

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874





U. S. NAVY, INTERNATIONAL

A squadron of scout bombing planes of the U. S. Navy in a "Flying Wedge" formation.



WHITE-HOT HISTORY

THOSE who have been using superlatives to describe the world situation, said Mr. Raymond Gram Swing on the radio the other evening, will find themselves hard put to find words adequately to picture the supreme crisis just ahead.

Nevertheless those who appreciate the extreme seriousness of this hour are trying their best to awaken others to a similar understanding of its gigantic importance.

The King-Hall newsletter from London the other day opened with these vivid words: "Historical events are rushing forward like a succession of heavy breakers thundering upon the shore. Our minds, our resolutions, and our courage must be of the quality of a granite coast."

In similar vein, Royce Brier wrote with his usual brilliance and aptness of phrase: "It is all so very big, so pregnant with fate for all mankind."

And again, referring to one of Mr. Churchill's dramatic addresses, he said: "The speech, in tone and implication, foretold a period of cataclysmic decision, of which the present days are but the prelude. It . . . brushed aside the ordeal of the imperial city as inferior to the cosmic issue impending. Whether or not this is a sound judgment of the history now white-hot in the forge, we cannot know, but that history is in the forge and white-hot, we can hardly doubt. . . . Something is coming, some titanic trial of strength which may determine the fate of the world. It is an inner feeling of all thoughtful men, a feeling that this cannot endure, that it is senseless in itself, and only has meaning in relation to something quite different."

White-hot history! Cosmic issues! Titanic trial of strength to determine the fate of the world!—how truly these vigorous phrases express our own inward convictions concerning all that is taking place!

Somehow almost everybody has come at last to feel that we are indeed face

More like ghosts than men, with their tents camouflaged to mislead bombers, these marines march with full antigas equipment as they guard the English coast.

INTERNATIONAL



the flight of TIME

A SURVEY OF
WORLD
EVENTS

by the
EDITOR

to face with the very climax of the ages. With great nations battling to the death, with the world's largest capitals being bombed and smashed to ruins, with fires raging over a continent, with ships by hundreds being sent to the bottom of the ocean, with the whole life and commerce of the world being disrupted, with millions of the most civilized peoples brought to starvation, we cannot help recognizing that something altogether unprecedented in magnitude and consequence is going on before our eyes.

We are indeed peering into the white-hot crucible of history in the making. Cable and radio carry us into the very midst of the burning cities, and stand us beside the bomb craters, the shattered buildings, the maimed, the blind, the dead. They make us see the holocaust in all the immensity of its tragedy, all the vastness of its destruction, all the horror of its human suffering.

And, seeing, we cannot but believe, as Brier says, that it is all senseless in itself, and only has meaning in relation to something quite different.

What that something is, only the Bible can tell us. There, in the wonderful prophecies of the word of God we have picture after picture of the great historic scenes we are now witnessing. They tell of "a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1. They tell of an era of incomparable distress and perplexity among the nations, when condi-

tions become so terrible that men's hearts everywhere fail "them for fear, and for looking after those things which are coming on the earth." Luke 21:26. They tell of prodigious preparations for universal war (Joel 3:9-11), the gathering of the nations to battle, and finally Armageddon as the climax of the series of disasters that fall upon mankind in the seven last plagues (Revelation 16).

But the great lines of Scripture prophecy do not stop there. They carry us beyond this sequence of tragedy into the happier time in God's eternal kingdom.

Not a single prophecy omits to bring us this word of consolation and hope. Again and again we are assured that beyond this awful night there shall be a blessed dawn, when all the powers of darkness shall have been vanquished, and every trace of evil shall have been purged from God's universe.

Brier was right. The white-hot history of today is indeed rushing us toward "something quite different." How different, it is beyond the power of human pen to describe! It is said that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Despite all we may have to endure in the interim, it will be well worth waiting for; and well may we resolve that however fierce the storm "our minds, our resolutions, and our courage," shall be "of the quality of a granite coast."

After all, the waiting time cannot be long; for Jesus Himself has forewarned us: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.



WELL DONE!

LINKED together with the great second advent movement and the publishers of the *Signs of the Times* there is a chain of Christian medical institutions for the care of the sick and needy, that belts the globe. These sanitariums, hospitals, and dispensaries are to be found in many countries, and countless thousands have found in them renewed health of mind and body.

Upon one important link in this chain a signal honor has just been conferred, and we are sure that the readers of the *Signs* will desire to unite with us in expressing warmest congratulations.

Four years ago the Paradise Valley Sanitarium and Hospital, located near National City, California, under the able leadership of its Medical Director, Dr. Clarence E. Nelson, decided to take part in the National Hospital Day plan.

for OCTOBER 22, 1940



David W. Bird, Mayor of National City (left), and Dr. C. E. Nelson, Medical Director of the Paradise Valley Sanitarium, with the National Hospital Day cup, won four years in succession by this institution.

So excellent was the program presented that the 1937 National Award went to Paradise Valley. Another unique and enterprising display gained similar success in 1938, which was repeated in 1939. Thus three times in succession was the national trophy awarded to this Sanitarium. Could it be won again?

When Hospital Day came round again in May, 1940, everybody, from the Medical Director down to the newest "proby," set out to make this year's exhibit the best in America. And so it proved to be.

A few days ago a telegram arrived at the Sanitarium from the chairman of

OUR COVER PICTURE

Many a man these past few weeks has taken a look like this before jumping from his crippled plane to the far-distant earth below.

King George VI and Queen Elizabeth inspecting the damage done to Buckingham Palace during the air raids over London.



the National Hospital Day Committee, which read as follows: "At the forty-second annual convention of the American Hospital Association being held in Boston, Massachusetts, the Paradise Valley Sanitarium and Hospital was presented its fourth consecutive National Hospital Day award. The Parke Davis silver cup now becomes permanent property of your distinguished hospital. Heartiest congratulations.—Signed, Albert G. Hahn."

On behalf of staff and readers, we sent another telegram: "Heartiest congratulations on winning Hospital Day cup fourth year in succession. You deserved it."



THE BIBLE AND VITAMINS

THOUGH vitamins as such may have been unknown in Biblical times, the ailments now attributed to vitamin lack were observed. Dr. Walter J. Peterson, of Kansas State College, in a recent address, quoted a passage in which Jeremiah, writing of wild asses, says, "Their eyes did fail, because there was no grass." Jeremiah 14:6.

"Today," Dr. Peterson commented, "we of course know that grass and all green growing plants contain a yellow pigment, carotene, the precursor of vitamin A, which when absent from the ration of all animals produces as one of its most specific symptoms, xerophthalmia, or blindness."

"Recently developed tests for the vitamin A potency of a feed," he added, "enable the poultry and cattlemen to obtain quickly and easily carotene assay of the feed he is to buy. This is valuable because a high carotene value normally indicates a high content of other important vitamins."

And God knew it all long ago!

One Way to

LASTING PEACE

God's Remedy for World Chaos

★

by G. W. WELLS

THIS is a troubled hour in the world's history. Millions of voices are crying out for peace. The world needs and wants peace. But, there is little evidence that it will soon be restored.

Men have forgotten the way to the Source of peace. But there is a way.

The gospel, with its living message and infinite power, is the only answer to the world's need. He who accepts the gospel finds in his heart a deep and abiding fellowship with Christ, and an inflow of love fills his soul.

We believe in a Christlike world. To this end we give, go, and pray. We know of nothing better. A Christian can be content with nothing less. The gospel when believed, prepares men to live in a world in which Christ will not be crucified, but where His spirit shall reign forever.

The gospel makes clear the fact that the great God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17. The

Son of God came "to seek and to save that which was lost." Luke 19:10. The prayer of Christ was: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory." John 17:24.

As we consider the eternal love of the Father in giving His Son, and the wonderful and constant love of the Son as He gave Himself, we are profoundly impressed that in the fullness of divine power the united love of the Father and the Son has been displayed in behalf of all humanity. The blessed Christ came to be man's Saviour. He lived for him, He died for him, and, while here upon earth, He drew down from heaven so much of the glory of God that His whole life became a perfect example for us all.

Christ did not come to condemn the world, but He undertook the redemption of a world living in sin. He was misinterpreted by His own loved ones, abandoned by His own disciples, crucified by those He came to save and to bless. He exhibited a poise and a quietness that refused to be disturbed by the cruel crowds that drove Him to His cross. This same Jesus stands today as our in-

The watchman on the walls of Zion declares that the end of all evil is at hand.



tercessor. He is at the right hand of God, and God would have us know that His grace is sufficient for all who trust in His Son.

He it was who said: "Be of good cheer; I have overcome the world." John 16:33. The promise He then made to all His believing children is still sounding out to the ends of the earth. "Let not your heart be troubled: ye believe in God, believe also in Me. . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." Let us rejoice together that the glad day of His second coming is near at hand. John 14:1-3; 17:24.

He who believes the gospel need not be surprised or terrified by the unprecedented conditions that now prevail. These days of violent differences, both national and international, with the tremendous personal problems that confront men today, the calamities upon the earth, the famines and pestilences, the

(Continued on page 12)



RIGHT SHALL PREVAIL

MAY COLE KUHN

Dark clouds of strife and struggle dim the heavens;
Each day of horror brings its night of fear.
The flames of fire portend annihilation.
Earth's day of wrath and judgment draweth near.

Lift up thy head; sound notes of adoration.
O child of God! Thy day of doubt is past:
Lift up thy heart! The Lord will end the conflict:
For right is might, and must prevail at last.

Each shock of battle, every life extinguished.
Proclaim afar, Belligerence must cease!
Lift up thy voice in gracious hallelujahs,
Thy Christ will come and bring the dawn of peace!

Sing loud hosannas! He will heal thy woundings.
His voice will sound above the fearsome blast.
Shout songs of joy! The fiery cross will perish:
For right is might, and shall prevail at last.

W

HAT DOES THE

CROSS Mean to YOU?

★

by C. A. REEVES

THE cross of Calvary stands at the heart of the Christian message. It is the very center and core of the gospel, the symbol of our faith. Hard as it may be to identify the exact spot where that cross stood, no place in all the world is so well known. The story of what occurred on Golgotha has burned its way into the minds and consciences of men.

Men speak about Christ as the great teacher, the great philanthropist and benefactor, the great moral example; but it was not on these things that the apostles laid emphasis. It was Jesus as Redeemer and Saviour that they would have men see.

The Bible passes rapidly over the early life of Jesus; but beginning at the time of His triumphal entry into Jerusalem, the story is told at great length and in detailed narratives. The great prominence given by all four writers of the Gospels to the death of Jesus is to be noted. Mark, for example, devotes only ten chapters to the thirty-three years of Christ's life, while to the last single week of it he gives no less than five chapters. We are meant to understand that this tragedy was no mere accident; it was not unanticipated by Christ. He came to die in order to fulfill something that had been purposed in eternity. The mighty facts of His last eventful week, as He walked in the shadow of the cross, are given so fully that it is possible to tell what He did on each day.

But what was the cross? As an instrument of death, the cross was detested by the Jews. Hence it was a stumbling block. Said their law: "Cursed is everyone that hangeth on a tree." Galatians 3:13; see also Deuteronomy 21:23. Thus, because of Jesus' ignominious death, they reasoned that He could not be the Messiah. To the Gentile world the cross was a scandal, because of its cruelty. It is believed that the Assyrians, most cruel of all ancient peoples, invented this barbarous form of punishment. There is about its prolonged anguish something so revolting that only the most degraded beings could bring themselves to prac-

tice it. It was not until corruption had spread in the Western world that it borrowed from the East this method of inflicting death; and in the Roman world it was meted out only to the most debased slaves and lowest criminals. The suffering was intense. Inflammation, aggravated by exposure to the heat of the sun, always resulted. The torn and lacerated nerves caused excruciating agony. The wretched victims often hung for thirty-six hours or more until friendly death ended their frightful sufferings.

But Jesus soon died. "Pilate marveled if He were already dead." Mark 15:44. Under the burden of the whole world's sin, God's Son died of a broken heart.

But before He was nailed to the cross they pressed a crown of thorns upon His noble brow. His head was torn and bleeding. A scarlet robe was thrown about Him; a reed was placed in His hand. The robe was a symbol of royalty; the crown, of kingship; and the reed, of authority.

We are shocked at the brutality, but throughout all these indignities Jesus remained inwardly calm and strong. It was not what they did that hurt Him so much as the fact of their doing it. That men should have no better use for God's Son! They offered the King of love and life a crown of thorns, and stretched Him out on a cruel cross!

The crucifixion was the most infamous deed of all history. It was the grossest example of what the worst passions of men will do. Against the background of the cross, sin stands out in its stark enormity. And yet, through the mystic power of sacrificial love, that which was once the symbol of utter degradation has become the symbol of salvation and victory.

While it is true that at Calvary the righteousness of God was

manifested, condemning sin in every shape and form, yet it is also true that at Calvary the love of God comes upon us like a mighty flood to sweep away sin. It reveals that there is forgiveness in His heart for the worst of us.

What does the cross of Christ mean to you, to me?

"Do we pass that cross unheeding,
Breathing no repentant vow,
Though we see Him dying, bleeding,
See His thorn-encircled brow?"

The Gospels give a lifelike picture of the various groups gathered at the foot of the cross. Among them were the soldiers. They had gathered to do the rough and brutal work. "Sitting down they watched Him there." Matthew 27:36. They looked at the most tremendous spectacle in human history, but with eyes that saw nothing. Multitudes survey the cross today with the same utter indifference. To look is not enough. It is one thing to look; it is another matter entirely to recognize the Crucified upon the cross and to have life for a look.

Do you see Him there on the cross spreading wide His arms as though to invite you back to His Father's side? Is that thorn-crowned King *your* Saviour? Then you can say with me:

"Bearing shame and scoffings rude,
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! What a Saviour!"

The crucifixion was the most infamous deed of all history.





All Things New—3

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Evidences of CONVERSION

WHEN His disciples were inquiring, "Who is the greatest in the kingdom of heaven?" Jesus said to them: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:1-3. "Except ye be converted," suggests a *new direction*; "become as little children," a *new spirit*; and "the kingdom of heaven," a *new sphere of living*.

The leading significance of the verb "convert" is "to turn." The Revised Version reads: "Except ye turn." Weymouth's, Moffatt's, and Rotherham's translations likewise use the word "turn." The dictionary definition of "convert" is: "To turn from bad habits, practices, etc.; also, to turn from one set of opinions to another." The theological definition is: "To turn from a worldly and sinful course to a life of faith and piety."

When one is born the first time, he is born, spiritually speaking, with his

- ★ *A New Direction*
- ★ *A New Spirit*
- ★ *A New Sphere of Living*

by

J. C. STEVENS

back toward God, heaven, and righteousness, and with his face toward the world, the flesh, and the devil. So, when he is converted, he turns, with his face now toward God and his back toward the world. In response to that turning around, that yielding, God, through the Holy Spirit, imparts to him His life, enabling him to walk in the new direction, toward heaven. He had been walking in the broad way; now he walks in the narrow way. Matthew 7:13. He had been walking in darkness; now he walks in the

light. 1 John 1:7. He had been walking in the ways of sin; now he walks in the paths of God's commandments. Psalm 119:1-3. He had been walking after the flesh; now he walks in the Spirit. Romans 8:8, 13; Galatians 5:16, 25. He had been walking after the pleasures of the world; now he walks to please God. 1 John 3:22. A Christian mother wrote to her son, "You have never *turned* from your evil ways. You have never died to the world. You still love its pleasures."

Why is it that so many professed Christians do after the manner of the world, partaking with satisfaction of its pleasures? Plainly, because they are not truly converted. They have not *turned*. They are still walking in the old direction.

Conversion brings a radical change in the life. A missionary among the Indians of Peru writes of the marvelous changes seen in their lives when they are converted through the power of the gospel of Christ: "A change has come

over them. Men who had been murderers many times over have been changed. Polygamy and cannibalism have ceased. No one is intoxicated any more. There is not a key in the whole village; for no one steals. The police would find themselves out of work in the village. The man who was elected deacon confessed that he had killed eight persons. When he was converted, he became as meek and as humble as a child." What a change! What a turning! This is conversion.

A New Spirit

A Christian of recognized deep spiritual experience speaks thus of a truly converted person: "He hates sin, and breaking his heart before God, he embraces Christ as the life and joy of his soul. He renounces his former pleasures. He has a new mind, new affections, new interests, new will; his desires are all new. The lust of the flesh, the lust of the eyes, the pride of life, which have been heretofore preferred before Christ, are now *turned from*, and Christ is the charm of his life."

"Except ye become as little children" suggests a new spirit, or disposition. A little child is a symbol of love, tenderness, kindness, simplicity, meekness, humility, and faith. When real conversion takes place, the hateful become loving; the unkind become kind; the self-exalted and egotistical become humble; the proud become meek and lowly; the implacable become forgiving; and the hard, merciful. A new spirit rules in the life.

A New Sphere of Living

When a person is truly converted, he enters a new sphere of living, being spiritually translated into the kingdom of Christ: "Who [the Father] hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:13. "The world," as used in some scriptures, is a realm, or sphere, the exact opposite of "the kingdom." It is a realm composed of the forces of evil, which are opposed to God and goodness. Satan is the god, the chief ruler, of this realm. 2 Corinthians 4:4. The converted person is called out of the world, and is translated by the Holy Spirit into the kingdom of Christ, which finds its expression in His church. This translation takes place here, and is an assurance of a literal translation into heaven at the second coming of Christ. 1 Thessalonians 4:16-18. The Greek word, *ekklesia*, translated "church," means "a spiritual society separated from the world"—that which is called out. The true church is made up of the really called-out ones from the world. They enjoy a holy separateness

from the world. 2 Corinthians 6:17, 18; Revelation 18:4. The world does not know them, because they live in another realm. 1 John 3:1. "They are not of the world." John 17:14.

Now there are certain *things* which belong to this realm, or sphere, called the world. "Love not the world, neither the *things* that are in the world." 1 John 2:15. The theater, for example, as an institution, belongs to the world; certainly not to the kingdom. Likewise the dance floor, the gaming table, the drinking parlor, tobacco in all forms, immodest dress, the vain customs and fashions of the world, and many other *things* not mentioned. The converted person has nothing to do with these *things*. They belong to a foreign country, so far as he is concerned. He is an "outlander" to them. He lives in another sphere.

Why is it, then, that many church members participate in these things? The only answer is, They are not truly con-

verted. They profess to be in the kingdom, but they are of the world. They walk in that direction. They follow in the paths of worldlings; and the world knows them well because they are of it. They are led by the god of this world, and with him will be destroyed unless they turn. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This calls for a new direction, a new spirit, and a new sphere of living.

WHEN I look upon the tombs of the great, every emotion of envy dies in me; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world by their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind.—Joseph Addison, in *Westminster Abbey*.



MY MONEY for GOD

Part Seven in the Series, "MY GIFT TO GOD"

"Take my silver
And my gold,—
Not a mite
Would I withhold."

by

MARTHA E.
WARNER

AS I delve deeper and deeper into this familiar consecration hymn, I begin to realize how little these words have meant to me. "Take my silver and my gold," we sing, but do we really mean it?

Are we quite ready or willing to say, Here is my money, Lord, take it, every cent of it, not one mite do I withhold? What happens when we go to church and the collection plate is passed around? Note how carefully we feel in our pockets or purses to find a nickel or a dime. If we give a quarter we feel right proud of ourselves, but as for bills, well, let the other fellow give them.

We may argue that we need our money. In fact we need more than we have, therefore we cannot afford to give any to the Lord, or but little. Yet I have found that I cannot afford *not* to give.

Do you recall a verse which has something to say to the people who are fearful about giving? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11:24.

Now the Lord says the gold and the silver belong to Him. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. That being the case, can you not understand that the little, or the much,

which passes through our hands is not ours but His; loaned to us, not to squander, but to spend in a manner pleasing to Him? And from this money we are to return to Him one tenth of all our income.

In the third chapter of Malachi God says we have robbed Him, by refusing to give Him the tenth; therefore we are cursed with a curse. But almost in the same breath He adds, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

There it is, my friend. Withholding the tithe tends to poverty. Pay your tithes and offerings, and what remains will be blessed over and over again.

Never forget that we are God's stewards, and God's money will not be spent for self-indulgence. It will not be spent for drinks, smokes, jewelry, expensive cars—things that we want, but do not need. Instead, it will be spent for things we do need, and the rest will go to help tell the world the story of Jesus and His love.

"Take my silver and my gold,—
Not a mite would I withhold."

BIBLE HISTORY CONFIRMED



© BRITISH MUSEUM
The ruins of a house that was occupied in the days of Abraham.

Archaeology's Testimony to the Authenticity of the Scripture Record

★

by TAYLOR G. BUNCH

ARCHAEOLOGICAL discoveries are rapidly confirming the scriptural account of the Hebrews, even as far back as Abraham. Abraham was a descendant of Shem, the son of Noah, who came out of Ur of the Chaldees to become the father of many nations. Of this ancient patriarch Sir Charles Marston says: "The name Abraham, or rather Abram, is found in the Babylonian cuneiform contract tablets of about his era; it means, 'My father is high.'" "It is evident that the background supplied by recent excavations for the period of Abraham, corroborates the sacred narrative. And further that the Bible dating seems to be as correct as is the Bible geography. In the stories themselves confirmations occur even in detail; which are evidence that the narrative was written down at a very early date, when the memory of the events was still quite fresh."—*New Bible Evidence*, pages 93, 123.

The story of Israel in Egypt, which was so long subject to ridicule by skeptics, has been fully confirmed by scientific discoveries. In the inscriptions, Joseph is given the Egyptian name of "Zaph," which is the first syllable of the name given him by Pharaoh as mentioned in Genesis 41:45. Archaeologist Melvin G. Kyle declares that "Zaph" means, "The one who furnishes the nourishment of life," i. e., the 'Steward

of the realm.'" An inscription tells of a great famine lasting several years, and at the time corresponding to the scriptural record. On a tomb at el-Kab was found an inscription declaring that during the famine the governor dealt out grain to the people, which he had stored away in times of plenty. A part of this inscription reads: "I collected corn, as a friend of the harvest god. I was watchful at the time of the sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine." Of this evidence Kyle said: "The substantiation of the credibility of the Biblical narrative is complete, and the corroboration of the actuality of the events narrated in the story of Joseph becomes very strong."—*The Deciding Voice of the Monuments in Biblical Criticism*, pages 261-264.

King Shishak of Egypt left a record in pictures on one of the walls of his palace of the captives from Canaan building for the Egyptians. There are other stone records of vast building enterprises by bondmen. In 1883, Dr. Edouard Naville, Egyptologist of the University of Geneva, Switzerland, discovered and identified the store city of Pithom mentioned in Exodus 1:11, as having been built by Hebrew slave labor. The evidence shows that the city was built by Ramses II for storehouse purposes. Naville declared that "the 'store chambers'

themselves have now been uncovered. They were very strongly constructed, and divided by brick partitions from eight to ten feet thick, the bricks being sun-baked, and made, some with and some without straw."

Dr. Naville's story was so marvelous that many felt that it must have been exaggerated; so, in 1908, Dr. Melvin G. Kyle went to the site to investigate for himself. Of his findings he said: "Every point in the story of the insurrection is written upon the ruins of Pithon. The place was called Pithon; it was a store city; the bricks were laid in 'mortar,' contrary to the usual Egyptian method of brickwork; the bricks in the lower courses were filled with good clean straw, those of the middle courses were made with stubble mixed with weeds and all pulled up by the roots, while the bricks of the upper courses were made of Nile mud without the mixture of any building material whatever; and all these things were found in the ancient region of Succoth as the Bible asserts."—J. S. Griffiths, *The Exodus in the Light of Archaeology*, pages 44, 45.

The Biblical account is: "The Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor." Exodus 1:13, 14. The Egyptologists had doubted the reliability of this statement, as they had never found any brick in all Egypt that was laid in mortar. Kyle said that he measured the mortar between the bricks in the ruins of Pithom, and found it as much as three quarters of an inch thick. This was the method of building in western Asia, and not in Egypt. The Egyptians built mostly of

stones, which were laid together without the use of mortar.

Another description of the ruins of Pithom follows: "Under the city were great subterranean store chambers, occupying almost the entire area, just as Moses says the children of Israel built. These were solidly built square chambers of various sizes, divided by massive partition walls about ten feet in thickness, without doors of any kind of communication, evidently intended to be filled and emptied from the top by means of trap doors and ladders. The building material consisted of large bricks, which were formed of Nile mud,

this hymn, Prof. A. H. Sayce wrote: "A copy of the hymn was discovered by Professor Petrie at Thebes in 1896, and in it occurs the first mention of the 'Israelites' yet discovered on the monuments. Like most discoveries in Egypt, it was altogether unexpected. That the Israelitish serfs should ever have been referred to by their Egyptian masters seems most unlikely. . . . The successful flight of their slaves, and the plagues which preceded it, are the last things which we might have expected the Egyptians to hand down to posterity. Nevertheless, the unexpected happened, and the name of the Israelites, spelled

B. C. She was the virtual ruler for a quarter of a century, and at the very time corresponding to the Biblical account of Moses and "Pharaoh's daughter," who adopted him.

In January, 1932, the Marston Archaeological Expedition discovered the tombs of the kings of Jericho in the ruins of the ancient city. They contained large quantities of Egyptian pottery and inscriptions which definitely fix the date of the Exodus, "and further partly establish the chronology of the Old Testament."

Of this find Sir Charles Marston said: "The tombs reveal that in the fifteenth

century B. C., the kings of Jericho bore Syrian names, and were vassals of Egypt.

. . . One tomb was dated as of the joint reign of Hatasu and Thotmes II, and this is of exceptional interest in confirming the modern theory that the Exodus must have taken place after the death of Thotmes III. Hatasu was the most masterful princess of Egyptian history, and during the reign of Thotmes II, which lasted fourteen years, she ruled the whole country. It is extremely probable that it was she who discovered the baby Moses among the bulrushes. The Bible dates coincide. Under the protection of Hatasu, Moses became an important official at court and a favorite of the princess."—Los Angeles Times, Jan. 26, 1932. The king was doubtless jealous of Moses be-

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Archaeologists and native helpers digging up the ruins of the royal cemetery in Ur of the Chaldees—Abraham's city.

pressed in a wooden mold and dried in the sun. They were also bedded in mortar, contrary to the usual method in the Delta, which was to bed them in mud, which dries immediately and holds almost as tenaciously as mortar."—Mark B. Chapman, *Mounds, Monuments and Inscriptions*, pages 138, 139. The store city of Raamses has also been discovered and excavated by Prof. Flinders Petrie, famous English Egyptologist, and, like Pithom, exactly meets the Biblical description.

After Egypt had been invaded by northern foes and a decisive battle fought in which those foes were driven out and well-nigh exterminated, a hymn of victory was composed by a court poet in honor of the event. Of the discovery of

I-s-r-a-e-l-u, has been preserved to us on a monument of the Pharaoh of the Exodus. The inscription is engraved on a large slab of granite, and the Israelites are included, at the end of the hymn, among the countries and people whom Pharaoh has overthrown."—*The Sunday School Times*, Nov. 23, 1901.

A tomb has been found, on the sarcophagus of which the "king's daughter" is several times mentioned. The inscription says: "O king's daughter, king's sister, wife of the god, great wife of the king, Hatshepsut." The record shows that this energetic and peace-loving woman flourished about 1500

because of his power and popularity, and feared that he would obtain the throne. After her death he was glad of an excuse to get rid of Moses, and thus took advantage of the first opportunity, when Moses slew the Egyptian taskmaster. Moses, knowing the feeling of the king, supposed to have been the brother of the princess, fled into the Sinai Peninsula.

At Tell el-Amarna, in Egypt, clay tablets were discovered which were written in the Babylonian cuneiform characters, and were letters written by kings and governors in Syria and Palestine to two of the Pharaohs of Egypt, of whom they were vassals. Several of these letters were appeals for help against invaders. The Syrians wanted help against

(Continued on page 14)

THIS week we shall study the restoration of David's throne and kingdom as foretold in many Old and New Testament scriptures. We shall learn that that kingdom will not be here upon the earth during the thousand years, as the "rapturists" hold; nor will it be a regime of evangelization of the world. The "throne of David" will not be set up again upon this earth until after the close of the thousand years and sin is no more.

There is a prophecy in Jeremiah 23:5, 6, which says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." This King shall be a "Branch" of David and He "shall reign . . . in the earth."

To know that such a program lies in the future should arouse great interest in finding out the events in their order which will seat Christ, "the Son of David," on the throne. We are assured that He "shall execute judgment and justice in the earth." It should be noticed that when this kingdom comes, the subjects "shall be saved," and they "shall dwell safely." This again proves that it will not be a kingdom of good and bad subjects all mixed up together, with physical birth, pain, death, sorrow, in a sin-polluted world for a thousand years, as the "rapture" theory teaches.

Since this King is to be a "Branch" of David, the subject will be better understood if we go back and get the origin of the Davidic kingdom, which is destined to be restored here in the earth. We find this in 1 Samuel 8:4, 5, 22: "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, . . . Make us a king to judge us like all the nations." "And the Lord said to Samuel, Harken unto their voice, and make them a king."

The first king was Saul, and following him came David. When David came to die, he was concerned about the future of his dynasty and kingdom. The Lord sent the prophet to say unto him: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." He added: "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." 2 Samuel 7: 12, 16.

Following David, for hundreds of years, there were good and bad kings on the throne, until we reach the overthrow as foretold in Isaiah 39. It happened this way: Hezekiah, the king on the throne, became very ill and, through prayer,



The angel told Mary that her Child would be given "the throne of His father David."

How and When Will David's Throne Be Restored?

More "Secret Rapture" Fallacies Exposed

KING DAVID'S THRONE Restored

by ALLEN WALKER

was healed. The king of Babylon heard of this, and "sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered." Instead of the king's taking advantage of this opportunity to teach these people about the true God who had healed his sickness, he "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Verses 1, 2.

These men returned to Babylon with a report to the king of the immense wealth they had seen in Jerusalem, together with the suggestion that it could all be captured and brought to Babylon.

The Lord sent a message to Hezekiah by means of the prophet Isaiah: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord." Verse 6.

Turning next to Daniel 1:1 we read that "Nebuchadnezzar king of Babylon," came "unto Jerusalem, and besieged it." The city was completely destroyed, as well as the walls and palaces.

Thus far we have traced the kingdom of David from origin to overthrow. We shall now follow on, step by step, to its restoration with Christ on the throne.

When the angel was talking to Mary about the future of the Son whom she should bring forth he said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33.

Jesus did not become king on "the throne of His father David" here on the earth before His return to heaven; neither will He occupy that position on earth during the thousand years after His second coming. But after the thousand years are expired the holy city, New Jerusalem, will come down on the earth. Then will be set up the eternal kingdom, with Christ on the throne.

It should be remembered that when the Lord came the first time the people were being taxed beyond endurance; that there was no judgment or justice in the land; that the spirit of revolt against the Roman government was rife among the Jews. Chafing under such rule, the Jews longed for the coming of the Messiah, that they might be "deliv-

ered out of the hand" of their enemies. Luke 1:74. These unjust economic burdens caused them to hope for a political messiah; one who would take the reins of government in hand, put down injustice, and exalt the Jews again, as the head and not the tail. Because of all this, they ignored the prophecies which declared that the Messiah must first come and die to redeem the subjects of the kingdom from the penalty of death. Isaiah 53. They misapplied such prophecies as these: "It shall be no more, until He come whose right it is" (Ezekiel 21:25-27); "a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jeremiah 23:5), to His first coming; and because they finally saw that He had no such thing in mind, they branded Him as an impostor, and killed Him.

Today the "rapture" theory is holding out the same false hope to the people. They are teaching that a great political messiah is coming to rule on the earth a thousand years; that through his statesmanship he will gradually bring order out of chaos, and "execute judgment and justice in the earth."

That the Jews, and even the disciples, did expect Jesus to become king is not hard to prove. On one occasion a mother said to Jesus: "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." Matthew 20:21. She was not looking to some distant future, but expected Jesus to set up the kingdom almost any day.

On the day of the triumphal entry into Jerusalem the people had high hopes. They were sure He was being escorted to coronation, and exclaimed: "Blessed be the kingdom of our father David, that cometh in the name of the Lord." Mark 11:10. But Jesus entered the city, drove the money-changers from the temple, and departed.

Again, when Jesus told His disciples "how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," this saying was entirely different from what they expected. Peter objected, saying: "Be it far from Thee, Lord: this shall not be unto Thee." Matthew 16:21, 22. It was in their minds that Jesus should go to Jerusalem and proclaim Himself king instead of going there to die.

When Jesus was put to death without becoming king, there was great consternation and disappointment among His followers. Their hopes were so shattered that some were ready to give up. This is well illustrated by what the two men said as Jesus approached them on the Emmaus road. After relating what had happened, they said to Jesus: "We trusted that it had been He which should

have redeemed Israel." Luke 24:21. They had no reference to spiritual redemption, but to political.

After they were assured of His resurrection, they felt that perhaps *now* He would become king. With this thought in mind, they approached Him, inquiring: "Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6. Notice the word "restore." They knew that, according to many prophecies, there would come a time to "restore" the kingdom. They realized, too, that they had been in error as to the time of this restoration. But now that the Lord had died and was alive again, they wished to know if "this time" was the time to "restore again the kingdom to Israel."

Jesus told them it was not for them to know the time. He next explained that they must first get some people ready to live in the kingdom when the "time" did come. This is what He meant when He said: "Ye shall receive power [not political, but spiritual], after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Verses 9-11.

We can imagine them standing there for a few moments trying to catch a last glimpse of their ascending Lord. As they returned to Jerusalem, they knew that it was not at "this time" that the kingdom would be restored to Israel. They knew, too, that some day He would "come again" as "King of kings, and Lord of lords." They remembered His words: "The Son of man is come to seek and to save that which was lost." Luke 19:10. This saving work, through the preaching of the gospel, must go to all the world "to make ready a people prepared for the Lord" when He would come again as king. Luke 1:17.

Notice that they were wrong when "they thought that the kingdom of God should immediately appear." Luke 19:11. This does away with the teaching that the kingdom of God was set up on the day of Pentecost. The church and "the kingdom of God" are not one and the same. The church (the organization) may have in it those who are not "born again;" but it is not so with the "kingdom of God." To disabuse their minds of the error that "the kingdom of

God should immediately appear," Jesus spoke of His going into a "far country," and some day returning. So, until He does return, this "kingdom of God" will not exist on the earth. After Pentecost, perhaps before, the disciples understood that there must be a "return" before God would "restore again the kingdom to Israel." In his preaching Paul declared that "the unrighteous shall not inherit the kingdom of God." 1 Corinthians 6:9. Again, "We must through much tribulation enter into the kingdom of God." Acts 14:22. Such statements make it plain that, to them, the "kingdom of God" was yet in the future, and that no unconverted person should ever enter into it.

Seeing from all this that a king who "shall reign and prosper, and shall execute judgment and justice in the earth" has not yet taken "the throne of David," we proceed to the events that stand between us and the eventual establishment of this kingdom here on the earth. The King is all ready to be crowned; the "New Jerusalem," "which is above," has been "prepared as a bride adorned for her husband;" but all the subjects have not yet been made up.

The Jews thought that no Gentiles would ever become subjects of that kingdom; that it would belong to fleshly Israel alone. It required some time to convince the disciples that the great commission included the Gentiles. In the Jerusalem Council, as recorded in the fifteenth chapter of Acts, there was much discussion as to whether the Gentiles were to hear the gospel or not. Peter reminded them that "a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts 15:7. Next, they heard Barnabas and Paul "declaring what miracles and wonders God had wrought among the Gentiles by them." Verse 12. Then James, in confirming these testimonies, said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." No doubt he had reference to the conversion of the house of Cornelius. Then, to prove that the Gentiles were not to be excluded from the gospel, James continues and gives proof from the Old Testament: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." Verses 13-17.

It is here that the teaching that sinners

(Continued on page 14)



"A white horse; and he that sat on him . . . went forth conquering, and to conquer."

DARKNESS is falling upon the civilization of this world. Lights are going out everywhere. Men have obviously lost their way; but this is largely because they have stubbornly closed their eyes to the light God has provided.

God has a book written especially for this day, and in it He has placed an explanation of the things that are taking place in this time. That book is called *The Revelation*. It is the last book of the Bible.

Mind you, it is a *revelation*. It was not designed to be a *mystery*. Its sole design is to *reveal* "unto His servants things which must shortly come to pass." See Revelation 1:1-3.

The Revelation contains a number of prophecies reaching down to the very end of time. These give us a comprehensive, detailed picture of what is going to happen in these eventful years in which we live.

There are the prophecies of the seven churches, the seven seals, the seven trumpets, the seven last plagues, and many others. All of them are worthy of intensive study. All of them contain important truth for this time. It is the prophecy of the seven seals, however, to which we invite your attention now. This prophecy deals with the religious history of the world from the beginning of the Christian Era to the present time; and it closes by foretelling the greatest religious movement of all history for our own days.

The prophecy divides the history of the world from the beginning of the Christian Era into seven periods of time, and forecasts what is to happen in each of these periods.

The first seal is covered in Revelation 6:1, 2. This is a symbol of the triumphs of the Christian church during the first century of the Christian Era. The color of the horse represents the purity of the church when it began its witnessing. It was pure in both life and doctrine. Consequently it "went forth conquering, and to conquer."

THE FOUR HORSES

What Do They Signify?

★

by CARLYLE B. HAYNES

The time covered by this seal is the first Christian century, up to A. D. 100.

The second seal is presented in Revelation 6:3, 4. The color of the horse is changed from white to red; so the character of the church, after the days of the apostles, changed from purity to corruption. False teachings and false apostles came into the church in this second period of its history. They changed the whole course of the church's life and experience.

Paul had foretold this before his death. Acts 20:29, 30; 2 Thessalonians 2:7.

The glory of the pure principles of the gospel became dimmed. Falsehood took the place of truth. False shepherds assumed command of the church, and the light of the gospel was almost totally obscured. This is God's description of the beginning of the papacy.

The time of this seal is from A. D. 100 to about 323 at the professed conversion of Constantine, the emperor of Rome.

The third seal is presented in Revelation 6:5, 6.

A black horse! Just the opposite of the white horse, signifying a complete perversion of the truth of the gospel. This is God's description of the papacy and its teachings.

Superstition took the place of faith. The customs of the heathen were transformed into ceremonies of the church. An elaborate ritualism took the place of the simplicity of the gospel. The people



"There went out another horse that was red."

were drawn away from God and His truth.

The first day of the week, Sunday, the great festival day of the sun worshipers, was substituted for the Sabbath of Jehovah, the seventh day.

Magnificent temples were built, and in these the worship of a little wafer god took the place of the worship of the true God. The wafer was said to be the actual body and blood of Jesus Christ, and was sacrificed by the priests in the bloodless sacrifice of the mass, a purely idolatrous service.

Images of the saints made their appearance, and were worshiped just as the heathen worshiped their other idols.

The priests claimed the power to forgive sins—a claim entirely blasphemous.

Priestly celibacy was gradually introduced, resulting in great immorality and scandal.

A place of departed spirits was invented, and called purgatory, and it was pretended that departed souls could be delivered from this place by the payment of money to the priests for saying masses.

Thus the sunlight of the gospel of Christ was blotted out by a thick pall of heathen blackness.

That is God's picture of apostasy. The true church is white. This one is black—the exact opposite.

The time covered by this seal is from A. D. 323 to 538, at which time papal supremacy began, and new developments follow.

The fourth seal is covered in Revelation 6:7, 8.

A pale horse! No, the church is not returning to its first condition. Rather, it is something worse than black. This color is that sickly, deathly, ashy, blighted color of a dying plant, an appalling color. It took something like this to convey the divine idea of the developments which followed the supremacy of the papacy.

Persecution and death were decreed for God's people. Those who remained faithful to the gospel were compelled to find homes in the rocks and caves of the mountains. They were hunted like wild beasts, and put to death wherever found. For more than a thousand years the apostate church did its utmost to blot out

MEN of the APOCALYPSE

true Christianity from the earth. Tens of thousands—yea, millions—of the people of God through those long weary ages suffered martyrdom for their faith.

But still the blood of the saints was the seed of the church. Still the light persisted. God kept it burning through those awful years, which cover the time of the ascendancy of the papacy to the beginning of the Protestant Reformation in the sixteenth century.

The fifth seal is covered in Revelation 6:9-11.

This seal, like the others, covers a period of time, the time of the Protestant Reformation.

It is God's way of describing the change of sentiment which that Reformation produced. White robes were given the martyrs—that is, their characters were now cleared. They were



"A black horse; and he that sat on him had a pair of balances in his hand."

seen to be what they truly were, the saints of God.

This seal covers the time from the beginning of the sixteenth to about the middle of the eighteenth century.

The sixth seal is described in Revelation 6:12-17.

The event which opens the sixth seal is without doubt the great earthquake of Lisbon—Nov. 1, 1755.

The second sign of this seal, the darkening of the sun, took place on May 19, 1780, in the greatest dark day of history.

The third sign under this seal, the falling of the stars, has reference to the great meteoric shower of Nov. 13, 1833.

Following these three signs, which enable us to locate the time of this seal, the next prediction is: "The heaven departed as a scroll when it is rolled together."

This is in the future. It has not yet taken place.

Consequently, we are living today between the third and fourth signs of the sixth seal of Revelation 6.

And the next event is the departing of the heavens, when Christ comes the second time, which means that we are most certainly living today in the very end of time, when the rocks and the mountains are to fall on them who cannot face their Lord in the day of His coming.

No prophecy in the whole sweep of the prophetic picture makes clearer the precise location of the present generation.

The great earthquake of Lisbon is past—1755. The dark day is past—1780. The falling of the stars is past—1833.

The next thing in the prophecy is the coming of our Lord.

We are living today just before that final event of human history.

All that the prophecy says about the seventh and last seal will be found in Revelation 8:1: "There was silence in heaven about the space of half an hour."

This covers the actual coming of our Lord. The only way silence can be secured in heaven is to empty heaven of its inhabitants.

And the only time when heaven will be emptied of its inhabitants is the time of the Lord's coming. Matthew 25:31.

You will observe that the whole of the seventh chapter of Revelation is thrown in parenthetically between the sixth and the seventh seal.

There are other events, there in Revelation 7, to happen just before the actual coming of our Lord.

To these events we shall next direct attention.



"A pale horse: and his name that sat on him was Death."

Way to Lasting Peace

(Continued from page 4)

destruction of great cities, and fearful wars by land and by sea have all been foretold. Long ago the prophets of God outlined the events that would precede the day of Christ's second coming in glory.

Today the unbelieving and the disobedient of earth stand aghast as they witness the awful wars now going on. They fail to recognize the rapid fulfillment of the prophetic utterances; therefore they are distraught, confused, bewildered, and alarmed. But he who accepts God's word can stand amid the strife and tumult, and not be afraid. He knows that the prophetic words of God and His high commands and rich promises have never become vitiated, for "they stand fast forever." Psalm 111:8. He knows, too, that the God who reigns above will do great things for those who trust Him.

All who turn to God and the Holy Bible with a sincere and willing heart will not only find a true picture and the cause of present world conditions, but a satisfying answer to their every cry. They will find, too, in the gospel story that the strong and abiding love of the Father and the Son stretches wide over

COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

SAILING OR DRIFTING?	Clifford A. Reeves
WHAT GOD CAN DO FOR YOU	J. C. Stevens
MY MIND FOR GOD	Martha E. Warner
WAS THERE A PARADISE ON EARTH?	Taylor G. Bunch
THE PROMISES TO ABRAHAM	Allen Walker
THE SEAL OF THE LIVING GOD	Carlyle B. Haynes
SOMEBODY CARES	G. G. Lowry

all the nations to earth's farthest limits.

Oh that all men in this troubled hour of human history would turn to God and accept the wonderful provision of His grace! The light and life, the peace and power, offered to us through Christ and the gospel is of greater value than all the golden coin of earth. Genius cannot create it, brilliant talent cannot command it, national leagues or devisings of men can never enforce it; but to every believing, obedient, trusting child of God it comes as a free and gracious gift.

King David's Throne

(Continued from page 11)

will have a second chance gets its strongest support. It is claimed that the words, "I will return," have reference to the return of Christ the second time, and that then will follow the restoration of David's kingdom and throne, and that then "the residue of men [that are unsaved before Jesus returns] might seek after the Lord." Here, they declare, is the proof that the lost can "seek after the Lord" and be saved *after* the "return."

This interpretation is a great mistake. The discussion was about what had been going on in the conversion of the Gentiles, and not what would happen after the Lord returns. The apostles were giving proof to the church at Jerusalem that the Gentiles, as well as the Jews, were to receive the gospel. Then, after hearing a number of testimonies, James arose and quoted the prophets to prove that such should be the case; that the very work which the brethren reported was a fulfillment of prophecy relative to the conversion of the Gentiles. The prophecy he quoted is found in Amos 9: 11, 12, and there reads: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this."

It will be readily seen that James does not quote all the prophecy. He quotes a part of it in order to get proof that "all the heathen" (the Gentiles) "might seek after the Lord." It will be noticed too, that the words "after this I will return" is explained in Amos to mean, "in that day." "After this I will return" has reference to "that day" of special opportunity for the Gentiles. Acts 13:46.

James, referring to the prophecy of Amos, says: "To this agree the words of the prophets." We inquire, Agree to what? To the conversion of the Gentiles which at that time was being reported. He did not mean, "And to this agree the words of the prophets" that after the return of Christ the Gentiles

would be converted. If that is what he meant, then the prophecy quoted repudiated the very thing they were trying to prove, and would make it impossible for any Gentiles to be converted this side of the Lord's return.

All of which goes to prove that James was quoting Old Testament evidence that what was being reported with reference to the Gentiles' conversion was scriptural; that the prerequisite to the restoration of the Davidic kingdom was to get subjects spiritually ready for that kingdom. That was the work then in progress, and these converted Gentiles were some who were being made ready to enter the kingdom. That work has been going on ever since, and will be until gospel work is finished in the earth.

The Lord comes, "having on His head a golden crown" (Revelation 14:14), showing that He is crowned king before He leaves heaven to receive the subjects of the kingdom. After meeting the Lord "in the air," the redeemed go with Him to heaven, and there live and "reign with Him a thousand years" (Revelation 20:6), instead of "seven years" as the "rapturists" teach.

The Coming King will destroy the wicked (Luke 17:27-30), and "the rest of the dead," the wicked, will not live again until the thousand years are finished (Revelation 20:5).

With the earth depopulated, Satan will be "bound" in exile here in "the bottomless pit" (the chaotic earth, Jeremiah 4:23-28) for a thousand years. At the end of the thousand years, the wicked dead will be raised, which will loose Satan "for a little season" and give him subjects to "tempt." He goes out to "deceive" the resurrected "nations" by making them believe that they can capture the holy city, which has come down from heaven with the saints within it.

As this attempt is made, fire comes down from God out of heaven, and devours them. Revelation 20:7-9. This brings an end of sin as the fire purifies the earth (Malachi 4:1-3), preparatory to its being made new.

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Then "He that sat upon the throne said, Behold, I make all things new." Revelation 21:5. Here is given unto Jesus "the throne of His father David; and He shall reign over the house of [the saved] Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33. This will be the fulfillment of the promise of God to David on his deathbed: "Thine house and thy kingdom shall be established forever." 2 Samuel 7:16.

Bible History Confirmed

(Continued from page 9)

the Hittites from the north, and the Canaanites wanted assistance against a people from the east of the Jordan, called Habiru, who were coming from the direction of Mount Seir. Archaeologists Marston and Langdon believe that the Habiru people are the Hebrews, who did invade Palestine from the east and came from the direction of Mount Seir. One of these letters appealing for help gives the name of Joshua, spelled Jashua, as the leader of the Habiru invaders. "It is difficult, and well-nigh impossible, because the dates are so identical, to resist the conclusion that so far as Canaan is concerned, the Tell el-Amarna letters contain Canaanite, Amorite, and Jebusite accounts of the Israelite invasion—versions of the Bible story written by the other side."—*New Bible Evidence*, pages 212, 213.

The first city of Palestine to fall to the Hebrew invaders was Jericho. The Marston Archaeological Expedition, under the direction of Prof. John Garstang, noted English archaeologist, uncovered the ruins of the ancient city between 1930 and 1933. The excavator thus sums up his discoveries: "Set side by side with the Biblical narrative, the material evidence is seen to bear out in every essential detail the record of the capture and destruction of Jericho by the Israelites under Joshua."—*Ibid.*, page 234.

The Biblical account is: "By faith the walls of Jericho fell down, after they

were compassed about seven days." Hebrews 11:30. Notice that it says "walls" and not "wall." The excavations show that Jericho was surrounded by two walls fifteen feet apart, the outer six feet thick and the inner twelve, and each was thirty feet high. It was also found that houses were built on top of these walls binding them together, a discovery that confirms Joshua 2:15. The account in Joshua 2:5, 6 indicates that the city had but one gate, a fact also confirmed by excavations. This gate was on the east side, where were located the springs just outside the city. It had a gate tower 54 feet long and 24 feet wide, made of gray brick. The ruins of the tower still stand 16 feet high.

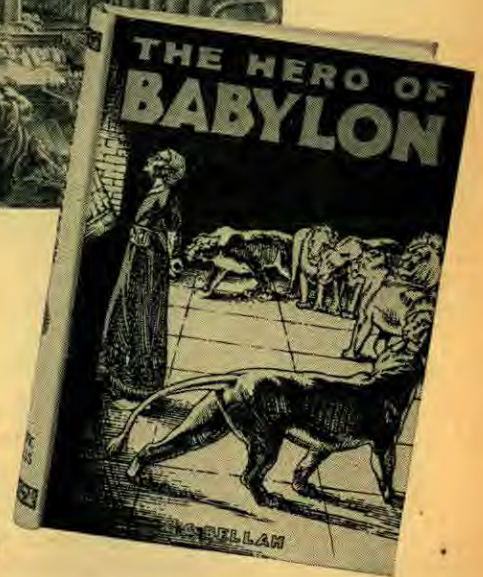
Critics once declared that it would be impossible for the armies of Israel to march around such a large city seven times in one day, and then have time left to sack the city and destroy it. Excavations show that the walls enclosed but seven acres, and the distance around the city was only 650 yards. The journey could easily be made by an army in half an hour, even if the traveling were difficult in places. Of the fallen walls Marston says: "The walls had fallen outwards quite flat in various places, particularly on the west side of the city. . . . In 1932 a thorough examination of the outer wall disclosed the fact that it had either slipped, or been pushed over the brink of the slope on which it stood."—*Ibid.*, page 141. See Joshua 6:20.

The excavators said the walls looked as if they had been thrown down by a severe earthquake. Of course, the Lord could have used this means to accomplish His design, which may be indicated in Judges 5:4: "The earth trembled." In Joshua 6:17-19, 24 is a description of the utter destruction of Jericho, which is very significant in the light of the discoveries made by the excavators: "The further fact was revealed that Jericho had been most systematically burnt, although it had not first been systematically plundered. There, in the houses, were found foodstuffs, such as wheat, barley, lentils, onions, dates, and pieces of dough, all reduced to charcoal by the intense heat of the conflagration, and so preserved for more than three thousand years—mute witness to the course of events attending the destruction of Jericho."—*Ibid.*, pages 147, 148.

Other discoveries confirm the account of the conquest and destruction of Ai, Hazor, Kirjath-sepher, and other cities by Joshua and the Israelites. Thus the excavated cities are bearing testimony to the truthfulness of the Old Testament records so that Jeremiah 8:9 is being literally fulfilled in regard to the critics: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"



HERO OF Babylon



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Does SACRIFICE PAY?

by N. P. NEILSEN

THE law of sacrifice is the law of the kingdom of heaven. Christ sacrificed all that He might save the world. He poured out His life unto death that poor sinners might live eternally. He bore a crown of thorns that we might wear a crown of glory. He suffered that we might be pardoned. He died that we might live.

We, too, must sacrifice with Christ if we would reign with Him. By giving, we gain. By keeping, we lose. By dying, we live. Our Master said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

The gospel message was started by sacrifice, and it will be finished by sacrifice. There is no other way to carry it forward. It will be carried forward by men and women who are willing to sacrifice their all. They will give all for the cause they love.

An unconverted man once said to a friend, "I would give the world to have your hope." The reply was: "That is just what it cost me." That

is true. It will cost us the forsaking of the world to gain heaven. Yes, it will cost all we have to win the prize.

But does it pay thus to sacrifice? Is the reward worth what it will cost? Who would dare to say No? Moses gave up all the riches of Egypt that he might be with the people of God; but by so doing he gained the eternal riches. Instead of now being a museum mummy like some of the ancient Pharaohs, Moses is enjoying the glory of heaven. Did he lose anything by his sacrifice? Paul sacrificed the applause and the fame of his nation that he might advance the cause of God. He laid down his life a sacrifice for others, but he gained a crown of glory that does not fade away. Was his sacrifice too great?

The story is told of a miner from Australia who saved a little girl. He was on a boat sailing for home with his gold, the earnings of hard years of work. The vessel was wrecked on

a reef. He buckled the gold about his waist and hoped to swim ashore. Just as he was ready to leap overboard, a little girl looked up into his face, and said: "Oh, won't you please save me? I have no papa here to help me. Please save me!"

What could he do? He had but a moment in which to decide. He threw the gold on the deck, fastened the little girl to his side, and swam ashore. But it was too much for him, and he fell unconscious on the sand. When he recovered consciousness, the little girl was standing there looking into his face, thankful that she was saved. But when he looked for the ship, it was gone with all his gold. Did he make a wise choice? He lost his gold, but he saved a human life. Did it pay?

The work of carrying to the world God's last warning message will soon be finished; then Jesus will come. This work will take sacrifice, for this is the law of the kingdom of grace. Will we sacrifice for the advancement of this cause? Are we willing to pay the price?