In their affliction they see only the cloud, only the sorrow. God wants them to see Him who rides on that cloud. David tells us that the Lord makes "the clouds His chariot." Psalm 104:2. Someone, whose thoughts are thoughts of

peace, is on the clouds, and be assured that He guides them well. Someday He will make it plain why He guided them in your direction. But you may have to wait. God still reigns, and all that He does will be found to be well done when the mists have rolled away.

Can we judge the value of a book by its first page, or the character of the day by the rising of the sun? Neither can we judge God's ultimate purposes by the events and happenings of the day. Give God time. Heaven's greatest triumphs and victories have often been won in the valley of apparent defeat. There was Christ before Pilate. Never was any hour darker than that hour. Pilate, the conqueror—Christ, the Son of God, betrayed in the house of His friends, His followers scattered, and the movement He led crushed to the ground. But those were only appearances. History has judged differently. Today the name of the Betrayed One is heralded to all nations. Millions would gladly die for Him. But Pilate's very name would be forgotten were it not for the One he caused to be crucified.

Our greatest need today is more faith. We need an unfaltering faith in the certain and imminent triumph of righteousness. Such was the faith of Job. Job's day was also a day of clouds. But, stricken and impoverished though he was, he was able to say to his accusers: "I know that my Redeemer liveth." Job 19:25. It was as if he said: I know appearances are against me. It's all very strange, and I can-

Air-raid shelters provide only temporary security from the ravages of war; the man who trusts in God is safe forevermore.

not explain it; but there is one thing I know: My Vindicator lives, and He will right this wrong at the last. Though all else forsake me, my friends leave me, my possessions be snatched from me, and though I am left stricken and afflicted in body, my faith in Him holds. Job believed and was persuaded that He who reigned above would in the end make all things right. God did not fail. The record tells us that the latter period of Job's life was even better than the former. Job's confidence in the justice of God sustained him in the hour of trial, and he lived to see the glorious fulfillment of his faith.

The world-wide spread of war, the apparent triumph of the pernicious doctrine that might makes right, may lead some to fear that wrong is now on the throne, and the cause of righteousness at last permanently upon the scaffold. But can it be possible that He who made the world by the breath of His mouth has been caught unawares? Trust God even in the dark; He is guiding the clouds. Yea, He lives and reigns. In the immortal words of Julia Ward Howe, we can say:

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on."

"THE reward of doing one duty is the power to do another."





© SHAW

The joy of the heart that has been cleansed from sin is greater far than that of the leper who has been cured of a physical malady.

All Things NEW

*The Marvelous Transforming Power
of the Christian Gospel*

by J. C. STEVENS

IF ANY man be in Christ, he is a new creature ["a new creation," R. V., margin]: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

What does it mean to be in Christ? What are the old things that pass away when one is in Christ? What are the new things that come in? These are the questions we shall study.

First, what are the new things? Some have given the above text a dispensational interpretation. They say that the new things are a new covenant, a new dispensation, a new law, a new church, new ordinances, a new Sabbath.

But the scripture is not speaking of new things under a new dispensation, but of a new personal experience in Christ. The new things are a new birth, a new creation, a new man, a new life, a new heart, a new mind, a new power, a new nature, a new spirit, a new direc-

tion, a new sphere of living, new pleasures, a new relationship, a new standing, a new road, a new destination, a new home, and a new name.

What are the old things that pass away when one really experiences the new birth? They are the deeds of "the old man"—the old life of the flesh. They are, as given in Colossians 3:5-9 (Weymouth): Our earthward inclinations—fornication, impurity, sensual passion, unholy desire, greed, anger, passionate outbreaks, ill will, evilspeaking, foul-mouthed abuse, and lying.

The old things are the works of the flesh, as presented in Galatians 5:19-21: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings. The old things are those sins mentioned in Romans 1:29-32: unrighteousness, fornication, covetous-

ness, malice, envy, murder, deceit, whisperings, backbiting, disobedience.

The old things are the habits of the flesh—the tobacco or the drink habit, the drug habit, and the like.

The old things that pass away are the things of the world—"the lust of the flesh, and the lust of the eyes, and the pride of life." 1 John 2:16.

What a change there will be in one's life when he is really born again and these old things pass away, pass out of his life, and all things become new!

This great change was seen in the lives of some of the Corinthian believers. The apostle Paul, writing to them, says: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you:* but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Corinthians 6:9-11. What a contrast there was in their lives between what they had been and what they now were! The old things had passed away, and all things had become new.

The same change was seen in the Colossian believers: "Therefore put to death your earthward inclinations—fornication, impurity, sensual passion, unholy desire, and all greed. . . . It is on account of these very sins that God's anger is coming, and you also were *once addicted to them, while you were living under their power.* But now you must rid yourselves of every kind of sin—angry and passionate outbreaks, ill will, evilspeaking, foul-mouthed abuse—so that these may never soil your lips. Do not speak falsehoods to one another, for you have stripped off the old self with its doings, and have clothed yourselves with the new self which is being remolded into full knowledge so as to become like Him who created it." Colossians 3:5-10, Weymouth.

This great change is the test of regeneration. Twice-born persons will no longer walk according to their former lusts. "The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. . . . There is no evidence of genuine repentance, unless it works reformation."

There was a certain man whose parents were drunkards. He was born when his mother was intoxicated. When he was a baby, his mother would keep him

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Sitting at HIS Feet

by HARRIETT D. JOHNSON

ON THAT glorious morning when Christ arose from the grave, the first person to come to the tomb was Mary Magdalene. Seeing with great surprise that the stone was removed from the door of the sepulcher, she hastened to tell the disciples. To Peter and John she bore the sorrowful message: "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him."

The disciples followed Mary to the tomb, and found that the body of Jesus was indeed gone from the place where they had laid it with such tenderness after His tragic death.

After Peter and John returned to Jerusalem, Mary lingered at the grave, weeping. Presently a voice startled her. "Woman, why weepest thou? whom seekest thou?"

Without raising her tear-filled eyes, and thinking it was the gardener who had spoken, Mary replied: "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

"Mary." Just one word, quietly spoken, but it made Mary's heart leap with joy; for she recognized the voice of Jesus when He spoke her name. In astonishment and awe she knelt at Jesus' feet to worship Him, as she had done so many times before.

Thus to Mary came the signal honor of being the first to see Jesus after He arose from the dead, the first to kneel at the feet of her risen Saviour. John 20: 2-16.

But Mary had often been found at Jesus' feet in the years before His death and resurrection. There she had sat and listened eagerly to His words when He was a guest in the quiet home in Bethany where she lived with her sister Martha and her brother Lazarus. She had never tired of hearing the marvelous words that fell from the lips of her wonderful Teacher.

One day as Mary sat at the feet of Jesus, Martha was busy preparing the family meal, and was no doubt doing extra work because she wished to honor their Guest. Finally, becoming irritated when she saw that her sister made no effort to help her with the serving, Martha went to Christ with the words:

"Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

"Martha, Martha," Jesus answered patiently, "thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:38-42.

"The 'one thing' that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. Jesus would teach His children to seize every opportunity of gaining that knowledge which will make them wise unto salvation. The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good."

Jesus was often a guest in this peaceful home; but at a time when He was most sorely needed He was far away. Lazarus had become ill, and the first thought of the stricken family was that he might be healed if only Jesus were there.

Confident that He would come, the sisters sent this simple message to Him: "He whom Thou lovest is sick." Then Mary and Martha watched anxiously for their Friend. Surely He would restore Lazarus to health as He had healed countless other suffering ones.

But Jesus did not come to the home in Bethany. With aching hearts, Mary and her sister watched their beloved brother grow steadily worse, and at last fall under the hand of death.

"Sitting at the feet of Jesus,
O what words I hear Him say!
Happy place! so near, so precious!
May it find me there each day."



At the feet of Jesus, Mary learned priceless lessons of faith and trust.

Four days after the burial of Lazarus, as Mary and Martha sat weeping in the house, a messenger came and quietly told Martha that Jesus had come. She went to Him with the sad words: "Lord, if Thou hadst been here, my brother had not died."

Jesus tried to direct Martha's mind to the fact that He Himself is the resurrection and the life, and promised that her brother would again live. Then He asked for Mary. Martha went to her sister with the sweet words, "The Master is come, and calleth for thee."

Mary rose, and with an eager look on her face left the room. When she reached the place where Jesus was waiting, she knelt at His feet, and said: "Lord, if Thou hadst been here, my brother had not died."

Again Mary was kneeling at the feet of Jesus—this time in deepest sorrow. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled." But He only asked quietly, "Where have ye laid him?"

"Lord, come and see," they answered.

As Jesus saw the deep grief of the sisters of Lazarus and the tears of the others, and knowing what was in their hearts, He too wept.

Then came the mightiest miracle of Jesus' whole life—the act of raising Lazarus from the dead and restoring him to perfect health after he had been in the grave four days. See John 11:1-44.

When next we catch a glimpse of Mary in the Bible narrative, she is again at the feet of Jesus, pouring out her love and gratitude as He sat at the table, a guest in Simon's house.

"At the table the Saviour sat with

Simon, whom He had cured of a loathsome disease, on one side, and Lazarus, whom He had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word from the lips of Jesus. In His mercy, Jesus had pardoned her sins, He had called forth her beloved brother from the grave, and Mary's heart was filled with gratitude. She had heard Jesus speak of His approaching death, and in her deep love and sorrow she had longed to show Him honor. At great personal sacrifice she had purchased an alabaster box of 'ointment of spikenard, very costly,' with which to anoint His body. But now many were declaring that He was about to be crowned king. Her grief was turned to joy, and she was eager to be first in honoring her Lord. Breaking her box of ointment, she poured its contents upon the head and feet of Jesus, then, as she knelt weeping, moistening them with her tears, she wiped His feet with her long, flowing hair."

Jesus appreciated Mary's token of deep affection for Him. Though selfish Simon and avaricious Judas condemned Mary's act, saying that the money should not thus have been wasted, but given to the poor, Jesus said kindly: "Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always." Matthew 26:10, 11.

Then Jesus made a statement that must have puzzled His hearers greatly. He said solemnly: "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Verse 13.

The gospel of Christ was to be preached throughout the world, and as far as the gospel should extend, Mary's gift would shed its fragrance.

When Jesus' work on earth was finished, and He was nailed to the cross, Mary was there. With agonized heart she had followed her Master to Calvary, weeping bitterly as she saw His suffering. She was again at the feet of Jesus, but this time there were no precious lessons to thrill her, no lovely voice pointing out the way of life. Only poignant sorrow and suffering came to her as she stood at the foot of the cross.

After the death of Jesus, Mary must have recalled and cherished all the words the Master had spoken as she sat reverently at His feet. Christ had forgiven her sins and lifted her from despair and ruin. Through His grace, she had been "brought very near to the Saviour in fellowship and ministry."

She had sat at the feet of Jesus and learned of Him—humble, devoted, generous Mary! To her, Jesus was more important than the housework, more

precious than the most expensive box of ointment. And Mary was richly rewarded for the time she had spent with Jesus; rewarded with full and complete forgiveness of her sins, the joy of fellowship and service, and never-fading honor for her name.

Tunnels to Happiness

CHILDREN who have never been through a railroad tunnel are often terrified when the train plunges into sudden darkness. But we who are older know that the tunnel is only a link between one sunny stretch and another, just as bright, beyond.

Perhaps we have learned, too, that unpleasant experiences are like tunnels that have to be traversed in order that we may reach the happiness that waits on the other side. The strange thing is, we forget so quickly that this is true, and the very next time we are plunged into the darkness of some difficulty, we despair of ever coming out into the daylight again.

We need to remind ourselves that the shadow is only temporary, and, that, just as the sunshine is never quite so bright as when one emerges from a tunnel, so happiness is keenest after we have patiently endured hardship or disappointment.

HAZEL M. KERR.

Sixth in the Series, "MY GIFT TO GOD"

My LIPS for GOD

by

MARTHA E. WARNER



"Take my lips and let them be
Filled with messages for Thee."

IF WE really believed that our lips are not our own, many words which now fall so readily from them would remain unsaid.

We may try to comfort ourselves with the thought that it is our lives that speak for God, which is all very true; but, at the same time, our lips must be used for Him.

How many hours are squandered in profitless talk! But when it comes to telling a friend or relative about the love of God, we are quite often struck with dumbness.

Sometimes it seems to me that Christians are fast joining the procession of people who have left God out of their lives. We are so confident, so self-reliant, that we are likely to feel that we can get along without Him; so why talk about Him? We do not seem to find anything to say about Him, yet we are loquacious when speaking on other subjects.

Yesterday I drove miles and miles to call on a very distant relative of my husband's. The visit was most pleasant, but afterward, in reviewing it, I could not but realize that the conversation had been entirely light and inconsequential.

Hardly had I returned home when I learned that during my absence, my next-door neighbor had died. Died! Swiftly, and unexpectedly.

It was a shock to me. And I questioned, Have my lips ever told her of God's matchless love? Have I ever invited her to give her heart to God? Do I even know whether or not she was a Christian?

In my way I had tried to let her know I believed in God. I had been a good neighbor to her; but I could have done better. It is too late to do anything about it now. My last few words to her were harmless enough; but—but—words of that kind have far outnumbered those I had spoken to her of God.

My mind recalled my light conversation when I had been visiting that afternoon. Had I improved my opportunity to let my lips witness to my faith in God? Supposing my host and hostess had been called by death, as was my neighbor, would I have cause to regret not having talked to them of spiritual things?

Paraphrasing the words of Eliphaz, Should I—should we—reason with unprofitable talk, and with speeches where-with one can do no good?

The Lord has promised, "I have put My words in thy mouth," and "they shall withal be fitted in thy lips." Isaiah 51:16; Proverbs 22:18. But this He cannot do unless we first commit our lips to Him. Well may we pray:

"Take my lips and let them be
Filled with messages for Thee."

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." "The stone shall cry out of the wall, and the beam out of the timber shall answer it." Habakkuk 2:1-3, 11.

The records of the visions of God's prophets may be questioned and challenged by skeptical criticism, but in time every statement will be corroborated and every vision will be fulfilled. Now, when their writings are under challenge, the very stones in the temples and walls of ancient cities are breaking the silence of millenniums, and speaking to the modern world in defense of the Biblical records.

The critics once contended that it was impossible that the first books of the Bible could have been written by Moses at the time indicated in the Bible chronology, because of the supposed ignorance then existing in so-called "primitive man." They positively affirmed that the human race had not evolved far enough toward civilization to have a written language or written laws.

In 1887, however, a large number of clay tablets were unearthed at Tell el-Amarna, the site of one of the ancient Egyptian capitals. These tablets represented an extensive correspondence between officials in western Asia and the Egyptian government, written before the days of Moses. Speaking of the results

of archaeological discoveries, Prof. A. H. Sayce declared: "The Mosaic age, therefore, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East."

—*Monument Facts*, page 40.

Discoveries in the ruins of Assyrian and Babylonian cities throw floods of light on the history of these two ancient empires, and indicate clearly that they enjoyed a high state of civilization such as is pictured in the Scriptures. Albert T. Clay, Professor of Assyriology and Babylonian Literature in Yale University, said in regard to ancient life in these two empires:

A Surprising Discovery

"One of the greatest surprises is that the earliest peoples, instead of being barbarous and uncultured, were civilized and possessed a culture of a high order." "The Babylonian inscriptions have thrown a flood of light upon the patriarchal period. Although many modern critics have until recently declared the entire historical situation different from that found in the Old Testament, they are now forced to acknowledge it to be in strict accord with the many details gathered from the monuments. . . . But not alone the patriarchal period thus receives new light, but so many archaeological sidelights have been thrown upon the Old Testament that there is scarcely a page that has not been illuminated by them. Yes; it can be said that additional chronicles of the kings of Judah and Israel can be gathered from the Assyrian and Babylonian monuments."—*The National Geographic Magazine*, February, 1916.

These scientific researches have substantiated the names and locations of every notable town in Assyria and Babylon, together with the names of their rulers, as given in the Old Testament. At one time skeptics taunted Christians by asking, "Where is Nineveh?" This ancient capital of the Assyrian Empire as mentioned in the book of Jonah had disappeared as completely as if it never existed. Even its name had vanished from the memory of man long before the beginning of the Christian Era. In the fourth century B. C., Xenophon and the famous Ten Thousand passed the ruins of Nineveh, and did not recognize them.

The prophet of God had declared that Nineveh would be completely destroyed because of her wickedness. See Zephaniah 2:13-15. When this prophecy was given, Nineveh was at the meridian of her glory. The city was located in the

garden of the world, with no visible indication that she would ever be destroyed; and yet this once-thriving capital of the Assyrian Empire so completely disappeared that her very location was unknown for more than two millenniums.

The ruins of Nineveh were discovered and identified by the two noted archaeologists, Botta and Layard, who traced sixty miles of the city's enclosing walls, a good "three days' journey." Layard described his emotions as he gazed upon the "rude heaps" of what had once been the mighty Nineveh, as quoted by James Baikie: "Desolation meets desolation; a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thoughts and more ear-



SOBELMAN



INTERNATIONAL
Part of the record of a victory
achieved by Seti I, father of
Ramses II.

Excavated Cities of the Ancient World Attest the Accuracy of the Scriptures

The Oriental Institute's Expedition to Persia recently unearthed the southern wing of the Apadana staircase at Persepolis.

VOICES From the PAST Confound the CRITICS

by TAYLOR G. BUNCH

nest reflection than the temples of Baalbek, and the theaters of Ionia."—*Ibid.*

It was found that the walls of Nineveh were originally 100 feet high and 50 feet thick, with double strength near the gates. Eighteen mountain streams poured their waters into the city to ensure a constant supply of fresh water. The ruins of the palace of King Sargon were unearthed by Botta, and were found to cover twenty-five acres, including gardens, lakes, and parks. This king is mentioned in Isaiah 20:1. His name was unknown to profane history, and critics declared that such a king never existed.

The Library of Nineveh

Under the caption of "the 'Congressional Library' of Nineveh," Prof. Albert T. Clay wrote: "The cuneiform inscriptions in clay, stone, and metal that

now repose in museums and in private collections number hundreds of thousands. Several ancient libraries and immense archives have been found. Years ago the literary library of Ashurbanipal was discovered at Nineveh. . . . The inscriptions showed that they had been arranged according to their subject in different positions in the library. . . . The scribes of Ashurbanipal searched the temples and schools of Babylonia and Assyria for these productions and rewrote them in what was then modern Assyrian."—*Ibid.*

Speaking of the legal and business documents of the Assyrians and Babylonians, the same writer said: "One hundred thousand tablets of this character would be a reasonable estimate of this kind of literature in the different museums and private collections. . . . There are dowry and marriage contracts, part-

nership agreements, records of debts, promissory notes, leases of lands, houses, or slaves, deeds of transfer of all kinds of property, mortgages, documents granting the power of attorney, tablets dealing with the adoption of children, divorce, bankruptcy, inheritance; in fact, almost every imaginable kind of deed or contract is found among them."—*Ibid.*

Campaign of Sennacherib

The Bible pictures Sennacherib as one of the greatest of Assyrian kings and one of the worst enemies of the Hebrews. Archaeology fully confirms this record. His palace has been excavated in Nineveh, and was one of the greatest of all Assyrian palaces. It contained more than seventy rooms, with the wall sculptures indicating artistic excellence. A complete account of his military campaigns was kept by his scribes, and has been found intact. His campaign into Judea recorded in 2 Kings 18:13-16 is given in detail in one of the king's inscriptions, to quote James Baikie:

"Hezekiah of Jerusalem, who had not submitted to me, forty-six of his walled towns, numberless forts and small places in their neighborhood I invested and took by means of battering-rams and the assault of scaling ladders, the attack of foot soldiers, mines, and breaches. Two hundred thousand, one hundred and fifty, great and small, men and women, horses, mules, asses, camels, oxen, and sheep without number I carried off from them and counted as spoil. Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city. I raised forts about him, and the exits of the chief gate of this city I barred." He then enumerates the spoil, including "30 talents of gold and 800 of silver."—*Ibid.*

In 2 Kings 19:35 and 2 Chronicles 32:21 is a record of the destruction of 185,000 of the chief captains and mighty men of the Assyrian army by the visitation of an angel to their camp. In 1920, Prof. James H. Breasted of the University of Chicago brought back from the Near East an Assyrian prism, or six-sided tablet, recording the annals of Sennacherib, including his Judean campaign. It speaks of the mysterious destruction of his army before Jerusalem. The inference is that a plague was the cause, and was the reason the campaign was not completed. Twenty years after the return of Sennacherib to Nineveh he was assassinated, just as is predicted and recorded in the Scriptures. See 2 Kings 19:36, 37.

(Continued on page 14)

Will the JEWS Be CONVERTED?

*When Do "the Times of the Gentiles" End?
More "Rapture" Myths Exploded*



by ALLEN WALKER

THERE is a prophecy in Daniel 9:26 which reads thus: "The people of the prince that shall come shall destroy the city and the sanctuary." According to the "rapture" theory, this passage refers to a mass conversion of the Jews after the "secret" coming of the Lord. It is claimed that they will rebuild the city of Jerusalem and take up again the Levitical priesthood services, which consisted in the offering of animal sacrifices. Then this city and sanctuary will be destroyed.

The assertion is made that the "prince" mentioned in this text is "antichrist," who, after deceiving the Jews for a time, will openly turn against them, "in the midst of the week," and cause their "sacrifices and oblations to cease." This will be followed by a time of great confusion and persecution, ushering in "the great tribulation." Then at the end of this week, which will be three and a half years later, they assert that Christ will come visibly in great glory and destroy "antichrist." The Jews, it is claimed, will be converted by the millions as they see Him coming in the clouds of heaven, and are given an opportunity to examine His physical body. This coming, they say, will be "the coming with all His saints"—those who were "raptured" seven years before. It is to make place for all this, especially the conversion of the Jews, that the last week of the "seventy" is cut off and pushed ahead to begin at the supposed "rapture," two thousand years later.

A more muddled and confusing interpretation of Scripture could hardly be imagined.

We will deal first of all with the question concerning the destruction of "the city and the sanctuary." There is abundant proof that this took place in A. D. 70.

According to Jesus' prophecy, an alien host, in the form of the Roman army, besieged Jerusalem and destroyed it.



Before leaving the earth, Jesus made frequent reference to the calamity that was coming upon the Jews and their city. On one occasion, "Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:1, 2. This statement led the disciples to inquire, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3. It will be noted that there are two questions here, one with reference to the destruction of the temple, and the other with reference to the Lord's coming.

Answering their question regarding the destruction of their city, Jesus said: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16.

What was this "abomination of desolation" which would be the fulfillment of that which was "spoken of by Daniel the prophet"? Does it have reference to some

future event after the "rapture," or to the destruction of the city of Jerusalem, which actually occurred in A. D. 70? Luke tells us that "the abomination of desolation" had reference to "armies" which were to come upon the city to destroy it. We read: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." Luke 21:20, 21.

We inquire, Did the Roman armies destroy Jerusalem and the temple? Josephus, the Jewish historian, gives us quite an exhaustive account of this destruction in A. D. 70. He says in part: "Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand." "Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, . . . Caesar gave orders that they should now demolish the entire city and temple."—*Wars of the Jews*, book 6, ch. 9; book 7, ch. 1.

There is another prophecy foretelling this destruction: "When He [Jesus] was come near, He beheld the city, and wept

over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with-in thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

The "rapture" theory insists that this event cannot be the same as that of Matthew 24:2, which declares: "There shall not be left here one stone upon another, that shall not be thrown down." According to the theory, this latter statement and the one in Luke (just quoted above) have reference to two destructions, the first, in A. D. 70, and the second (of Matthew 24:2), "after the rapture." The similarity of the language and the contexts go to show the absurdity of such a claim.

"The abomination of desolation" Luke declares to be "armies" which would "compass thee round." To the Jews the Roman soldiers were "an abomination," and all the more so as they marched upon certain "holy places" with a determination to make the city and sanctuary a "desolation."

There is one more prophecy about the destruction of Jerusalem which should not be overlooked. It has to do with the future of the Jews after this destruction. "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. How very true has been this prophecy! Those who were not destroyed in the destruction of A. D. 70 were led away captive into all nations. Not only so, but Jerusalem, from that day to this, has been under Gentile rule.

What are we to understand by the expression, "until the times of the Gentiles be fulfilled"? Simply this, that just as the times of God's favor to the Jewish nation ceased because of their rejection of the Messiah, so the times of God's favor to the Gentiles will cease at the close of probation and the second coming of Christ, when will be settled the eternal destiny of all mankind, nations and individuals alike.

Until then, "blindness ["hardness," margin] in part is happened to Israel." Romans 11:25. The words "in part" mean that one here and one there will receive Christ, as did Paul, and as a very few have in our day. But the prophecy informs us that this "hardness" and this "unbelief" will continue "until the times of the Gentiles be fulfilled." This means the filling up of the iniquity of the Gentiles and the limit of God's favor to them,

which will bring an end to probationary time to all people. Revelation 22:11, 12. It does not say that *after* "the times of the Gentiles be fulfilled" God will again turn to the Jews. That is putting something into the text that certainly is not there.

The claim that "the times of the Gentiles" began when the Jews came under Babylonian control is far from the truth. God did not then reject the Jewish nation as the chosen people, and turn to the Gentiles. As we have seen, "seventy weeks" of probationary favor were still ahead of them at that time. Nothing could be plainer than that "the times of the Gentiles" means the times of God's favor to them after the rejection of the gospel by the Jews. This time began in A. D. 34, at the end of the seventy weeks, when the apostles turned to the Gentiles. That God's favor to the Jewish nation was withdrawn was fully demonstrated when their holy city was destroyed in A. D. 70.



by W. L. EMMERSON

SMALLEST ELECTRIC MOTOR At the last Swiss National Exhibition at Zurich, M. Fernand Huguenin, a watchmaker, exhibited the world's smallest electric motor. It weighed less than 1/500 ounce.

EXPANDING JERUSALEM UNIVERSITY The new Jewish University in Jerusalem now has an academic staff of 150, and a student body of more than one thousand. Its library has grown to nearly 400,000 volumes, and its annual budget is about \$5,000,000 a year.

LATEST ATOM SMASHER A grant for the largest apparatus for the smashing of atoms ever constructed has just been made by the Rockefeller Foundation to Prof. Ernest O. Laurence of the University of California. It will cost nearly \$1,500,000, and will generate 400,000,000-volt "bullets," which will hit the atoms to be disintegrated at a speed of 120,300 miles a second—two thirds the speed of light.

BRITAIN'S POPULATION FIGURES The latest vital statistics of England and Wales show that between 1931 and 1938 the population rose from 40,000,000 to 41,215,000. At the end of 1938 there were 1,163,100 more women than men in England and Wales. The infant mortality rate was fifty-three in every thousand, or four below the previous low level. Maternal mortality declined to its lowest figure of 22.62 per thousand. The death rate was 11.6 per thousand, which was lower than any previous year except 1930, when it was 11.4 per thousand.

Let us quote Luke 21:24 again, and see how plain it is that "the times of the Gentiles," in the sense that the prophecy has in mind, began at the destruction of Jerusalem: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The expressions, "they shall," "shall be," imply that all this was future when Jesus was speaking.

Even a novice in Jewish history knows that from the time of their release from Babylon until the destruction of Jerusalem, A. D. 70, the Jews had some part in the affairs of the city, both politically and ecclesiastically. But this has not been so since "they" fell "by the edge of the sword" and were "led away captive into all nations." This clearly shows that "the times of the Gentiles"—in the sense that they, the Gentiles, took the place of the rejected Jewish nation in relation to God's work in the earth—began at the close of the "seventy weeks"—A. D. 34. From then "until the times of [God's favor to] the Gentiles be fulfilled," the Jewish nation will remain in unbelief; and there need be no expectation that this attitude will change from unbelief to faith.

The claim is made that the prediction concerning "the people of the prince that shall come" and "destroy the city and the sanctuary" is all yet in the future. But we feel that the evidences already given are sufficient to show that this happened in A. D. 70, and will not take place two thousand years after the baptism of Christ.

A desperate attempt is often made to prove that "the prince that shall come" and "destroy the city and the sanctuary" and the "He" that "shall cause the sacrifice and the oblation to cease" are one and the same person. But the "He," in this latter instance, is "Messiah the Prince," not "the prince [Roman] that shall come" and "destroy the city and the sanctuary." This is proved by the fact that in the "midst" of that "one week" Christ died, thus making the sacrifices legally to "cease," for they had pointed forward to His supreme sacrifice.

It should be noted that the main subject of the prophecy in Daniel 9:24-27 has to do with "Messiah the Prince" instead of "the prince that shall come," who would destroy the city—that is, the Roman prince. So, after incidentally speaking of what the latter would do, the prophecy goes back to "Messiah the Prince" and takes up again the events of the last week of the seventy pertaining to Him. Then it goes on to say that "He" would offer Himself in the "midst" of this last week. The fact that He did so settles the matter as to the identity of the pronoun "He."



PROPHECY

Maps the FUTURE



*Course of History Outlined in
Amazing Prophetic Pictures*

by CARLYLE B. HAYNES



The winged lion was symbolic of the mighty kingdom of Babylon.

TWENTY-FIVE hundred years of the world's history in 293 words! That is what is covered by the prophecy of Daniel 7:1-8. For comprehensiveness in a small space it is unsurpassed. Here in the whole course of history passes before us in a few divinely drawn pictures.

A vast reach of history which human historians take whole libraries to tell, God has compressed into four or five striking cartoons.

In this passage we have brought before us as symbols four beasts with their wings and horns, and also winds and the sea.

When we search for the meaning of these symbols, we should keep in mind that what is hidden and mysterious in one part of the Bible is explained in another part. Studying in this way, we shall discover that the Bible is its own best commentator. It always explains itself. We consider these symbols, and get their meaning from the Bible itself.

Winds. In symbolic prophecy winds represent war, strife, persecution, bloodshed. Jeremiah 25:32, 33.

This is made equally clear in the very chapter we are studying. Four great kingdoms arise as the result of winds beating upon the sea.

Wind, then, is a symbol of war.

The sea. Water is a symbol of the people, nations, and multitudes of earth. This is clearly stated in Revelation 17:15.

The Four Beasts. These are symbols of four great nations, or kingdoms, which were to come into existence in the world. Daniel 7:17, 23.

So far, then, the prophecy can be stated in literal language as follows: I saw in my vision by night, and, behold, as a result of great wars among the people and nations of the earth, four great

kingdoms arose, different one from another.

The lion. The first of these kingdoms is symbolized by the king of beasts, the lion. This symbol, too, is explained by other Bible passages.

In Jeremiah 4:7 a lion is mentioned who is called "the destroyer of the Gentiles." And this same lion was to lay waste the cities of Judah, and remove their inhabitants. Another prophet describes the Chaldeans (or Babylonians) as "that bitter and hasty nation. . . . They shall fly as the eagle that hasteth to eat." Habakkuk 1:6-8.

Jeremiah identifies this power, the lion flying as an eagle—the power that carried away Israel into captivity. Jeremiah 25:8-12. It is Babylon, the first of the four great universal empires on earth. This is the power which made desolate the land of Judah, laid waste its cities, and removed its inhabitants. *The eagle's wings* represent the rapidity with which Babylon conquered its enemies.

Then the prophet saw a change come over the lion. Its wings were plucked; that is, the time came in its history when it no longer flew over the nations in conquest.

History in Rapid Review

The bear. This represents the power which succeeded Babylon, namely, Medo-Persia. The two elements in the kingdom, the Medes and the Persians, are represented by the bear's raising itself up on one side.

The leopard. Greece overthrew Medo-Persia in three great battles, those of Granicus, Issus, and Arbela, led by Alexander the Great. The wings on the back of the leopard represent the rapidity

with which this conquest was made. The four heads on the leopard represent the four divisions made of the Grecian Empire following the death of Alexander the Great.

The terrible beast. This is the empire which succeeded, and overthrew, Greece. The empire of Rome was dreadful, terrible, and strong exceedingly. The ten horns on this beast represent the ten kingdoms into which Rome was finally divided. Daniel 7:24.

These ten kingdoms were the Huns, the Franks, the Suevi, the Burgundians, the Vandals, the Anglo-Saxons, the Visigoths, the Ostrogoths, the Heruli, and the Lombards. These established them-

The bear with three ribs in its mouth represented Medo-Persia.



selves in the territory of Western Rome between A. D. 351 and 476.

Among these horns there arose another horn, small at first, then growing rapidly and aggressively, pushing others out of its way. Daniel 7:8. Another power, in addition to the ten kingdoms, was to arise in the territory of Rome.

A large number of identifying marks are included in the description of this power, making it easy to determine its historical identification. It would rise to power in connection with the ten kingdoms of Rome. In establishing itself, it would "pluck up" three of the ten kingdoms "by the roots."

There is a marked difference between the character of its government and the character of the governments of other nations. "He shall be diverse from the first." Daniel 7:24. Some part of that difference is a supernatural shrewdness and wisdom described by the language, "In this horn were eyes like the eyes of a man." Another part of this difference is displayed in the vast claims and pretensions of this power, set forth in the words, "and a mouth speaking great things." Daniel 7:8. These "great things" which this remarkable horn speaks are directed "against the Most High." Daniel 7:25.

"Shall Wear Out the Saints"

That is, this power is to be marked by the most extreme blasphemy. Its claims are to be essentially blasphemous. These claims are to be of such a stupendous nature, involving such audacious assumptions, that they will be literally "against" God Himself.

Another part of the difference between this and other kingdoms is set forth in these words: This power "shall wear out the saints of the Most High." Daniel 7:25. It is a persecuting power, actually raising its hand against the people of God in an effort to destroy them from the earth. Blasphemous and persecuting, evidently it is a religious power.

Another part of the difference between this power and others is thus described: "He shall . . . think to change times and laws," obviously those of the Most High. Daniel 7:25.

Against God, against God's people, against God's law.

Blasphemous, persecuting, disloyal. Anti-God in essential philosophy, in the claims it makes.

Anti-God in essential position, in the activities it carries forward.

Anti-God in essential authority, in the opposition it manifests toward His law. The one word—ANTICHRIST.

According to this prophecy, some power, if the prediction is already fulfilled, has arisen in the course of human history which partook of all these characteristics. It established itself as one of



Swiftly moving Greece was symbolized by the leopard beast.

the powers of earth in connection with the ten kingdoms of Rome. It subdued three of these kingdoms. It won its great prestige by making prodigious claims for its authority among men. It has been characterized throughout its history by an uncanny supernatural shrewdness and wisdom. It has made blasphemous and audacious claims; it has engaged in relentless persecution; and it has sought to change God's law.

Can this destroying, blaspheming little horn be identified today? We shall see—next week.

Building a Home

THERE are five great stones which must be in the foundation of a home if it is to endure the storm and stress of life. The first of these is really the cornerstone—a united faith in Christ. The new homemakers must themselves be Chris-

tians; and then in the realization of the Lordship of Christ they should surrender their homes to Him.

The second great foundation stone is *mutual love*. The word "love" has been cheapened by erotic literature and sex movies; but love itself is still a fact, and can be as pure and clean and unselfish as it ever was.

The third stone of foundation is *mutual confidence*. To believe in the other person and to walk so circumspectly as to be entitled to confidence is to do much to stabilize the home. Edmund Burke could proudly say of his wife: "She was not made to be the admiration of everybody, but the happiness of one."

Another stone is that of *mutual encouragement*. How important is that bearing of one another's burdens which makes for sympathetic understanding and identity of interests! To cheer the other on, how splendid! and how it strengthens the tie!

There was a typical New England blizzard the day Nathaniel Hawthorne lost his position in the customs house at Salem. In great discouragement he plodded his way home to break to his wife the bad news. Her response was a smile and a kiss, and this word of encouragement: "Now you can write your book for which you haven't had time." He did, and the course of his life was changed by his courageous, encouraging wife.

The other stone is *mutual thrift*. It has been said of old that when debt comes in the door love goes out the window. That may not be exactly true, for there are at times unavoidable debts. Certain it is, though, that careless use of money by one or two members of the family can do much to rob the home of security.

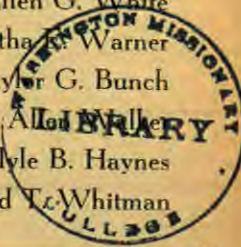
If yours is a new home, begin with Christ and build it up with Him. You may not have prosperity, but you can have peace. Prosperity is getting what you want. Peace is wanting what you have.—Moody Bible Institute Monthly.



COMING Next Week

IN ADDITION TO THE REGULAR FEATURES:

THE BATTLE OF BOMBS	Donald W. McKay
TWICE-BORN MEN	J. C. Stevens
FAITH AND WORKS	Ellen G. White
MY MONEY FOR GOD	Martha A. Warner
THE SPADE CONFIRMS THE BOOK	Taylor G. Bunch
NO SECOND CHANCE IN THE MILLENNIUM	Alfred A. Ball
AN AMAZING PROPHECY FULFILLED	Carlyle B. Haynes
TREE-RIPENED	Sanford T. Whitman



Flight of Time

(Continued from page 8)

the Vatican on this matter to an assembly of Catholic prelates in England, to whom he said:

"It is yours, right reverend fathers, to subjugate and to subdue, to bend and to break, the will of an imperial race. . . . You have a great commission to fulfill, and great is the prize for which you strive. . . . England is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the church's will. It is the key of the whole position of modern error. England, once restored to the faith, becomes the evangelist of the world."—*Sermons on Ecclesiastical Subjects*, 1863, pages 160-167.

Nearly a hundred years have passed since the cardinal uttered these words, but we do not for a moment believe that the real attitude of the Vatican has changed one iota. For nigh a millennium Rome has been trying to assert her dominance over England, and has sponsored more than one attempted invasion to bring about her downfall.

The Spanish Armada of 1588 sailed on its mission of subjugation under the blessing of the pope.

So, too, did the Norman expedition of 1066.

Writes George Peel in his fascinating work, *The Enemies of England*:

"It was at this impending crisis in human affairs that the Normans, seated on the Channel, sent to the pope, the ally of their Norman relatives in South Italy, a request that he would sanction an assault upon England. The pope intimated his willingness to bless the project, and sent a ring and a hair, or perhaps a tooth, of St. Peter as a mark of the apostle's favor and support. From that moment the conquest of England became a holy war; it was one of the first fruits of the compact between the pontiffs and the

adventurers of South Italy; it was the announcement of the new-found temporal power of the papacy."—Page 48.

Today another army is seated on the Channel, poised for invasion. Perhaps before these words are read it will have attempted to hurl itself across.

Strangely enough, this army also is allied with Italy's. Is it allied with the pope?

Does this expedition, too, have his secret benediction?

All Things New

(Continued from page 5)

quiet by stroking his lips with her finger dipped in gin. Of course he became a drunkard, his face always aflame with alcohol. Naturally, he also took to crime, and spent years in prison. After returning from prison, he descended into greater depths of infamy. Crime became a sport. He was vile, degraded, and friendless. But one day he drifted into a gospel meeting. He listened to the singing, the praying, and the preaching. When the invitation was given, he went forward, knelt down, and penitently cried, "God be merciful to me a sinner." The past dropped from him like an old ragged garment. Old things passed away, behold, all things became new. To his death he was a faithful and victorious Christian. He was a new creature in Christ Jesus.

His case is typical of many who by the power of the gospel of Christ have been made new. God is no respecter of persons. If such a change can be brought about in such a man's life, it can be brought about in the life of everyone who will surrender to Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

Voices From the Past

(Continued from page 8)

These archaeological discoveries have thrown so much light upon the distant past that the historical portions of the Old Testament have been made to glow with a glory of meaning never before recog-

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EDITOR . . . ARTHUR S. MAXWELL

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the University of Chicago, gave the following remarkable summary of these discoveries and their relations to the Biblical records:

"Our old Old Testament has now become a new Old Testament. This rejuvenation of the old Book is due to the large progress made in explorations, discoveries, and decipherment of antiquities during the present century and pre-eminently during the last half of it. Almost every Bible land has been laid under tribute to this cause, and some of them have poured into our archaeological coffers more than we can as yet measure or interpret. Private and public expeditions are at work today in several of these Oriental lands, and they promise to yield fruit as fast as we can care for it. Remains of all the principal peoples mentioned in the Old Testament now decorate the cases of our museums, and tons of new material are being gathered in at the end of every season. This work cannot be too strongly supported. Every additional fact added to our knowledge simply elucidates some hitherto unexplained difficulty, and every spade plunged into an Oriental mound is merely a step toward the discovery of some new fact.

"The scope of the results of these discoveries is immeasurable. They touch almost every part of the Old Testament. . . . The largest contribution is that made to the historical setting of the children of Israel in the different periods of their history. . . . There are few names of peoples now remaining in the Old Testament about whom we have not secured some new facts. The religions, too, of the contemporaneous nations are better known than they were a half century ago. The meanings of some words in the Old Testament have assumed a new importance since the opening of the magical Babylonian-Assyrian cuneiform tongue, a half sister to the Hebrew. This larger meaning of the words of the Old Testament assures us of a better understanding of the original Hebrew, and a more comprehensive and sympathetic meaning of the words penned by the writers of the Old Testament."—*The Monuments and the Old Testament*, pages 291-294.

Since this remarkable statement was written, discoveries have been made at an ever-increasing pace, and thus far not one fact has been brought to light that discredits in any way the Old Testament records. On the other hand it is being corroborated beyond the fondest expectations of its believers and defenders. The stones of the walls and temples of ancient cities are literally crying out, telling the modern world that the records of sacred history are true. In the light of modern research, how significant are the words of the psalmist, "Thy word is true from the beginning." Psalm 119:160.

for OCTOBER 8, 1940



DO YOU KNOW

1. That your obligations to your children do not end with board, room, clothing, and schooling?
2. That although you can depend on the teachers to teach your children while in school, the prime responsibility rests upon you to teach them in the home?
3. That during the first fifteen years of the average child's life he spends nine thousand hours in school and fifty thousand waking hours in and about the home? Think of it, more than five times as many hours at home as at school! And it is your responsibility to see how those hours at home are filled.
4. How to fit yourself for these finer responsibilities of life?
5. How to solve all the problems that arise in connection with your boys and girls?
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WIDE WORLD

TOMORROW and TODAY

by C. L. PADDOCK, Jr.

WHEN New York was but a small city, docks were built along the Hudson River. Dozens of ferries, both large and small, plied back and forth across the river between New York and Newark. Business boomed. More piers and more docks were needed.

People invested money in more ferryboats and more river-front docks. With a city on either side of the river, they would always need ferries. They could not go wrong on their investment.

Things continued to grow. Those who had invested their money became rich. The ferries carried their daily loads of passengers and produce back and forth across the Hudson. How happy the people were that they had invested in something sure!

One day a young contractor came along and spanned a mighty bridge across the busy Hudson. No one had believed that such a thing could be done; but there, before their eyes was that gigantic steel structure being built across the river. When the bridge was finished, people used it as a highway between the two cities. Great wagons hauled their produce over the bridge. Ferryboats lost business. Investors lost money.

Another young man came along one day and said he could dig a tunnel under the river. It was unheard of and unbelievable; but he did it. Vehicles of every kind passed under the river, and saved valuable time. It meant the end of the ferryboats. The fires went out under the huge steam boilers, for the ferries were no longer needed on the Hudson. Boats were too slow for a fast-moving world.

The ferryboats lay idle at their docks. A sure invest-

ment had failed. The people had invested in tomorrow; but tomorrow was different.

Many of us are just like those people. We invest in tomorrow. We say it cannot fail. It is a sure thing. Tomorrow we are going to change our ways of living. Oh, if we could only realize that today is the day to do it; tomorrow may be too late. "No man ever served God by doing things tomorrow. If we honor Christ, and are blessed, it is by the things which we do today."

The other day I went by a railway crossing. The train had just passed a few minutes before, and had hit a car as it crossed in front of the train. The motorist was killed. Perhaps he had said that tomorrow he was going to be a better man. But with no notice or warning, his life had been snuffed out. His chances of reform and surrender were forever gone.

As Jesus was walking along the shores of Galilee one day, He saw two men off from the shore casting their nets for fish. He called to them, "Follow Me, and I will make you fishers of men." Without asking for any words of explanation; without asking for any time to prepare or for any time to say farewell to their friends and loved ones, "they straightway left their nets, and followed Him."

Continuing His walk along the lake with His new-found disciples, Peter and Andrew, Jesus saw James and John and their father, mending nets. The same call was made to these two young men, "and they immediately left the ship and their father, and followed Him."

Don't put off until tomorrow what you should do today. Tomorrow is always different. Tomorrow may be too late. Tomorrow may never come.