

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874





the flight of TIME

A
SURVEY OF
WORLD
EVENTS

by the
EDITOR



FREEDOM'S CHAMPION FELLED

NO MORE courageous and forthright champion of freedom ever lived than John Milton, world-famed author of "Paradise Lost" and "Paradise Regained."

Born in 1608, and dying in 1674, he lived through one of the most dynamic periods of history, when the fashion of our modern liberties was being molded in a fiery crucible of strife and suffering. As a young man in his thirties he saw the beginning of the Civil War in England, followed by Cromwell's Commonwealth and later by the Restoration of the Stuarts under Charles II.

The spirit of freedom was stirring

When one reads that so many bombers have been shot down, he rarely thinks of what happens when they strike the earth. Here is one that in falling wrecked several houses in Southeast England.

Fighter and bomber engage in practice warfare. Considerable training is necessary before a pilot is ready to go into action against a real enemy.

mightily in the souls of men in those tumultuous days, and Milton's gifted pen gave it potent and noble expression.

All who enjoy freedom of the press today might well look back with gratitude to this daring youth who, at risk of imprisonment and death, wrote "Areopagitica, A Speech of Mr. John Milton for the Liberty of Unlicensed Printing," to the Parliament of England.

It was in this pamphlet that he used the memorable words: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties."

When in the year 1655 all England was horrified by the news of the massacre of the Waldenses by the troops of Emanuele

II, duke of Savoy, because they refused to obey an edict to conform to the Roman Catholic faith or leave their native valleys, it was Milton who thundered against this monstrous iniquity. It was his hand that composed the indignant letters of protest that Cromwell dispatched to every ruler in Europe. And from his pen came forth the immortal words:

*"Avenge, O Lord, Thy slaughtered saints,
whose bones
Lie scattered on the Alpine mountains
cold."*

When Milton died in 1674, in his sixty-sixth year, he was buried in the church of St. Giles, Cripplegate, not very far from Fleet Street. Some time later a monument to his memory was erected outside the church, and it became a sort of shrine for lovers of liberty from the ends of the earth.

Then, but two and a half centuries after his passing, a new tyranny began to rear its head in Europe, snuffing out the lights of liberty one by one until a great darkness spread itself over all the continent. Every precious privilege purchased by champions of freedom down the blood-soaked centuries was ruthlessly torn from the people and trampled scornfully underfoot.

And in the midst of the tumult and the strife a bomb fell beside the poet's rest-

SIGNS of the TIMES



ing place, toppled his statue from its pedestal, and left it lying prostrate on the ground.

No artist could have conceived a more striking symbol of our time than this prone figure of freedom's champion. Nor could the voice of living man cry out such words of warning to those still living in a land of liberty as this mute, stricken stone.



QUITE a number of distinguished individuals have been failing in their missions of late, not the least being the President's special envoy to the Vatican.

Myron Taylor has now returned to the United States and made his report, which, according to the newspapers, amounted to the not-too-startling news that the pontiff was continuing to pray for peace.

Other information no doubt was imparted, but it is significant that whereas great headlines heralded Taylor's appointment and departure, most periodicals barely gave more than an inch or two of space to mention his return. An anticlimax, to say the least.

Now that the mission is over,—temporarily at least,—it might be well to inquire what it cost and what, if any, were the benefits accruing to the United States. We gravely doubt whether anything of value can be placed on the credit side of this account; but among the heavy debits is the setting of an unfortunate precedent which, without doubt, will be quoted in days to come.

If any good at all emanated from Taylor's appointment, it came to the Protestant churches which, seeing a red light ahead, stirred from their somnolence and remembered their protesting functions. It is to be hoped that the effect of this stimulus will not soon subside, for the road ahead is menaced with great and grievous perils. Let them keep on protesting, and see to it that this dangerous, unfortunate experiment is not repeated.

The United States, established upon the fundamental principles of civil and religious liberty and separation of church and state, cannot afford to take the risk of establishing intimate relations with a government which, whatever its present pretensions, has consistently contended against such principles throughout its long and bloody history, and which, we confidently believe, hates them in its heart today.

READERS residing in California and Arizona should tune in on the Voice of Prophecy radio program every Sunday 8:30 to 8:45 a. m. and 9:15 to 9:45 p. m. (P. S. T.), Mutual System.

for OCTOBER 15, 1940



MORE and more it is being recognized that the fundamental cause of the present lamentable state of world affairs is the fact that man has progressed in scientific knowledge without making a corresponding advance in moral character. He has gathered material treasures without the counterbalance of spiritual riches. He has become "civilized" without becoming converted.

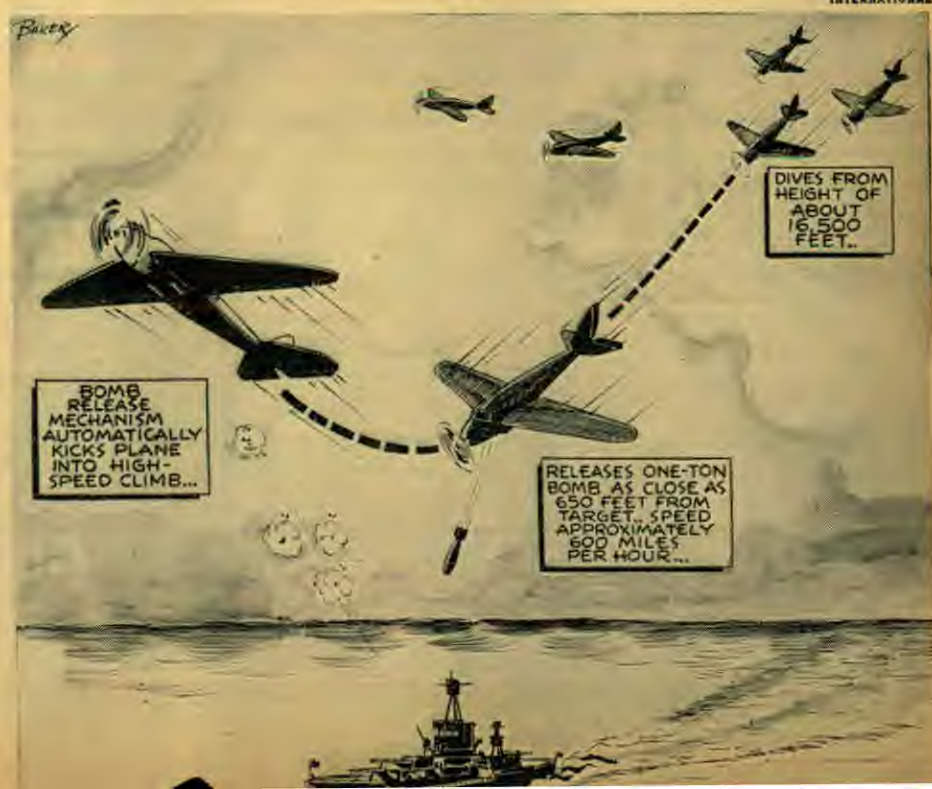
Consequently, though he has seized control of vast powers of nature, he is unable properly or profitably to make use of them. Instead of consistently applying them for the benefit and uplift of humanity he has stupidly and recklessly turned them into instruments of his own destruction. He has proved that, without God, he is not fit for power.

"What is wrong with humanity in this age," said Dr. Henry Bett, in the course of his address as President of the Methodist Conference at Sheffield, England, the other day, "is that man has gained a mastery over the world that he is not fit to use.

"In the modern period, through scientific achievements, man has been able to exploit the forces of the natural world as never before, and he is the master of the world as he never was since time began. The great resources that are now his may be used or abused; they may be employed for his benefit or for his destruction.

"His steel may build bridges or battle-

How the dive bombers work. The plane, holding a one-ton bomb, starts on a power dive from as high as 17,000 feet, attains a speed of 600 miles an hour, releases its bomb at 700 feet above the target, and automatically shoots upward whether the pilot has been wounded or not.



OUR COVER PICTURE

This is not only a wrecked statue, it is a symbol of our time, for John Milton was the great champion of individual liberty in another dark age, and now, lo, nearly three centuries later, a totalitarian bomb on his resting place in London lays him low.

ships; his chemicals may fertilize the earth, and help to feed those who live on it, or kill them abominably with poison gas; his explosives may blast a dangerous reef outside a harbor, or blast his fellow men into bloody fragments in an air raid. All such things have enormous possibilities for good or for evil, and man has not enough moral responsibility to use them for good.

"The plain fact is that man is not fit to be trusted with the vast powers that he possesses. He has not enough conscience and not enough soul. He is the lord of the earth and sea and sky, and he is not fit to exercise that dominion. And he will not be until there has been a great deepening of moral and spiritual life in humanity."

What is the remedy? How can man be made fit for power? Only, suggested Dr. Bett, by a return to God and "a widespread revival of religion. In fact," he added, "the most obvious thing in the world today is that the world needs a moral and spiritual revival, and needs it more than it needs anything else."

Long ago Jesus Christ stressed the same vital truth when He said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God."

INTERNATIONAL

The BATTLE of BOMBS

Will Peace Ever Come?



by DONALD W. MCKAY



Smoldering ruins in London after the August 25 raid.

INTERNATIONAL

As I sit in my comfortable living room, a voice announces from across the seas: "German bombers capped a second night of horror for London when they loosed heavy explosions on the vicinity of the Houses of Parliament while dive bombers strafed the outer city."

A few minutes elapse; the same voice continues, "British bombers have heaped heavy destruction upon Hamburg docks and barge concentrations along the French and Belgian coast."

Listening to these reports, I cannot help thinking how this storm of air terrorism, with reprisal following reprisal, that once seemed no larger than a man's hand, has grown and spread across the world.

It was all very far away when the Japanese—how long ago was that?—smashed the helpless crowds and set fires in the slums of Shanghai; that was horrible, of course, but too remote really to matter. It was still fairly remote when the bombs were bursting like "opening flowers" on the mud huts of Dessie. How many now even remember the name of that Ethiopian town? But the storm was coming nearer.

It was nearer still when the people began to die in the streets of Madrid, a European capital; and the cloud was beginning to look dark indeed as the thousand-pound bombs were scientifically gutting Barcelona's apartment houses. But that was only Spain; the statesmen, as before, did not think it was really their business; they shut their eyes and hoped for the best. Then the storm was rolling over Warsaw, in blood, agony, and brutal

destruction; but now at last, blotting out the sky, it is raging in London and Berlin, two of the greatest cities of the Western World.

These great fires in the night sky, these smashed homes, mangled children, splintered baby carriages—they are not in Barcelona or Dessie or Shanghai, but in London and Berlin. These atrocities are not things that may happen some day; they are happening now. Where will they stop?

The picture is startling. "We are in a crisis of speed and communication," wrote Anne O'Hare McCormick the other day in the *New York Times*.

Air raids have made thousands in Canton, China, homeless.

INTERNATIONAL



"Never were people so immediately aware of what happens all over the world. More information trickles past censorship than was available to readers of the freest and most enterprising newspapers in 1914. Misinformation circulates as rapidly as truth. Yet in spite of, if not because of, this torrential flow of information, the nervous system of the world is always being thrown out of balance by the unexpected."

And with this flood of news pouring upon us, the number of war prophets is on the increase. When hostilities started they swarmed upon us, telling us what the end would be. But a brief skimming of the newspaper files for the past year shows how many of the forecasts have already proved wrong.

Men's predictions are futile. They cannot know. Publicists, statesmen, and students of current affairs may speculate, each giving a different solution. But they do not satisfy. Only the Bible, God's supreme textbook, can give the true course of future history, for Bible prophecy is history written in advance.

Had those who essayed to predict first studied the pages of the Bible, they would not have made such rash statements.

The Unerring Word of Prophecy

When Daniel interpreted King Nebuchadnezzar's dream in 603 B. C., he traced in broad outline this world's history from that day down through the ages to the everlasting kingdom of God.

He prophesied—and since then history has shown its fulfillment—the rise and fall of the three world empires which would succeed Babylon: Medo-Persia, Greece, and Rome. He further plainly stated that Rome would be divided into a number of separate kingdoms which, in spite of all human efforts to bind them together, would not "cleave one to another." Daniel 2:43.

Many ambitious attempts at amalgamation have been made since the fall of the Western Roman Empire A. D. 476, but true to the prophetic word, the di-

(Continued on page 7)



STANDARD

Christ's greatest enemies while on earth were those men who sensed no need of spiritual uplift.

TWICE-BORN MEN

Second in the Series, "ALL THINGS NEW"

*What It Means to
Be "Born Again"*

by J. C. STEVENS

EXCEPT a man be born again, he cannot see the kingdom of God," said Christ to Nicodemus. John 3:3.

It is well to ponder the fact that Christ, on this occasion, addressed these words not to a Mary Magdalene, but to a teacher in Israel.

Logically, this leads us to consider what the new birth is not. It is not baptism, for many have been baptized and there has been seen no change in the life. Recently a Roman Catholic priest described some of the members of his church as "three-sprinkled Catholics." "These three-sprinkled Catholics," he explained, "are those who think that all their religion entails is a little water sprinkled on them at baptism, a little rice at marriage, and a little dirt when they are dead." Unquestionably there are many of the three-sprinklers in every church.

It is not confirmation, for that of necessity brings no change in heart and life. It is not church membership, for there are many church members who give no evidence of experiencing the new birth.

What is it then? It is regeneration. It is a new life. It is a new mind. It is a new nature. When one is born the first time, he partakes of the nature of his father. When he is born again, he partakes of the nature of God—the divine nature. 2 Peter 1:4. "When the soul surrenders itself to Christ, a new

power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to

The early McAuley mission near Brooklyn Bridge, a monument to the power of conversion.



KEYSTONE

self and sin and a new life all together." The new birth is not so much a change of nature as it is the communication of the divine nature to the believer in Christ, and this divine nature is transmitted to us through the work of the Holy Spirit. In the margin of John 3:3 we read, "Except a man be born from above;" this is deeply significant. In speaking to the unregenerate sons of Abraham, Christ said, "Ye are from beneath; I am from above." He also said to them, "Ye are of your father the devil." John 8:23, 44. The new birth, then, is not our sinful nature carried up to the highest point of attainment, but the divine life brought down to the lowest point of condescension, even to the heart of fallen man. This divine nature, conveyed to us by the Holy Spirit, meets, masters, and conquers the clamorings of the old nature. Through this divine nature one is enabled to keep the old man on the cross, or to keep the body under. 1 Corinthians 9:27.

It is now plain to be seen why it is necessary for us to be born again to be saved. It is because we are born the first time with a nature wholly out of harmony with the kingdom of God. The first time we are born of the flesh (John 3:6), which is sinful. We are born with a fallen nature, contrary to the divine. We are born with a carnal mind which is at enmity with God, and not subject to His holy law. Romans 8:5-7. We are born with a heart deceitful above all things and desperately wicked. Jeremiah 17:9. We are born children of the devil. 1 John 3:8; 5:19. We are born into an evil realm called in the Scripture, "the world," in which realm, if one remain, he is without hope. Ephesians 2:12. Therefore to enter into the kingdom of God there must of necessity be a change—a change from the works of the flesh to the fruit of the Spirit (Galatians 5:19-23); from the reign of sin in the life to the reign of righteousness (Romans 6:12, 13); from the control of the carnal mind to the control of the spiritual mind (Romans 8:6, 7); from rebellion against God's law to obedience to it (Romans 8:4); from enmity with God to fellowship with Him (1 John 1:3); from children of the devil to sons of God (1 John 3:10); from the world into the kingdom of God's dear Son (Colossians 1:13).

Testimonies abound on every hand of new lives resulting from repentance, confession, surrender, and consecration to God—lives full of peace, power, and victory over sin, and full of the fruits of righteousness.

Some years ago there was a funeral in New York City that attracted wide interest. A prominent minister, delivering the sermon, said, "Of all the men

(Continued on page 7)

FAITH and WORKS

by ELLEN G. WHITE

Reprinted from the "Signs of the Times" of June 16, 1890, by a Reader's Special Request

WITHOUT faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." There are many in the Christian world who claim that all that is necessary to salvation is to have faith; works are nothing, faith is the only essential. But God's word tells us that faith without works is dead, being alone. Many refuse to obey God's commandments, yet they make a great deal of faith. But faith must have a foundation. God's promises are all made upon conditions. If we do His will, if we walk in truth, then we may ask what we will, and it shall be done unto us.

While we earnestly endeavor to be obedient, God will hear our petitions; but He will not bless us in disobedience. If we choose to disobey His commandments, we may cry, "Faith, faith, only have faith," and the response will come back from the sure word of God, "Faith without works is dead." Such faith will only be as sounding brass and as a tinkling cymbal.

In order to have the benefits of God's grace, we must do our part; we must faithfully work, and bring forth fruits meet for repentance. We are workers together with God. You are not to sit in indolence, waiting for some great occasion, in order to do a great work for the Master. You are not to neglect the duty that lies directly in your pathway; but you are to improve the little opportunities that open around you. You must go on doing your very best in the smaller works of life, taking up heartily and faithfully the work God's providence has assigned you. However small, you should do it with all the thoroughness with which you would do a larger work. Your fidelity will be approved in the records of heaven.

You need not wait for your way to be made smooth before you; go to work to improve your entrusted talents. You have nothing to do with what the world will think of you. Let your words, your spirit, your actions, be a living testimony to Jesus, and the Lord will take care that the testimony for His glory, furnished in a well-ordered life and a godly conversation, shall deepen and intensify in power. Its results may never be seen on earth, but they will be made manifest before God and angels.

We are to do all that we can do on our part to fight the good fight of faith. We are to wrestle, to labor, to strive, to ago-

nize to enter in at the strait gate. We are to set the Lord ever before us. With clean hands, with pure hearts, we are to seek to honor God in all our ways. Help has been provided for us in Him who is mighty to save. The spirit of truth and light will quicken and renew us by its mysterious workings; for all our spiritual improvement comes from God, not from ourselves.

The true worker will have divine power to aid him, but the idler will not be sustained by the Spirit of God. In one way we are thrown upon our own energies; we are to strive earnestly to be zealous and to repent, to cleanse our hands and purify our hearts from every defilement; we are to reach the highest standard, believing that God will help us in our efforts.

We must seek if we would find, and

seek in faith; we must knock, that the door may be opened unto us. The Bible teaches that everything regarding our salvation depends upon our own course of action. If we perish, the responsibility will rest wholly upon ourselves. If provision has been made, and if we accept God's terms, we may lay hold on eternal life. We must come to Christ in faith, we must be diligent to make our calling and election sure.

The forgiveness of sin is promised to him who repents and believes; the crown of life will be the reward of him who is faithful to the end. We may grow in grace by improving through the grace we already have. We are to keep ourselves unspotted from the world, if we would be found blameless in the day of God.

Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works



Paul before Festus, as before all men, small and great, was a living testimony to the power of faith in a consecrated man's life.

will never save us; it is the merit of Christ that will avail in our behalf. Through faith in Him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; saving faith is that which works by love, and purifies the soul. He who will lift up holy hands to God without wrath and doubting, will walk intelligently in the way of God's commandments.

If we are to have pardon for our sins, we must first have a realization of what sin is, that we may repent, and bring forth fruits meet for repentance. We must have a solid foundation for our faith; it must be founded on the word of God, and its results will be seen in obedience to God's expressed will. Says the apostle, Without holiness "no man shall see the Lord."

To Perfect the Christian's Character

Faith and works will keep us evenly balanced, and make us successful in the work of perfecting Christian character. Jesus says, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

Speaking of temporal food, the apostle said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." The same rule applies to our spiritual nourishment; if any would have the bread of eternal life, let him make efforts to obtain it.

We are living in an important and interesting period of this earth's history. We need more faith than we have yet had; we need a firmer hold from above. Satan is working with all power to obtain the victory over us, for he knows that he has but a short time in which to work. Paul had fear and trembling in working out his salvation; and should not we fear lest a promise being left us, we should any of us seem to come short of it, and prove ourselves unworthy of eternal life? We should watch unto prayer, strive with agonizing effort to enter in at the strait gate.

There is no excuse for sin, or for indolence. Jesus has led the way, and He wishes us to follow in His steps. He has suffered, He has sacrificed as none of us can, that He might bring salvation within our reach. We need not be discouraged. Jesus came to our world to bring divine power to man, that through His grace, we might be transformed into His likeness.

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who

claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating crossless religion. But Jesus says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Twice-Born Men

(Continued from page 5)

who have worked in this city, I think this man was almost the greatest." After he had finished, a host of poor people filed past the casket to look for the last time upon the face of this friend, and some of them bent over and wet his dead face with their tears. Then a large number of men, each bearing a white rose, filed by, placing them in the casket till the roses overflowed and piled up on the floor. Who was this man to whom so many were paying their last tribute in this remarkable manner? He had been a violent criminal and had served three terms in prison. Through the kindness of a mission worker he was led to go to a mission meeting, where he gave his heart to God. Old things passed away, passed out of Jerry McAuley's life, and all things became new. He established missions in New York City, helping thousands of the poor, and leading many men, deep in iniquity, to a new life in Christ.

The Battle of Bombs

(Continued from page 4)

vided condition of Europe still remains. And we may be sure that any powerful nation today which dreams of a new world empire is doomed to disappointment. The prophetic dictum, "They shall not cleave one to another," is just as inexorable now as when it was made twenty-five centuries ago.

"But isn't this outlook pessimistic?" you ask. "Will peace and harmony never reign in the world?"

The Lord Must Intervene

Yes, it will, for there is a wonderfully bright side to this otherwise dark picture. The "battle of bombs" and the further feverish war preparations are a sign of the second coming of our Lord and Saviour Jesus Christ to do for the world what man has proved himself impotent to accomplish.

About 800 B. C. the prophet Joel wrote of this time: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow-

shares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

Then the prophet added this significant sentence, "Thither cause Thy mighty ones to come down, O Lord." Verse 11. Whereas man has been allowed to fight out his battles to a conclusion in the past, there will come a time, and it cannot be far off, when God Himself will intervene, once for all, to cause "wars to cease unto the end of the earth."

Christ also described last-day conditions when He said there would be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Then He also showed what would be the outcome: "Then shall they see the Son of man coming in a cloud with power and great glory." Verse 27.

Evil Spirits Fomenting War

Again the beloved John on the Isle of Patmos, looking into the future, saw in vision that "the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:12-16.

Here is brought to view the last great conflict of the world's story of strife. Then in the two verses which follow, and in still greater detail in the nineteenth chapter, the prophet tells of the intervention of God which will bring this last great conflict to a close.

The brightness of Christ's return will destroy those of every nation who have not prepared themselves in heart and life for the kingdom of heaven. 2 Thessalonians 2:8. But those who have been redeemed by the power of God and the surrender of their lives to Him will be delivered, to become citizens of a better world than this—a world wherein only righteousness dwells. 2 Peter 3:13.

Not through the efforts of diplomacy, not in any federal organization, nor in a totalitarian state, will be found the key to this world's present perplexities, but in the return in glory of the Lord Jesus Christ.



To Nebuchadnezzar must go the credit for building the mighty city of Babylon.

INTERNATIONAL

Did the psalmist have reference to the discoveries of archaeologists when he said three thousand years ago that "truth shall spring out of the earth"? Psalm 85:11. In these days of doubt and unbelief, dead cities and civilizations that have been slumbering beneath the dust of the ages are being dug up by the spade of the archaeologist and are giving testimony to facts that corroborate the writings of the Old Testament seers. Oliver Wendell Holmes said of these discoveries: "I believe in the spade. It has fed the tribes of mankind. It has furnished them water, coal, iron, and gold. And now it is giving them truth—historic truth—the mines of which have never been opened till our time."

Sir Charles Marsdon, in his recent book, *New Bible Evidence*, page 39, says: "Beneath the surface of the soil, in Palestine and Syria, in Mesopotamia and Egypt, are ample remains of a far older civilization to testify to the correctness of the Old Testament history."

One of the Old Testament books that was long under question as to its authenticity is the book of Daniel, but modern science has erased these questions and silenced the critics. According to Genesis, chapter ten, the city and kingdom of Babylon were built and founded by Nimrod not many decades after the Deluge. The attempt to build a tower that would reach to heaven as a protection from another flood is described as having been frustrated by divine judgment. While there are legends of this tower, which was destroyed by divine agencies that

"divided and scattered its builders to all parts of the earth," archaeology has uncovered scientific facts as to its existence.

The ruins of the tower of Babel have been discovered in the city of Borsippa near the city of Babylon. Dr. John P. Peters says of the remains of this ancient tower: "In the form in which it has come down to us this is a reconstruction by the great Nebuchadnezzar. Unlike the ordinary ziggurat with which we are familiar, every stage of this was faced with kiln-burned bricks laid in bitumen, the core of the structure consisting of sun-dried bricks. How so solid a mass was destroyed, we do not know. It looks today as though it had been blasted by a stroke of lightning from God. Whatever the catastrophe was which destroyed it, the bricks that faced this tower, which were glazed, each stage having a different color, were run into one whole at the catastrophe, the glaze fusing the bricks together, so that they constitute today one great mass, split and riven above, as though by thunderbolt, but so solid that only blasting can disintegrate it. We have Nebuchadnezzar's own account of how he happened to repair and rebuild this ziggurat, and from that account we learn that long before his day it was the most conspicuous monument in all the region, and also that, enormous as it was when he found it, it was a work only partly completed, which had been begun and never finished."—*The Bible and the Spade*, pages 76-79.

Daniel tells us of the boast of Nebuchadnezzar that he was the builder of Babylon. In the ruins of the city most

of the bricks bear his name as the builder. It is now evident that the city was entirely rebuilt and enlarged by this great ruler. A black basalt cylinder had been found containing the king's own account of his building enterprises. Of him C. Leonard Woolley says: "Of all the rulers of Mesopotamia he was perhaps the most indefatigable builder, and in almost every city of his dominion there are monuments witnessing to his passion for brick and mortar; he built his own capital so thoroughly that modern excavators could find scarcely any trace of buildings older than his time."—*Ur of the Chaldees*, page 183.

The inscriptions indicate that Nebuchadnezzar was the great genius who not only rebuilt the city but also reorganized the empire of the Babylonians and made it a universal kingdom. In Daniel 1:1, 2 we read of the conquest of Jerusalem and Judah by Nebuchadnezzar and of his removing to Babylon many of the valuable vessels of the temple, "which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." In one of the many inscriptions left by this king he describes the great temple of Bel-Marduk which he built in Babylon in honor of his chief deity. He calls it "the house of heaven and earth," in which he "stored up silver and gold and precious stones, and placed them in the treasure house" of his kingdom. This mighty palace has been excavated and found to be no less magnificent than the Bible describes it to be.

In Daniel 4:34-37 is a description of the

SPADE CONFIRMS the BOOK

by TAYLOR G. BUNCH

conversion of Nebuchadnezzar, who after his seven years of insanity became a worshiper of the Creator. The truthfulness of this account has been corroborated by a prayer of King Nebuchadnezzar left on stone revealing "a loftiness of religious sentiment unequaled in the royal literature of the Oriental world." — *Goodspeed*. The prayer follows: "O eternal Prince! Lord of all being! As for the king whom Thou lovest, and whose name Thou hast proclaimed as was pleasing unto Thee, do Thou lead aright his life, guide him in a straight path. I am the prince obedient to Thee, the creature of Thy hand; Thou hast created me, and with dominion over all people Thou hast entrusted me. According to Thy grace, O Lord, which Thou dost bestow on all people, cause me to love Thy supreme dominion, and create in my heart the worship of Thy godhead, and grant whatever is pleasing to Thee because Thou hast fashioned my life." — *The National Geographic Magazine*, February, 1916. See Daniel 2:37, 38; Jeremiah 27:6-8.

Skeptical Criticism Silenced

The prophet Daniel mentions Belshazzar as being on the throne of Babylon during the last few years preceding its overthrow by Cyrus. But the name of this king is nowhere mentioned in historical annals which give a list of the kings of Babylon and name Nabonidus as the last ruler. This has given rise to much criticism on the part of skeptics who for some time declared that because of this omission the entire book of Daniel was unreliable. Once again archaeology has settled the dispute in favor of the Biblical record. In 1854 Sir Henry Rawlinson discovered an inscription written by Nabonidus himself which completely clears up the matter. Nabonidus declares that for some years he was in retirement in Tema and "came not to Babil," and that his son with the nobles and the army were in Babylon.

The inscription contained a prayer to the Moon-god Sin in behalf of his son who was ruling in his stead: "And as to Belshazzar the exalted son, the offspring of my body, do thou place the adoration of the great deity in his heart; may he not give way to sin; may he be satisfied with life's abundance; and may reverence for thy great divinity dwell

in the heart of Belshazzar, my first-born favorite son." The prayer was not answered and the city and kingdom was overthrown on the night of a licentious feast in which the young king took a leading part.

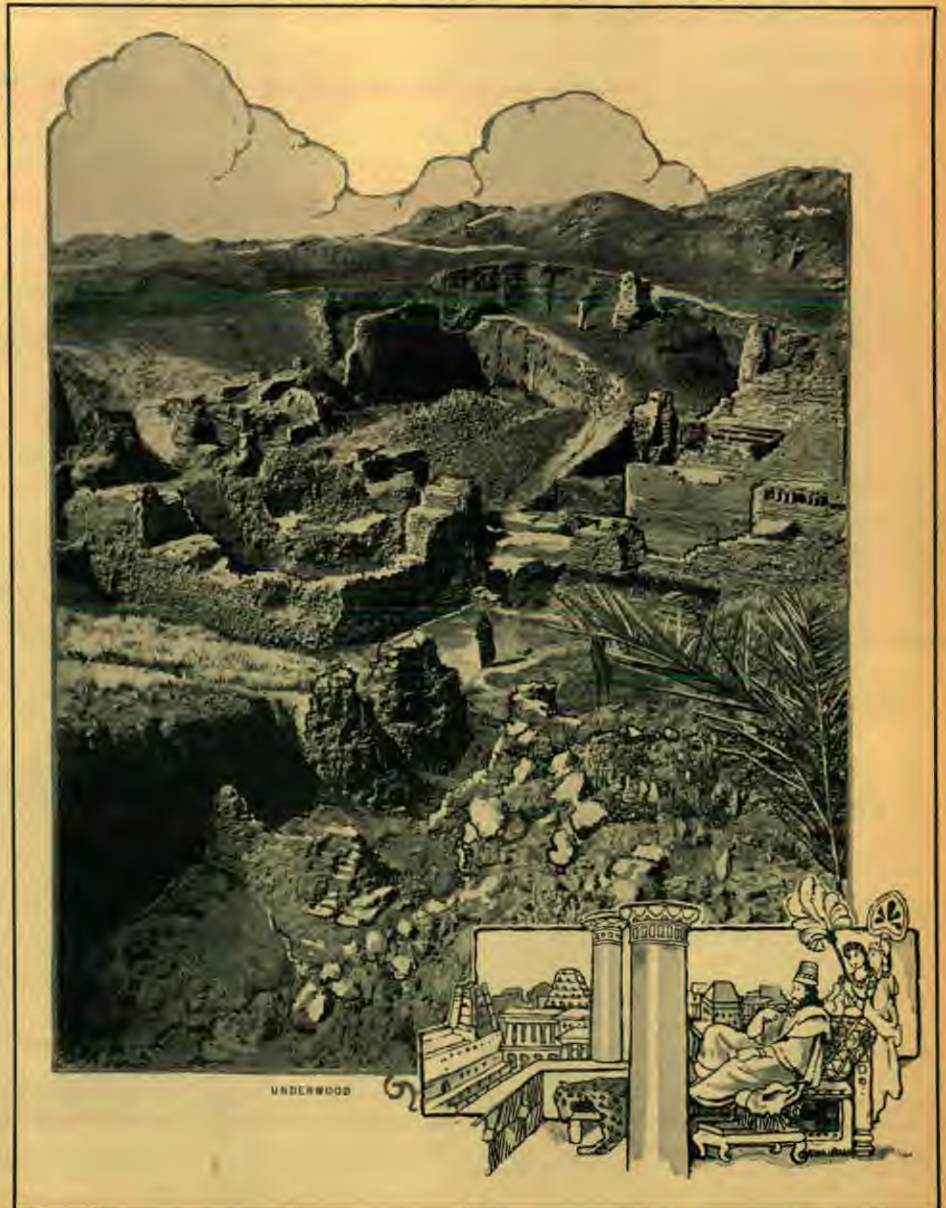
The stone and clay records fully substantiate the story of the fall of Babylon as given in Daniel 5. The Lord named Cyrus more than one hundred fifty years before his birth and predicted that he would capture the city of Babylon, which was then considered an impregnable

fortress. See Isaiah 45:1-3. The Lord designated Cyrus His "shepherd" and His "anointed," and declared that "the gates of brass" would be opened to him. Inscriptions seem to indicate that the Babylonian priests of Marduk, the chief god of the Babylonians, betrayed Belshazzar and opened the gates for Cyrus, because they believed that he was sent on a divine mission to deliver the city.

In the light of Isaiah 45:1-3 and its fulfillment in the capture of Babylon the

(Continued on page 12)

One of the palaces uncovered among the ruins of Babylon. The palace, though of one story, covered a great area, and was a maze of corridors and rooms.



NO SECOND CHANCE, IN THE MILLENNIUM



A Grave Misunderstanding Corrected

by ALLEN WALKER

THE claims of the "futurists" that there will be a thousand years to prepare for eternity after the Lord comes is based on a grave misunderstanding of the millennium and the prophetically scheduled restoration of the kingdom and throne of David with Christ as King. It is alleged that seven years after the "rapture" the Lord will return, that the Jewish nation will receive Him by sight, and so forth; that then will commence the restored kingdom of David, and that evangelistic work will continue for a thousand years; that in this kingdom of Christ there will be sin, death, suffering, and miseries of all kinds. The statement of Jesus, "Except a man be born again, he cannot see the kingdom of God," is completely ignored, and millions are told that conversion before the Lord comes is not in any sense necessary in order to live in that kingdom. That God has no such "second chance" millennial program will be made plain as we study what the Scriptures teach about the millennial period.

Read carefully the following passage with reference to the thousand-year period: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he

should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. 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, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And 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." Revelation 20:1-9.

There are a number of questions which

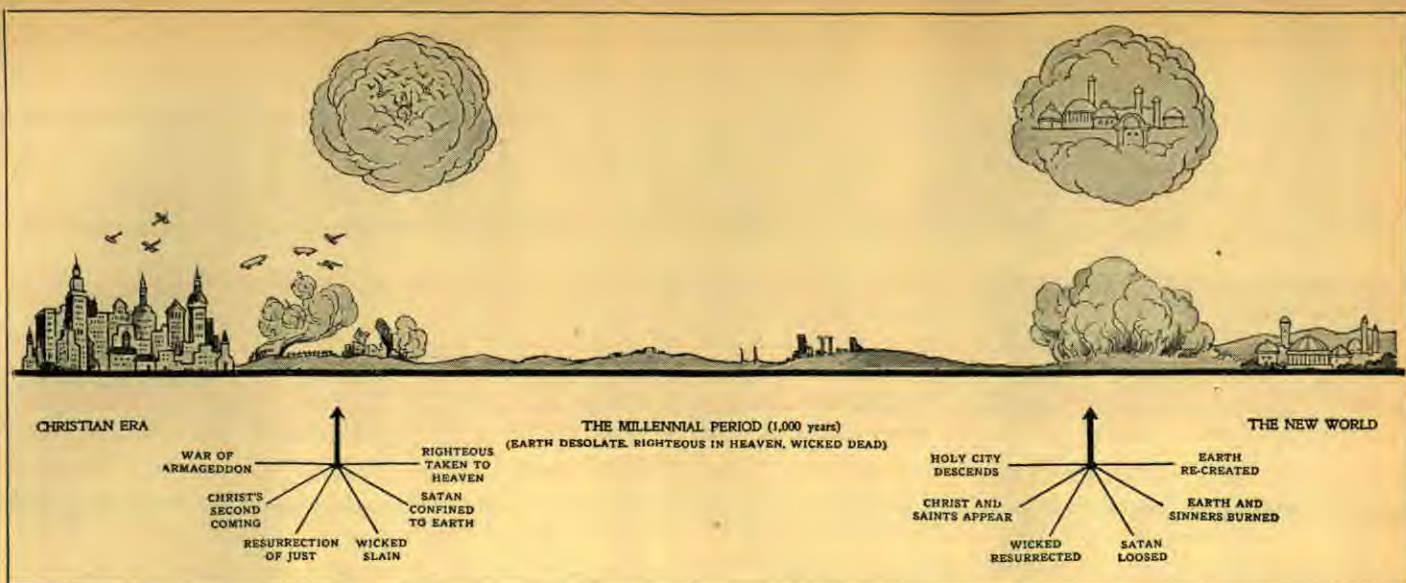
They "compassed the camp of the saints about, and the beloved city."

arise as we read these verses. When will this thousand-year period begin? What is meant by the "first resurrection"? Where will the righteous be during this time? Where will the wicked be? Who are "the rest of the dead" that live not again until the thousand years are finished? What condition will the earth be in during the millennium? Why cannot the devil deceive anyone during this time? What is it that looses him for "a little season" at the end of the thousand years? Where does the city come from that they surround? What follows after fire comes "down from God out of heaven" and devours them?

A Scriptural answer to all these questions will clarify the truth about this "thousand years." The key verse as to the time when this period will begin is verse 6: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with Him a thousand years." It is plain that this being "with Christ a thousand years" begins at a resurrection called the "first resurrection," which includes only the "blessed and holy," while "the rest of the dead" (the wicked) live not again until the thousand years are finished. This clearly shows that this "thousand years" begins at "the first resurrection" and continues until the resurrection of the wicked, a thousand years later.

This "first resurrection" will be at the second coming of Christ, as is proved by reading 1 Thessalonians 4:16. "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." This scripture says nothing about the raising of the wicked at this time. The Scriptures everywhere teach that only those who sleep in Christ will be raised at His coming. In Luke 14:13, 14 we read: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." This does not say "at the resurrection"





and then stop. It says "at the resurrection of the just," thus proving that the just and the unjust will not all be raised together and at the same time. Turning to 1 Corinthians 15:22, 23 we find the same truth taught: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." According to this, only "they that are Christ's" will be raised "at His coming." Summing up the evidence that only the righteous dead will be raised at the second coming, we reread the following statements: "Blessed and holy is he that hath part in the first resurrection;" "the dead in Christ shall rise first;" "at the resurrection of the just;" "they that are Christ's at His coming." It is at this "first resurrection" that the thousand years begin.

Where do these resurrected saints and the living saints go when the Lord comes? Why can't the devil tempt them during this thousand years? The answer to these questions is made plain as we read 1 Thessalonians 4:16, 17. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The word here states that when "the dead in Christ shall rise first" they are "caught up together with them," "which are alive and remain," "in the clouds, to meet the Lord in the air." This shows that the Lord does not at this time come down on the earth, but that the saints meet Him "in the air."

The next question in order is: Where do these raised and living saints go after meeting the Lord "in the air"? We find the answer in Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death

hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." This makes it plain that they go with the Lord to heaven and there "live and reign with Him a thousand years." Note the plain language: "reign with Him a thousand years." It does not say that Christ lives and reigns with them a thousand years. When they leave this earth at the "first resurrection," they certainly start for some place. They are not "caught up" to come right down to earth again. They do not go to heaven for just seven years either, as the "rapture" theory contends. The Bible says they stay there with Him "a thousand years." That is why the devil cannot have access to them during this thousand years, and since the rest of the dead live not again until the thousand

years are finished, the devil does not have access to these wicked dead.

This leaves one more class with which we have not dealt. Nothing has been said so far about the living wicked, Jews or Gentiles. What happens to them when Jesus comes? Why cannot the devil deceive them during this thousand years? Do they continue to live on the earth after the saints have gone with Christ to "reign with Him a thousand years"? This is the most important question of all, and the Scriptures are certainly not silent on it. It is the right answer to these questions which proves whether many things that the "rapturists" teach are true or not. If we prove by the Scriptures that none of the living wicked will survive this day, that they

(Continued on page 14)

Flashlines

by W. L. EMMERSON

LIGHT OF KNOWLEDGE IMPERILED "If, as a result of the cataclysm of war on the other side of the Atlantic, Europe freezes into an Arctic night," Dr. Raymond B. Fosdick tells the Rockefeller Federation, in his latest annual report, "we shall not easily keep the fires lit in the universities and laboratories of America."

THE CHURCH'S TASK "I am certainly not of those who think that it is the church's business now or at any time to register a solemn Amen to anything the state may decree, nor to behave as though it was an agent of the government for propaganda or any other purpose," asserts "Commentator," a well-known canon of the Church of England, in the *Liverpool Post*. "The duty of the church is to the people, not to the government as such or even to the state as such. Its business is to try to spiritualize this overwhelming experience, to draw out its spiritual issues and enforce its spiritual lessons."

ONLY A CURTAIN RAISER Emphasizing the tremendous problems that will face postwar Europe, Lord Meston states in *Contemporary Review*: "A new map of Europe; in all conscience a sufficient task for a Peace Conference, which will be meeting while the angers and agonies of war are still fresh. Yet it is only a curtain raiser for the long drama which will have to be played out before Europe can feel at rest."

NEED FOR GUIDANCE "Unlike pitfalls in the physical world, dangers in the spiritual world are not marked by warning light," said Dr. Otto H. Bostrom, in a recent sermon in New York. "Men dig holes and leave warning lights; but there are no warning lights either in custom or the law against spiritual and moral dangers."

"The liquor traffic, a great many movies, and a majority of newspapers provide constant spiritual pitfalls. Newspapers which report the criminal and immoral and overlook the good things in life foster the breakdown of spiritual values. There is hardly anyone today who doesn't need some sort of guidance, some sort of belief. Jesus is still the ideal guide and shepherd."

AN Amazing Prophecy FULFILLED



The fourth beast of Daniel's vision was remarkable because of the little horn that did wonders.

WE ARE doing a bit of detective work, seeking to identify the "little horn" of the seventh chapter of Daniel. Let us look again at the clues God has given us.

This "little horn" arose during the early years of the Christian Era. It manifested itself as a strong force among the ten kingdoms into which Western Rome was divided between the years 351 and 476 after Christ.

When three of these kingdoms opposed its claims and authority, it "plucked them up" and destroyed them.

It won prestige among men by making claims to supernatural authority. It was characterized by a superior, mysterious cunning and shrewdness. It stood in opposition to God, in opposition to God's people, in opposition to God's laws. It manifested itself in setting aside and altering God's laws.

This destroying, blasphemous power, beginning so long ago, continuing through the centuries, is here on earth now, for it is destined to continue until it is finally consumed and destroyed.

Is it possible to identify it?

The answer is, It is impossible not to. There is only one such power on earth. There has never been another.

These clear, identifying marks point with unerring precision to just one of the great forces in human history. All of the identifying marks are found only

in one place. And that identification is agreed to by nearly all the great Protestant commentators of the past and present. They agree that this little horn symbol can refer to nothing else in human history than that development in Rome of the ecclesiastical and temporal power of the papacy.

The little horn is a symbol of all that is summed up in the word ROMANISM. All the specifications of this remarkable prophecy are met only in the growth and work of the papal power. No other conclusion is tenable.

Make a distinction in your thinking here between the organization thus identified and the people composing that organization. Make a distinction between the instrument used by God's great opponent to antagonize God, and the people deluded by that instrument.

In the Roman fold, as in all churches, there are to be found noble, Godfearing, sincere Christians. They are walking in all the light they have received, to the best of their knowledge and ability. Their love for truth will, I trust, lead them with us to careful and prayerful consideration of the facts we are here setting forth in fulfillment of a striking prophecy.

It is God who has set forth this picture of the papacy. It is God who gave this

The "Little Horn" Identified



by CARLYLE B. HAYNES

prophetic description to His prophet Daniel. He describes this opposing power in His own way, telling us when and where it would appear, how long it would continue, how it would be identified, and many other details of the work it would seek to do.

Not with bitterness, but only in the spirit of candor, do we here compare this forecast with the indisputable facts of history regarding the papal power.

The ten horns on the fourth beast of Daniel 7, as we have seen, "are ten kings that shall arise."

They were the Alamanni, the Franks, the Suevi, the Burgundians, the Lombards, the Anglo-Saxons, the Visigoths, the Ostrogoths, the Heruli, and the Vandals.

The power represented by the "little horn" was to arise "after them." The overthrow of three of the ten would follow. These were the kingdoms of the Heruli, the Vandals, and the Ostrogoths, the first of which perished in 493,

In 1798 Pope Pius VI was taken prisoner by the French, dying in exile.



and the second in 534. The Ostrogoths, the last of these three, were driven from Rome in 538. Keep that date in mind. With these three opposing powers put down, the days of power for the papacy began.

The "little horn" came out of the fourth beast, and from among the ten horns. So its prototype must be an outgrowth of Rome, and arise among the ten kingdoms, which the papacy did.

The "little horn" was to be "diverse" from the first horns. The papacy is. It is a religious power claiming dominion over both temporal and spiritual affairs of all the earth.

The "little horn" was to "speak great words against the Most High." The papacy has. It has done so in the blasphemous claims it puts forth for itself. The pope, it declares, is the vicar of Christ on earth, vested with the same power and authority that Christ Himself would have were He here in person.

It claims for its priesthood power to forgive sins. It places mortal men in the place of mediators between God and man, and thus removes from Christ His rightful place.

It claims infallibility in matters of conscience and doctrine.

It assumes the titles and prerogatives of the Deity for the pope, claiming that he is "a true God on earth."

In all this the papacy truly speaks "great words against the Most High." This is nothing less and nothing other than blasphemy.

The "little horn" was to "wear out the saints of the Most High." This the papacy has done to a superlative degree.

In its attempts to rise to power, and in its efforts since then to maintain that power, the papacy made war against every opposing power, whether political or ecclesiastical. In its period of supremacy through the centuries it put to death tens of thousands, yea, millions, of the followers of Jesus Christ, often for no greater crime than the reading of the Bible.

It is sometimes urged in defense of the papacy that she should not be held responsible for these persecutions, as it was the spirit of those unenlightened times, and that others, when they had it in their power, persecuted the Catholics in turn.

There is, indeed, some truth to this. Other religious bodies have persecuted. There is no denying that. But with this vital difference. These other churches today disavow, condemn, and detest their former action.

The papacy makes the persecution of heretics a part of her doctrine. She neither disavows, denies, nor is ashamed of her persecution. She actually makes it plain she will do it again when the need arises.

In an editorial of one of the leading

Catholic journals of this country these words appear:

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it."—*The Western Watchman* (Roman Catholic), St. Louis, Dec. 24, 1908.

The "little horn" was to attempt "to change times and laws." This the papacy has done without question. This expression points directly to the attempted change of the Sabbath from the seventh day to the first, a change which the Catholic Church boasts of having made.

It was the papacy which substituted the observance of Sunday for the observance of the Sabbath of the Lord.

The first day has now taken the place of the seventh day in the minds of the majority of Christian people. But the only authority for the observance of the first day is the authority of the Catholic Church. It has no sanction at all in the Bible.

The "little horn" was to have "a time and times and the dividing of time" in which to work its will with the saints, the times, and the law of God.

A "time" in prophecy is the same as a year. "Time and times and the dividing of time" would be three years and a half. Three years and a half would be forty-two months, the same period mentioned in Revelation 13:5.

In prophetic reckoning the old calendar year, the ecclesiastical year of the Jews, or 12 months of 30 days, is used. Forty-two months of 30 days each would be 1260 days, and $3\frac{1}{2}$ years of 360 days each is 1260 days.

As each prophetic, symbolic day represents a year (Ezekiel 4:6), this long period, the end of which is to mark the limit of the time of the supremacy of the papacy over the saints, the times, and the law of God, would therefore be 1260 years.

The beginning of this long period is marked by the beginning of the supremacy of the papacy, or the year 538.

Add 1260 years to 538, and we are brought to the year 1798.

In the very year this time prophecy points to, the year 1798, the papacy suffered a setback the effects of which it still feels. A French army, under General Berthier, entered Rome, proclaimed a Roman Republic, made the pope prisoner, and exiled him into France, where he died the following year.

The prophecy ends with the assurance that Christ's kingdom is near at hand. Then the dominion of the earth will be given to the people of God, and the everlasting kingdom of God set up. Daniel 7:27.

(To be continued next week)

Spade Confirms the Book

(Continued from page 9)

following inscription is very significant: "Cyrus, King of Anshan, he (Marduk), called by name; to sovereignty over the whole world he appointed him. . . . Marduk, the great lord, guardian of his people, looked with joy on his pious works and his upright heart; he commanded him to go to his city Babylon, and he caused him to take the road to Babylon, going by his side as a friend and companion. . . . Without skirmish or battle he permitted him to enter Babylon."—*The National Geographic Magazine*, February, 1916. Both secular and sacred history testify to the noble character of Cyrus. The prophet Jeremiah declares that the soldiers and nobles of Babylon arose from the banquet table and girded on their swords but were slain while drunken.



Coming Next Week

IN ADDITION TO THE REGULAR FEATURES:

ONE WAY TO LASTING PEACE	G. W. Wells
WHAT DOES THE CROSS MEAN TO YOU?	C. A. Reeves
EVIDENCES OF CONVERSION	J. C. Stevens
MY MONEY FOR GOD	Martha E. Warner
BIBLE HISTORY CONFIRMED	Taylor G. Bunch
KING DAVID'S THRONE RESTORED	Allen Walker
THE FOUR HORSEMEN OF THE APOCALYPSE	Carlyle B. Haynes
DOES SACRIFICE PAY?	N. P. Neilsen

In Isaiah 13:19-22 and Jeremiah 51:37 are described the fall of Babylon and its final destruction. There are more than twenty distinct predictions of the desolation of Babylon that have been literally and completely fulfilled. The Bible declares that "Babylon shall become heaps" and be "without an inhabitant." Layard describes the remains of the cities of Mesopotamia as "desolate heaps" and "rude heaps." Keppel, in his *Narratives*, volume 1, says of the ruins of Babylon: "Babylon has become a vast succession of mounds," and Porter in his *Travels*, volume 2, says, "It is a great mass of ruined heaps."

The Biblical story of Abraham, of Ur of the Chaldees, that was formerly so violently attacked by critics, is being confirmed by every new discovery touching the history of his day. We know now that Abraham lived in a cultured and civilized age. In his *Monument Facts*, page 35, A. H. Sayce says: "The Babylonia of the age of Abraham was a more highly educated country than the England of George III."

In 1902 the French archaeologist, J. J. M. de Morgan, while excavating in the ruins of ancient Susa, found a stone eight feet high and seven feet in circumference, containing the Code of Hammurabi, who has been identified with Amraphel, king of Shinar, mentioned in Genesis 14:1. This code not only deals with and penalizes all kinds of crimes, but "life is regulated down to its most minute details. . . . No such complete regulation of the affairs of human life was known elsewhere in ancient days; nor, indeed, it may be said, till Roman law asserted its power over the world. . . . The revelation which his code gives us of a well-ordered and highly disciplined community is simply amazing."—James Baikie, *The National Geographic Magazine*, February, 1916, "The Cradle of Civilization."

The Code of Hammurabi was not composed of new enactments, but was a collection of laws that had been used by the earlier Sumerians. It was made up of royal decrees and court decisions as is the Common Law of England. The

right of appeal was recognized, and the court trial was recorded by scribes with the names of the litigants and witnesses. The record was sealed with the court seal and filed away for future reference. Schools were conducted in connection with the temples, and most of the people could read and write. A great number of textbooks have been found teaching reading, writing, and mathematics—the three R's. A dictionary has been found with the Sumerian and Semitic synonyms in parallel columns. One was inscribed, "The prophecy of the boys' class."

"Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is that wherever any light has been thrown upon the subject through the excavations, their hypotheses have invariably been found wanting. Moreover, what remains of their theories is based upon purely speculative grounds."—Prof. A. T. Clay, *The Sunday School Times*, "Light on the Old Testament From Babel."

James Orr in his book, *The Problem of the Old Testament*, considers these discoveries at this time providential: "Nothing in the whole course of the last century is more remarkable than the recovery of the knowledge of ancient civilizations through the labors of explorers and the successful decipherment of old inscriptions. . . . It must be accounted a wonderful providence of God that, at a time when so much is being said to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on matters contained in its pages, should have been made."

The Millennium

(Continued from page 11)

are all slain by the brightness of His coming, we emphasize the fact that there will be no mass conversion of the Jews, and then the Gentiles, after Jesus comes.

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITOR . . . ARTHUR S. MAXWELL

RATES in U. S. A.: Single copy, one year . . . \$1.50
Clubs of five or more to one address, each . . . 1.25
To Canada and other countries taking extra postage:
Single copy, one year . . . \$2.00
Clubs of five or more to one address, each . . . 1.50

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.
In requesting change of address, please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.
J. R. FERREN, Circulation Manager.

It will prove that the "time of trouble" and the "antichrist" will come before and not after the second coming. It will further prove that the teaching that there will be extended opportunity for all after the second coming is not true and that it is one of the gravest and most deceptive errors being taught today. So let us see what happens to the wicked living when the Lord comes the second time.

We turn first to Luke 17:27-30: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Jesus is here speaking of His return to this earth. He is faithfully warning of the importance of being ready when He comes again. He is telling what will happen to those who are not ready. He says that the same thing that happened to the wicked when the Flood came, the same thing that happened to the men of Sodom, will happen to the wicked on that day "when the Son of man is revealed." In both instances it says the calamity that overtook them "destroyed them all," and "even thus shall it be." We inquire with honesty and sincerity of heart, Does it say they survived the Flood and the fire, and were given an extended time of a thousand years to get right with God? Then how can anyone who believes the Bible and is honest with God continue to claim, in the face of such evidence, that the wicked will survive "the day when the Son of man is revealed" and will have a thousand years of continued probation in which to be saved?

There are several things which we should carefully notice that will take place "at the presence of the Lord." See Jeremiah 4:23-27. The earth will again be "without form, and void." The He-

CUT HERE

FILL IN . . . MAIL TODAY

CIRCULATION DEPT., PACIFIC PRESS
Mountain View, California

Date.....

PLEASE send the *Signs of the Times* for one year to the following address. I enclose \$1.50 (\$2.00 in Canada and foreign).

NAME.....

ADDRESS.....

brew word describing this is the same as is used in Genesis 1:2, where we read, "The earth was without form, and void," and corresponds to the Greek word translated "bottomless pit" (Revelation 20:3), where the devil is to be bound for "a thousand years." It will be this earth thrown back into a chaotic state, and here the devil will be "bound" by a "chain" of circumstances which will leave "the prince of this world" in exile for "a thousand years." Next we note: "I beheld, and, lo, there was no man." The righteous will be in heaven, the wicked dead will be left in their graves, and the wicked living will all have been slain "with the brightness of His coming." This explains why Satan cannot deceive the nations again until the thousand years are "finished" and these wicked dead are raised. Although, according to the declaration, "the whole land shall be desolate," the promise is, "yet will I not make a full end." After the close of the thousand years, the earth will be made new, and the throne of David will be restored, with Christ as King, and then "we shall reign on the earth" (Revelation 5:10) as subjects of this eternal kingdom.

Biblical Teaching Flouted

How different is this scriptural teaching with reference to the earth being "without form, and void" during this thousand years, from that of the "conversion after Jesus comes" theory. Before me are some statements by the teachers of this theory which declare: "I have tried to imagine the conditions of the world after the first resurrection and the translation of the living saints. I imagine there will be newspapers coming out the next day giving sensational reports about all the things that have happened." "After it [the second coming] has occurred, there will be an army of preachers and church members who will not know that it has come; things will soon settle back in their old conditions, and the world will go on its way; business will go on, and governments will go on." These speakers add that this ungodly, worldly class will go through a "great tribulation" which will bring them to their senses, and that then they will accept Christ and be converted.

These quotations are from the most authoritative voices of the "rapture" or "futurist" school of prophetic interpretation. There is no teaching that is more pleasing to those who are "lovers of pleasures more than lovers of God." They are taught "peace and safety" without preparation and that "eternal salvation" may be theirs after Christ's manifestation. No wonder some of them claim that they believe this but admit that they are not very strong in preaching it.

We can readily understand now why Satan "should deceive the nations no more, till the thousand years should be fulfilled." There will be none here to deceive. But, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Revelation 20:3, 7, 8. Where do these "nations," the number of whom "is as the sand of the sea," come from at the end of the thousand years? The answer is plain: "The rest of the dead lived not again until the thousand years were finished." Verse 5. So at the end of the thousand years, "the rest of the dead," the wicked, are raised from the dead, and this looses Satan by giving him millions to "deceive." For remember: "He should deceive the nations no more, till the thousand years should be fulfilled." Verse 3. Note this fact: That he is "loosed" by the resurrection of the wicked dead proves beyond all question that the depopulation of the earth is what binds him for the thousand years.

This being loosed is but for "a little season." The word says, "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." Verse 9. These verses do not tell us how the holy city happens to be on the earth at the end of this thousand years. We find that information in Revelation 21:2: "I John saw the holy city, New Je-

rusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Jesus said, "I go to prepare a place for you," and here it is "prepared." Putting these things together, we learn that at the end of the thousand years the Holy City comes down upon the earth; that the wicked are raised; that this looses Satan; that he deceives the wicked by making them believe they can take the city; that as this attempt is made, fire comes down "from God out of heaven" and devours them. Then "He that sat upon the throne [David's throne restored] said, Behold, I make all things new." The earth will then be made new, "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:5, 4.

At the close of this thousand years comes the end of sin, and the "restitution of all things" which were lost in the fall. We are told that "the Lord shall be King over all the earth," and "of His government and peace there shall be no end." Zechariah 14:9; Isaiah 9:7.

"CHARACTER is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindnesses, sympathies, charities, sacrifices for the good of others, struggles against temptation, submissiveness under trial. Oh, it is these, like the blending colors in a picture, or the blending notes of music, which constitute *the man*."

PARENTS!

Is your boy or girl between the ages of three and nine years?



THEN YOU NEED

"Through Early Childhood"

By Arthur Whitefield Spalding and Belle Wood-Comstock, M. D.

"Through Early Childhood" presents an entrancing world of companionship and training in which parents and children mingle. The Christian home is here seen in its most charming and inspiring aspects.

Bound in substantial cloth—Price Postpaid **\$1.75**

Order books or descriptive circular from our nearest representative or from

PACIFIC PRESS PUBLISHING ASSN., Mountain View, California

PEACH harvest was at its peak. The packing shed, silent through most of the year, was a beehive of activity. Ladders, pails, boxes, and extra help were seemingly everywhere.

One morning when the pickers were ready to begin work the orchardist said to them: "When you get to the corner by the house, I want you to skip the last two trees."

He didn't explain why, and if any of the pickers wondered, they didn't ask. But when they came to the corner they skipped the two trees and then went on to complete the harvest.

When they had finished, the orchard was empty, the boughs bare. The long rows of trees stood silent and forlorn. Only the two trees in the corner remained laden with fruit.

The days passed, hot, still, late-summer days with a shimmering, oppressive heat. A week went by, and another began. The two trees, more golden, more crimson-splashed than ever, still drooped under their load of fruit.

Daily the orchardist inspected them. And daily he carried to his wife a negative word. "They're not quite ready yet," he kept saying. "We'll let them be for a day or two more."

Finally, on the morning of the tenth day, in the cool of early dawn, he carried an armful of boxes out to the trees. Carefully he picked the fruit and carried it to the kitchen.

What luscious fruit it was! Full ripe, tree-ripe. Flavorsome, juicy, and sugar-filled by extra days of sunshine and heat. It seemed, and indeed it was, impossible to produce a better quality of fruit.

And how agreeable was the task of preparing it for canning! The peel came off each in a single piece and each with a single stroke of the knife. And the halved peaches were so beautiful when



TREE- RIPENED

by

SANFORD T.
WHITMAN

packed in the jars. It was a joy to work with such perfect and delicious fruit.

By noon the task of canning was done. The jars stood in rows on a shelf in the cellar. When the last one had been put in place, the orchardist and his wife stood back in quiet admiration. Standing thus, he repeated again the expression for which he was locally famous:

"Peaches picked for market are too green. For the best flavor they have to be tree-ripened. It takes those extra days of sunlight and heat to put in the extra sugar and flavor that make a tree-ripened peach the perfect fruit it is."

Tree-ripened. What a complete and satisfying condition it is! Fully ripe, yet not overripe. The highest possible state of development. The point of growth

from which every way is down, either toward immaturity or toward decay. Mellow, flavorsome, juicy. Tree-ripe. Perfect.

It is a condition which applies to more than fruit. Men as well as peaches can be tree-ripened to perfection, or picked green for market.

How often do we lift our voices in complaint at the hardships of our experience. The heat is so oppressive; the summer light is so glaring! Our trials are longer or harder than those of others.

Yet the heat and sunlight are doing something to us—something beneficial, something needful. They are mellowing us, flavoring us, maturing us, beautifying us to the fullness of perfection.

If we could be like the ones we envy, if we could escape the trials and afflictions, we would be like peaches picked for market—half ripe, inferior, unfit for the Master's use.

Those extra days of sunshine have a purpose in our lives.

"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." James 5:7.

The orchard is bare. The other fruit has been picked. Only the fruit for the Master's own use remains. His watchful eye is upon it. Daily He inspects it. He will not allow it to remain a moment too long, to become overripe and inferior in the least particular.

Soon His hand will reach out to harvest the golden fruit, the fruit which has been brought so carefully, so expertly, to full ripeness, to tree-ripeness, by added days in the light and heat.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.