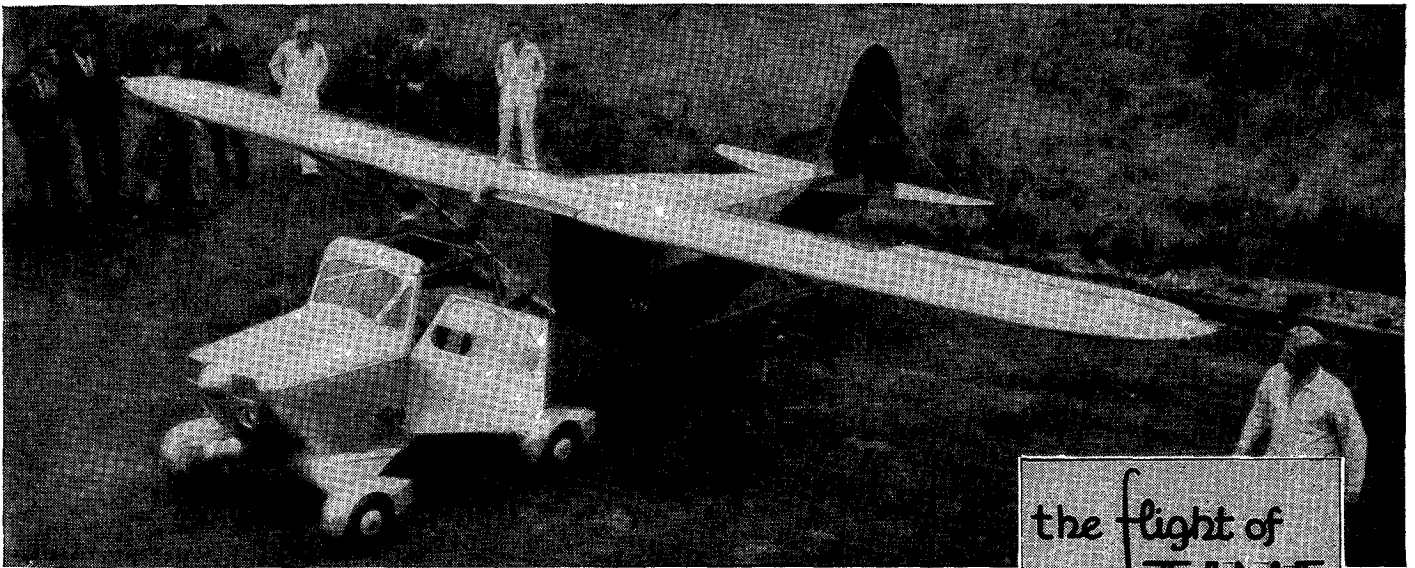


# SIGNS<sup>OF THE</sup> TIMES

THE WORLD'S PROPHETIC WEEKLY



GALLOWAY



The first "drive and fly" plane, made by Continental, Inc. The car can be detached from the wings in about seven minutes, permitting the owner to drive home from the airport, leaving the rest of his plane behind.



## NEW YEAR. NEW PEACE?

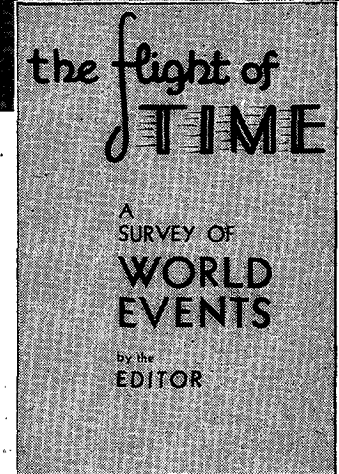
**T**HIS new year upon which we have just entered will probably mark the legal end of World War II and the signing of peace treaties with Germany, Japan, and all the smaller powers once arrayed against the United Nations. It could also mark the beginning of a new understanding among all peoples, the beginning of a great new era of peace and prosperity. But will it?

That the various peace treaties will be duly signed there seems but little doubt, providing the Big Four can bring themselves to make sufficient compromises to beget agreement on the major issues. In all probability, too, sometime during 1947, there will be an official proclamation that the war is finally over. But whether these steps will mark the dawn of a new age of world brotherhood is highly problematical. Present

trends do not suggest such a happy outcome.

The fact is that nothing has been done during the present century to make the foundations of peace durable. During this period there have been two costly and devastating wars, each fought to remove certain hindrances to peace and eliminate potential warmakers; but, while successful in their immediate objectives, they have resulted in releasing other forces equally inimical to the common good. One threat of totalitarianism has merely been exchanged for another.

During this period there have also been two mighty efforts to bring the nations into more friendly relationships. Many good men have labored long, hard, and enthusiastically first for the League of Nations, then for the United Nations, and it is no doubt one of the major miracles of our time that such assemblies were ever convened; yet everybody knows that while there is

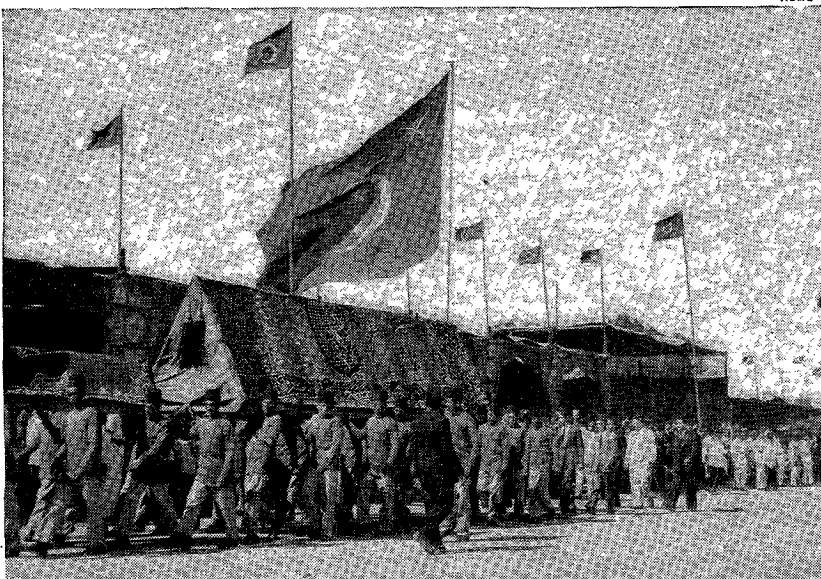


much outward conformity, and much fraternal phraseology, the participants are as far as ever from any unity of spirit. Divergences of religious and political viewpoints are as wide, or wider, than they have ever been, with Christians and atheists, Jews and Arabs, Hindus and Mohammedans, capitalists and communists no nearer agreement, nor likely to be. Furthermore, the objectives of the empire-holders like Great Britain, France, and Holland, and those of the new empire-builders such as Russia and the United States, are as irreconcilable as similar conflicts of purpose in days gone by.

These fundamental differences between the peoples of the world, though veiled in fine phrases and choice expressions of good will, are still all too prevalent. Neither the fierce heat of war nor the gentler warmth of peace conferences have eliminated them from the body politic. They are the stern realities in the problem of human relationships and together form what has proved until now an insoluble problem.

Because these things are so, and because nothing has been done to change them, the present peace is so very precarious. If in recent years there had been but one great, generous act of brotherhood between any two conflicting factions, the outlook might possess some gleam of hope. But we have yet to learn of any such exhibition of mag-

The "Holy Carpet" of the Mohammedans on its way to Mecca, where it will cover the "Holy Stone" during 700-year-old ceremonies that commemorate Abraham's sacrifice of his son.



nanimity. Instead, Hindus and Mohammedans celebrate their release from British rule by killing each other in thousands; Arabs threaten a holy war if Jews persist in their immigration into Palestine; communists press for world revolution with unabated zeal; while the great powers gather their satellites about them and seek the newest and most powerful armaments that science can devise.

Unless the new year sees some basic change of attitude, springing spontaneously from a change of heart, a mass conversion to the teachings of Jesus, it will know no new peace. Peace there may be, of a sort, but it will be of the same old variety that the world has known so well through the centuries; the sort of peace that results from war exhaustion and war weariness, rather than from a genuine desire, at all costs and sacrifices, to bring about the harmony of nations and the good will and prosperity of one united world.

How long such a peace will last this time, no one can tell; but that, sooner or later, it will dissolve in war goes without saying. There can be no permanent peace while the great masses of humanity remain unresponsive to the Christian gospel, and their vengeful hatreds, their sordid lusts, their unscrupulous ambitions, remain unpurged by the cleansing power of the Holy Spirit.

For this reason we say again, as we have said so many times before, that the hope of peace this year, or any year, lies not in what some man, or group of men, can do, but in a divine deliverance planned and executed by God Himself. Man has tried and failed too many times already. Now God must act. We must look to Him for help.

To set our minds at rest and give us hope, He sends us these sublime assurances:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16.

"He shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21.

"Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

"And the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." Isaiah 9:6, 7.

Herein lies the one sure hope of peace—in the second coming of Jesus Christ in glory and power to save His people and establish His everlasting kingdom.

#### OUR COVER

What a happy New Year it would be if all nations would clasp hands in earnest, eager friendship! Then we could have genuine disarmament and real peace. Then freedom from fear would be followed by freedom from want as the resources of the nations would be turned from destruction to reconstruction. But can we hope for such a fortunate prospect while the heart of man is still unconverted?

This sublime fact provides the "good tidings of great joy" for all people in this disappointed, disillusioned world today. Well may we cherish this blessed hope for ourselves and proclaim it to others, praying with the fervency of the prophet Daniel: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God." Daniel 9:19.



WE are glad to be able to announce that for some time past the printing order for the *Signs of the Times* has been nearing a third of a million. This week it is 327,000 copies, which gives the *Signs* the largest circulation of all Protestant weeklies having sixteen pages or more. According to Ayer's 1946 "Directory of Newspapers and Periodicals," the second place is occupied by the Methodist *Christian Advocate*, which is listed at 310,000.

Having been so greatly blessed of God, we must beware of any tendency

to rest upon laurels, however hardly won. Rather, in times like these, we should set our sights still higher. Certainly the hour has come when the message of the *Signs*, proclaiming the imminence of Christ's second coming and the end of the world, should be given the widest possible publicity. A million copies a week would be none too great an effort, with a world to warn and a people to prepare to meet God in the judgment.

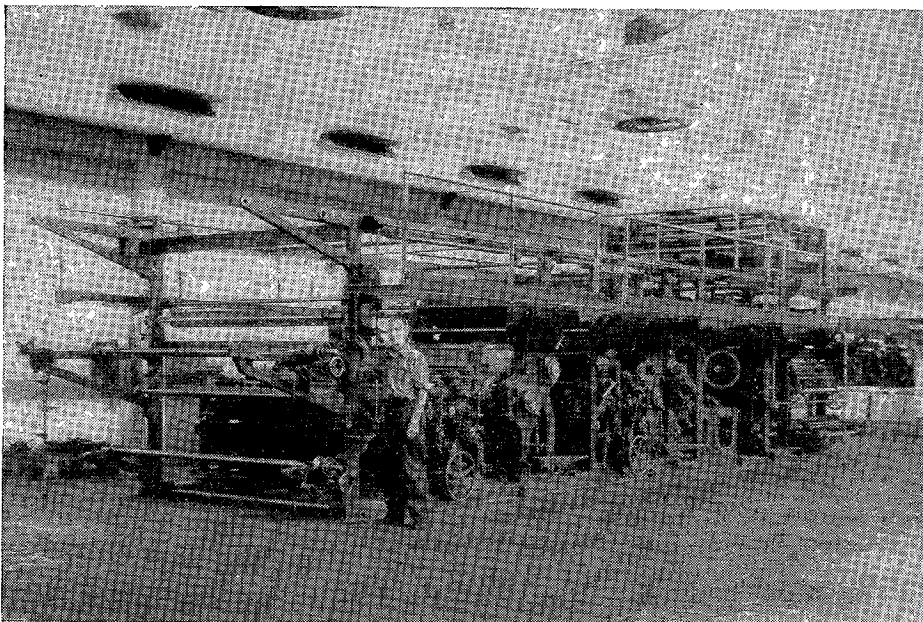
The remarkable increase in the circulation of the *Signs*—from 60,000 in 1937 to 325,000 in 1947—has naturally brought many problems of production. Indeed, those who have been close to these problems—particularly throughout the war—have marveled at the way God has stepped in to help in every emergency and has made it possible, despite manifold difficulties, for the *Signs* to go onward and upward without interruption.

Today the publishers are wrestling with the new and greater problems of the postwar era, not the least of which are the fast-rising costs of materials and labor, and the shortage of adequate machinery.

To cope with the huge demand for the *Signs*, the Pacific Press is in process of installing a Goss rotary press capable of producing more than half a million copies of the *Signs* a week, printed, folded, and pasted in one operation. This machine has been on order for more than eighteen months, but has been held up by work stoppages of various kinds and will not be in running order until late in February or March. However, once its mighty wheels begin to turn, some at least of our publishing difficulties will be ended. No longer shall we be compelled, occasionally, to send out unpasted papers, or wrap two

(Continued on page 15)

To cope with the large and increasing circulation of the "Signs of the Times" (now 327,000 weekly), this Goss rotary press is now in course of erection at the Pacific Press, Mountain View, California. Papers will be printed, folded, and pasted in one operation.





# The SACRED CANON of Scripture



The Bible is the message of God, however frail and humble may be the channel through which it comes to us.

HERING

## Of Man or of God?

### Pillars of the Christian Faith—3

by  
FRANCIS  
McLELLAN  
WILCOX

THE Creator of the heavens and the earth has not left Himself without witness to the children of men. The book of nature and the book of revelation both testify of His infinite power, His unsearchable wisdom, and His boundless love. The myriads of heavenly worlds moving in majestic splendor through the sky, all in orderly array, each in its own orbit; the earth with its towering mountain ranges; the restless and ever-changing ocean, held within its proper bounds by the decree of the Infinite—these exhibitions of His handiwork proclaim His power and majesty to the children of men. And the book of nature reveals His love as well. The life-giving sunshine, the smiling landscape, the joyous bird in the leafy bower, the beautiful flowers decorating the earth, all speak of His love and thoughtfulness for the inhabitants of earth, and the means by which He seeks their happiness and promotes their welfare.

Added to this revelation in the book of nature is the witness of divine revelation in the Holy Scriptures. In this book is found the expression of the sovereign will of God, a record of the history of the human family, the sad portrayal of the entrance of sin, the promise of the divine Saviour, a record of His life and ministry, the directions whereby this sacrifice may be made effective in Christian experience through repentance, confession, and regeneration, and, finally, the glorious heritage

awaiting the children of God throughout the endless ages of eternity.

There were many prophetic writings which for some good reason were not included in the Sacred Canon. The Bible mentions the book of Jasher (Joshua 10:13), the book of Nathan the prophet (2 Chronicles 9:29), the book of Gad the seer (1 Chronicles 29:29), the story of the prophet Iddo (2 Chronicles 13:22), the book of Jehu (2 Chronicles 20:34), the prophecy of Ahijah (2 Chronicles 9:29), the book of Shemaiah the prophet (2 Chronicles 12:15).

Of these writings we know little or nothing today except the names. Nor can we be sure that there was included in the Sacred Canon all that Jeremiah or Isaiah or other canonical prophets wrote. Doubtless many of their prophecies had a merely local application. The wisdom of God preserved such instruction as would meet the needs of the church in every period, and which in every age would prove a groundwork "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

The Sacred Canon is unique in this, that in the providence of God it alone of all writings has come down to us bearing the divine credentials. It thus becomes the standard by which every other writing is tested. The writings and work of every succeeding prophet claiming divine inspiration must stand

the test imposed by the Sacred Canon of Scripture.

#### *What the Bible Says of Itself*

That the Holy Scriptures are an expression of the character and will of God is abundantly attested by many striking evidences. Consider first the testimony of the Scriptures themselves as to their divine inerrancy.

"More than one thousand times do the writers of the first sixteen books of the Old Testament give the Lord as the authority for what they wrote. David said: 'The Rock of Israel spake to me' (2 Samuel 23:3); and it is recorded that after the death of Moses 'the Lord spake unto Joshua' (Joshua 1:1). Amos said: 'Hear this word that the Lord hath spoken.' Amos 3:1. The prophets, as the name implies, speak supernaturally, and in their writings more than thirteen hundred times they give credit to the Lord for what they write. New Testament writers quote from fifty-nine different psalms."

Christ placed His approval upon all that the prophets had written. Luke 24:25; John 5:46, 47. The prophet Isaiah makes mention of Israel's deliverance as a fact of history. Isaiah 63:11-13. The apostle Peter places his approval upon the psalms. Acts 1:16, 20. The prophet Malachi indicated his acceptance of the writings of Moses. Malachi 4:4. Other references of similar import might be cited in this connection. The manner in which the Scriptures were given and

(Continued on page 14)



Part of the biggest shipment of clothing that has ever left the Seventh-day Adventist Relief Warehouse in San Francisco—thirty-seven tons for China, one ton for Java.

# CLOTHES—Not GOLD

THE mission director of the Seventh-day Adventist East Java Mission (Pastor R. O. Walean, standing with camera in his hand, above), while waiting in San Francisco for a steamer, received a letter from his wife in Java in which she emphatically stated: "We need clothes, not gold."

Responding to this call we were happy that we could prepare here at the Seventh-day Adventist Clothing Relief Depot in San Francisco twelve bales of clothing and two barrels of shoes, weighing 2,417 pounds, which at this moment are on the steamer destined to Surabaya, Java, Dutch East Indies.

On another steamer seven tons of clothing left for Batavia, Java, and six tons for Singapore. Representatives of the Dutch East Indies in San Francisco informed one of our missionaries that this is the first big shipment of relief clothing sent to Java. They greatly appreciated the liberal contribution, and defrayed all expenses of sending the same.

Not only from Java, but from many sections of the world, is heard the cry: "Clothes—not gold." Hundreds of men, women, and children lack a change of clothes, and no amount of money can buy it. When this cry was first heard, our Dorcas societies, east and west of the Mississippi, began to collect, prepare, and send in clothing and shoes. Our western Clothing Relief Depot has already received 250 tons. More than a million pounds of clothing have been sent by Seventh-day Adventist churches to the two depots, one in New York and the other in San Francisco.

To date the Clothing Relief Depot in San Francisco has sent to sixteen different countries 202 tons of clothing and shoes, the greatest amount being sent to China—ninety-one tons. Many

*The Response of Seventh-day Adventists to the Cry for Clothing From Needy People in War-Stricken Lands.*

by

J. A. P. GREEN

letters have been received from these countries expressing grateful appreciation for this contribution which has enabled thousands to face the winter with something to keep them warm. Here is a sentence from one letter: "Accept our overflowing, joyous thanks for the

most acceptable gifts of clothing and bedding."

It has been a tremendous task to collect this amount of clothing and prepare it for export. More than \$1,000,000 has already been spent in gathering and shipping it overseas. Generous contributions have been made by business houses and friends.

Our Dorcas societies are now planning to gather two hundred more tons, because the cry of "Clothes—not gold" is still reaching us from needy places.

The prophet Isaiah tells us what to do at a time like this. It is to share our food with the hungry, care for the homeless, and clothe the naked. Isaiah 58:7. "Then, you shall be called the repairer of ruins, the restorer of wrecked homes." Verse 12, Moffatt.

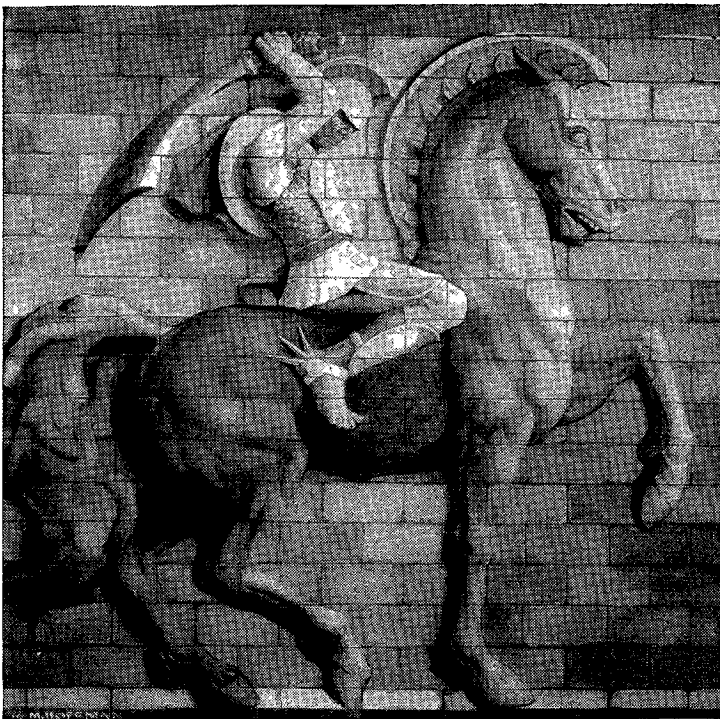
THE testimony of eighteen centuries to the impossibility of explaining the personality of Christ on humanitarian grounds is in itself an evidence of His divinity. . . . A thousand attempts to account for the life of Christ without admitting His divinity have been made. Not one of them has succeeded in winning the assent of any great mass of men for any great length of time. They have hardly survived the lives of those who have invented them.—*Van Dyke*.

More than ninety-one tons of clothing have already been shipped to China from the Seventh-day Adventist Relief Warehouse in San Francisco. Here missionaries from Java and China are seen examining part of the next consignment.



# The RED Horseman RIDES

*How the Church Surrendered the Sword of the Spirit for the Sword of Caesar*



© HOFFMAN

“WHEN he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” Revelation 6:3, 4.

The horse again represents the church, the color its spiritual state, and the rider the responsible leadership. The second horse is “fiery red” (Weymouth), or “flame-colored, blood-red,” according to Robertson. In the period of church history represented by the red horse, the church had drifted away from the former state of purity and love which constrained the soldiers of the cross to go forth with the holy zeal that conquers. During this period the church adopted false doctrines and was corrupted by worldly influences which tarnished her character.

## *The Church Paganized*

Red or scarlet is symbolic of sin, as white is the symbol of righteousness. Said the prophet: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18. The color of the second horse shows its relation to the “red dragon,” the “scarlet-colored beast,” and the woman “arrayed in purple and scarlet color” who is called “Babylon the Great, the mother of harlots and abominations of the earth.” Revelation 12:3; 17:1-5.

History testifies to the fact that the predictions of Paul concerning an apostasy in the church were strikingly fulfilled during the period symbolized by

by TAYLOR G. BUNCH

the red horse. Acts 20:28-30; 2 Thessalonians 2:3-7.

The red horse represents the period of transition, during which the church was transformed so completely that it became virtually “baptized paganism,” says Wylie. Concerning this compromise between Christianity and paganism, we read from *The Magdeburg Centuries*, chapter 1, page 2:

“The apostles had hardly died ere the spirit of deception thought it could easily break into the churches as into an empty house left without a guard. . . . It may be conceived that in this second century originated nearly all the here-

sies which afterwards raged in the church.”

Robinson, in his *Ecclesiastical Researches*, 1792 edition, chapter 5, page 51, said:

“Toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause.”

W. D. Killen, in his *Ancient Church*, says of this transition period:

“The code of heathen morality supplied a ready apology for falsehood, and its accommodating principle soon found too much encouragement within the pale of the church. Hence the pious frauds which were now perpetrated. Various works made their appearance, with some apostolic name appended to them, their fabricators thus hoping to give currency to opinions or to practices which might otherwise have encountered much opposition. At the same time many evinced a disposition to supplement the silence of the written word by the aid of tradition.”—Sec. 2, ch. 5, par. 7.

The same writer sums up the paganizing process of this period in the Preface to the original edition of his book, pages 15 and 16: “In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard,

## O Mind of God

O mind of God, broad as the sky,  
The earth, the air, the sea,  
Give us Thy broadening Spirit's grace,  
In sweet simplicity.

O heart of God, deep as the needs  
Of all humanity,  
Give unto us the kindlier soul,  
The larger sympathy.

O will of God, high as all heaven,  
With power superb and free,  
Give us the will to do and dare,  
In fullest liberty.

O large and free and glorious God,  
With ways exceeding kind,  
Give unto us Thy breadth of love,  
In loving all mankind.

—Oliver Huckel, in The  
Watchman-Examiner

crept silently into use, and then claimed the rank of divine institutions."

When the Prince of Peace was about to leave the earth, He said to His disciples: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27. But this peace was promised and was to continue on condition of obedience. "Great peace have they which love Thy law: and nothing shall offend them," declared the psalmist. Psalm 119:165. Compare Isaiah 26:3. There is absolutely no peace for those who transgress God's holy precepts. Isaiah 48:22; 57:20, 21. When the early church departed from Christ, and its leadership fell into the hands of the unscrupulous religious-political, the peace of the Prince of Peace departed, and strife and confusion took its place. The professed followers of Christ even began to "kill one another," and the church became the world's greatest persecutor of Christians until she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Revelation 17:6.

Of this bloody warfare within the church the historian J. C. Ridpath wrote:

"The bottom questions which he [Constantine] had to confront were essentially religious. His great principle of action looked to the union of one body of the Christian and the pagan populations of the empire. . . . A persecution broke out, in which one body of the Christians became the persecutors of the other. The bloody bitterness of paganism was paralleled by the intolerance born of fanaticism among the believers."—*History of the World*, vol. 3, p. 329.

Gibbon tells us that this bitter struggle continued for 250 years. Thus the peace which the conquests of the previous rider had left as the fruit of victory was taken "from the earth."

### *The Great Sword*

"And there was given unto him a great sword." The weapon of the previous horseman was "a bow" which represented "the sword of the Spirit." The purpose of this mighty sword is to save and not destroy. But the "great sword" given to the rider of the red horse would be used "to take peace from the earth" and to "kill one another." It is evident that this is not the sword of the Spirit, but rather the sword of Caesar, or of the state.

Regarding the significance of Constantine's use of the cross as his standard, the historian Philip Myers said:

"This act of Constantine constituted a turning point in the history of the Roman Empire, and especially in that of the Christian church. Christianity had

come into the world as a religion of peace and good will. The Master had commanded His disciples to put up the sword, and had forbidden its use by them either in the spread or in the defense of the new faith. For three centuries now His followers had obeyed literally this injunction of the Founder of the church, so that a Quaker, non-military spirit had up to this time characterized the new sect. . . . Now in a moment all this was changed. The most sacred emblem of the new faith was made a battle standard, and into the new religion was infused the military spirit of the imperial government that had made that emblem the ensign of the state. From the day of the battle at the Melvian Bridge a martial spirit has animated the religion of the Prince of Peace. Since then Christian warriors have often made the cross their battle standard. This infusion into the church of the military spirit of Rome was one of the most important consequences of the espousal of the Christian cause by the emperor Constantine."—*General History*, 1906 ed., pp. 300, 301.

The great sword was therefore given to the leaders of the church by the state in the days of Constantine when church and state were united. This was the Pergamos period when the church was exalted to kingly power and authority through its marriage with the Empire of Rome. This marriage made the two organizations one, and the Empire of Rome was continued in the papacy,

which continued to wield the imperial sword.

"In Rome the episcopal throne was occupied in the fifth century by men who understood the signs of the times and utilized them to the full. The Roman Church in this way privily pushed itself into the place of the Roman world empire, of which it is the actual continuation; the empire has not perished, but has only undergone a transformation."—Adolf Harnack, *What Is Christianity?* page 216.

G. D. Mansi records that, in a letter to Emperor Anastasius, Bishop Gelasius emphasized the superiority of the spiritual power over the temporal: "The world is mainly governed by the holy authority of the bishops and the power of the kings. The former is the weightier of the two, for it must render an account to God for the deeds of the kings themselves. Though the king rules mankind by his dignity, he is yet duty bound to submit to his bishops."

When the church compromised with paganism and united with the state, she lost the sword of the Spirit with which she had gone forth "conquering, and to conquer," and to supply this lack of power and authority she asked for and obtained the sword of Caesar with which to enforce her decrees and propagate her dogmas. The Dark Ages of papal oppression and persecution quickly followed. This era of spiritual, moral, and intellectual darkness is revealed by the breaking of the next two seals.



### **No Free Testaments to Schools**

The request of the Gideon Society to distribute free New Testaments to the children in the public schools of Kansas City, Missouri, has been rejected by the city board of education. The board's legal counsel maintains that "if it is improper to display the Ten Commandments in the schools, it is likewise improper to permit distribution of the New Testament." "The New Testament, while regarded as Scripture by all Christian faiths, is not regarded as Scripture by members of the Jewish faith. We also understand that the King James Version or translation is not approved by the Catholic church."

### **Life Span**

Ninety-five to one hundred years should be the life span of a normal individual, asserts Dr. Josiah Oldfield, 83, in Chestnut, England. From his studies of the human heart he has concluded that it is constructed to beat 2,500,000,000 times—sufficient to continue satisfactorily for nearly a century. People do not live to that age usually, he believes, because they strain their hearts by "eating meat, drinking alcohol, and taking strenuous exercise."

### **Alcohol and Accidents**

"One out of every four fatal accidents in 1945 involved a driver or a pedestrian who had been drinking. One out of every six drivers involved in fatal accidents in 1945 had been drinking. One out of every four adult pedestrians killed in 1945 had been drinking," reports the Anti-Saloon League of America in *Alcohol Statistics Letters*. Motor vehicle accidents, in 1945, it states, cost 28,600 lives, 1,000,000 injuries—of which 80,000 were permanent,—and \$1,450,000,000.

### **Jews and the Papacy**

The pope is deeply concerned over the problems of displaced Jews in Europe, said Rabbi Bernstein, speaking of a recent audience he had had with Pope Pius XII, and reported by *World Alliance News Letter*. Bernstein has been rabbi of Temple Brith Kodesh in Rochester for nineteen years, and is at present adviser on Jewish affairs to General McNarney in Germany. The *Letter* added: "Rabbi Bernstein said that the pope displayed great sympathy for the Jewish people, especially during the current anti-Semitic outbursts in Poland."

S. L. M.



# PROOF POSITIVE of Bible

**L**OOKING back across the ages to that time when the ancient seers recorded their inspired predictions, we learn that God sought to prove His power and divinity through the accuracy of the words that these men uttered. Their fulfillment, He declared, would be the sign supreme of His sovereignty in heaven and in earth.

Knowing full well that none can read the future but Himself, He threw out this challenge to all false gods and to those who champion them: "Produce your cause, saith the Lord. . . . Show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:21-23.

To emphasize that the attribute of omniscience is His and His alone, He said: "I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isaiah 42:8, 9.

"I am God," He added, "and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46:9, 10.

Such was the measure of confidence that God reposed in the predictions He caused to be made by His appointed messengers in the long ago. He had no doubts or misgivings concerning them. "My counsel shall stand," He said, with full assurance in the outcome.

How wonderfully this confidence has been justified by events is patent for all the world to see. History affords instance after instance where the words of the Bible prophets have been fulfilled with astonishing accuracy and completeness.

Many of these prophecies referred to proud empires and great cities whose records are available today in every library in the land. If God had been doubtful about the results, He would have confined the predictions to little-

known communities so that none could tell, after the lapse of centuries, whether they had been fulfilled or not. Instead, however, He chose to speak concerning such powerful empires as Assyria and Babylon. Deliberately He mentioned the famous cities of Nineveh, Tyre, and Jerusalem—historic capitals of the ancient world, whose names have been passed on from generation to generation and are familiar to every schoolboy today.

So abundant is the literature now available concerning these cities and countries that anyone who so desires may check with meticulous thoroughness each detail of the prophecies. Had this evidence been found to be in contradiction to the prophecies, they would have long since been discredited. In every instance, however, and in every detail, the word of the Lord has been proved true. To quote the words of King Solomon, "There hath not failed one word of all His good promise." 1 Kings 8:56.

## *Nineveh to Be Destroyed*

To appreciate fully the marvelous nature of these predictions, one needs to permit his imagination to go back to the days when they were given. First let us picture ourselves in Nineveh, capital of Assyria, the city to which the prophet Jonah went so reluctantly to preach, about 860 B. C.

It is now the year 713 B. C. Nearly one hundred fifty years have elapsed since Jonah's day. The Assyrian Empire is at the zenith of its power, its soldiers noted for their arrogance and cruelty. Sargon II, father of Sennacherib, is on the throne, confident that his dominion will never be overthrown.

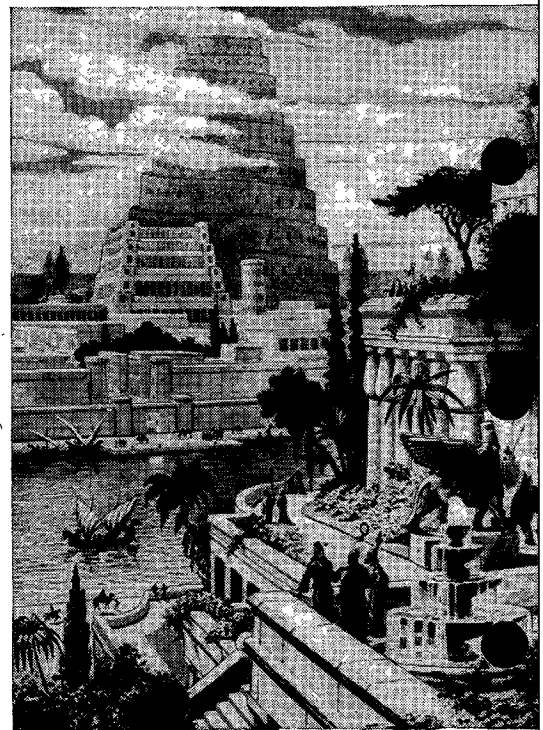
But at this very hour a virtually unknown man in far-off Palestine—the prophet Nahum—takes up, as he calls it, "the burden of Nineveh," and writes "the book of the vision of Nahum the Elkoshite."

He has good reason to do so, for it is but eight years since the Assyrians swept over his homeland, perpetrating all manner of atrocities, destroying Samaria, and finally taking captive ten of the twelve tribes of Israel.

Now, under inspiration of God, "car-

ried away" by the Holy Spirit, he writes with deep feeling. "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Nahum 1:1-3.

Turning directly to Nineveh, terrible in its overwhelming might and apparent invincibility, he says: "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. . . . Behold, I am against thee, saith the Lord of hosts; . . . and I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her?" Nahum 3:17. Nine-





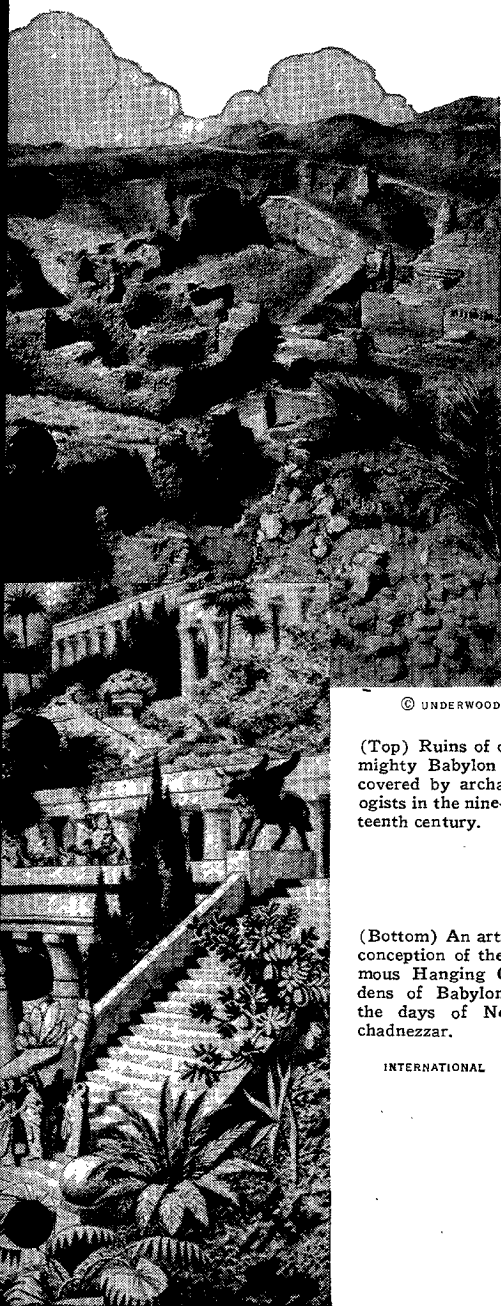
# WE Inspiration

Great Prophecies for Our Time—3

*Fate of Ancient Empires Testifies  
to the Faultless Accuracy of the  
Great Prophecies of Scripture*

by

ARTHUR S. MAXWELL



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(Top) Ruins of once mighty Babylon uncovered by archaeologists in the nineteenth century.

(Bottom) An artist's conception of the famous Hanging Gardens of Babylon in the days of Nebuchadnezzar.

INTERNATIONAL

veh to be laid waste! Yes. "Empty, and void, and waste." Nahum 2:10.

Impossible! Look at its impregnable fortifications. Remember its undefeated army, equipped with the finest chariots and the latest weapons of war. Consider its immense size and the vast number of its inhabitants. Even in Jonah's day its population had exceeded 120,000. Jonah 4:11. How could it ever become empty—void—waste? Empty, of all things? The absurdity of it!

Who is this Nahum, anyway? the people ask. Why take notice of what he says? He is merely an alarmist.

So they thought. So, no doubt, did many of his friends and neighbors. And they became more and more convinced that they were right as the years rolled by and nothing happened to Nineveh. Probably they taunted Nahum with having "guessed wrong."

But Nahum was not wrong. Go, search for that famous and populous city today. You will not find it. Save for a few moldering ruins to mark the spot where once it stood, it has vanished from the face of the earth. A hundred years after the divine pronouncement of her fate, Nineveh was overwhelmed by the superior might of Babylon, and from that moment gradually faded out of the history of nations.

In the seventh century of our era a battle was fought between the Romans and the Persians on the very site where Nineveh once had stood in all her pride and majesty. Describing the terrain, the historian Gibbon wrote: "Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected: the city, and *even the ruins of the city, had long since disappeared*; the vacant space afforded a spacious field for the operations of the two armies."—Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, ch. 46, par. 24.

Thus the words that Nahum uttered came to pass. Nothing else indeed could have happened; for the voice of divine prophecy never fails.

Now we are in Babylon. It is 595 B. C. Passing through one of the city's many brazen gates that give entrance through the wide and lofty walls, we walk down its main thoroughfare, marveling at its majestic temples and gilded palaces and, in particular, at the famous "hanging gardens."

## *Babylon's Doom Declared*

The people who throng the market place are discussing the latest conquests of their great king Nebuchadnezzar, rejoicing in his triumphs and the spoil he has brought back from foreign lands with which to enrich their city. They comment on the beauty and richness of

## HISTORICAL NOTE

The Assyrian Empire, centered in the fertile valley between the Tigris and Euphrates Rivers of Mesopotamia, was a dominant power as far back as the thirteenth century before Christ, and for hundreds of years thereafter. The frequent references to Assyria in the Old Testament reveal how long the history of Israel was overshadowed by its might. Genesis 25:18; 2 Kings 15:29; Isaiah 37:36, 37. In the early part of the seventh century before Christ the provinces of Babylon, Media, and Egypt revolted, and Nabopolassar, a general in the Assyrian army, was sent to subdue the rebels in Babylon. Successful in his enterprise, he was rewarded with the title of king of that city; but he headed a new revolt himself, and destroyed the city of Nineveh, capital of Assyria. Upon his death in 605 B. C., his son Nebuchadnezzar came to the throne of Babylon. This famous king, by his conquest of all the surrounding territory, including Syria, Palestine, and Egypt, and by his amazing activities as a builder of cities, established the Babylonian Empire as the greatest kingdom of antiquity. However, it was destroyed soon after his death in 561 B. C. There followed him five weak and wicked kings, the last being Belshazzar, in whose reign (538 B. C.) the empire fell to the combined forces of the Medes and Persians. Daniel 5:30, 31.

the gold and silver vessels looted from the temple of Jehovah at Jerusalem and the exceptionally fine quality of the slaves brought back from the Palestine campaign. They talk of future victories to be made by their great monarch.

One man is reading from a parchment, his mouth curling in a sneer. "People of Babylon!" he cries to a group gathered around him, "listen to this scurrilous document written about our glorious city!"

They press near at his invitation, and this is what they hear:

"The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken. . . . For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. . . .

"How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! . . .

"The Lord hath opened His armory, and hath brought forth the weapons of His indignation: for this is the work

(Continued on page 18)

# The Claims of CHRIST

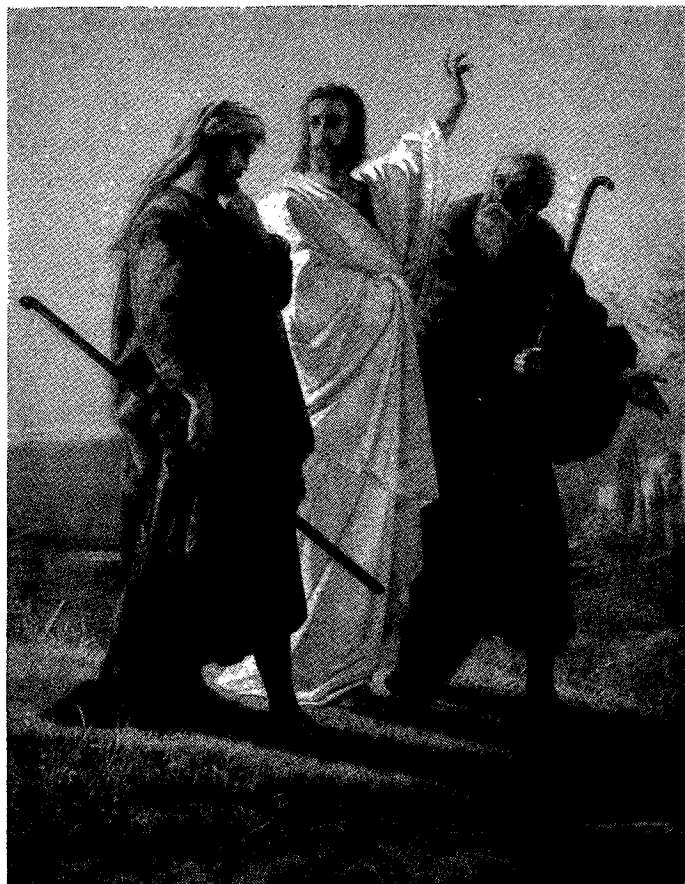
False or True?

*"Whom Say Ye That I Am?"*

by  
FREDERICK LEE

*Making Christ  
Supreme—3*

After His resurrection, walking with the two disciples to Emmaus, Christ was gloriously conscious of having fulfilled all that the prophets had said concerning Him.



GRAMSTORFF

CHRIST made stupendous claims concerning Himself. He believed Himself to be the Son of God and declared it on many occasions either directly or by inference and allowed others to address Him in this manner. This is a chief tenet in the faith of Jesus that one must assent to in mind and accept in spirit in order to receive the marvelous benefits which Christ offers to men.

Nathanael may ask: "Can there any good thing come out of Nazareth?" John 1:46. Nicodemus may query: "How can these things be?" John 3:9. The Jews may question: "How knoweth this Man letters, having never learned?" John 7:15. The common people may exclaim with doubt: "Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's son?" Matthew 13:54, 55. But the hope of every man is sealed by the way he answers the question that Christ Himself proposes: "Whom say ye that I am?" Strange it is, if after studying the claims of Christ, and then noting the influence of His life through two thousand years of history, that men should still hesitate to declare as did Peter in that early day: "Thou art the Christ, the Son of the living God." Matthew 16:15, 16.

Nevertheless the controversy concerning the divinity of Christ has raged within the ranks of the Christian church from postapostolic times down to the era of modernism. Those who hesitate to acknowledge Him as the true Son of

God apparently have no reluctance in acclaiming Him to be the world's one perfect man, seeming not to realize that by so doing they are quite inconsistent and proclaim a paradox. How could Christ, with all He claimed to be, be untrue in those claims and still be perfect? Either Christ is what He claims to be or He is the world's worst imposter. As it is impossible to separate Christianity from Christ, the church may be shattered by undermining belief in the claims of Christ. In fact, the Christian church has been greatly weakened in modern times and has largely lost its effectiveness because of questions that have been raised concerning the divinity of Jesus.

Paul declared: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone." Ephesians 2:19, 20.

The divinity of Christ is the cornerstone of Christian faith. The apostles proclaimed it far and wide. They had sufficient grounds for their belief in the claims of Christ. Let us now note what those claims were.

Christ entered upon His ministry with a grave sense of His divine calling. No sooner had He been set aside for His

work through the ordinance of baptism than He heard a voice from heaven proclaiming: "Thou art My beloved Son; in Thee I am well pleased." Luke 3:22. These words no doubt awakened within the soul of Christ a conviction that was ever present with Him, that He was indeed the Son of God come into the world to fulfill those prophecies which foretold the coming of Him who was with God before the foundations of the earth were laid and who should come to redeem men from the thralldom of sin and death. Following this awakening, the first challenge He had to meet was concerning His sonship, for the devil who met Him in the wilderness hurled at Him not once but twice the insinuating words: "If thou be the Son of God." Matthew 4:3, 6.

With authority and boldness Christ proclaimed the principles of the kingdom of God. It was recorded of His first sermon that "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matthew 7:28, 29. He begins to call Himself the Son of man early in His work, no doubt with reference to the prophecies concerning the coming of God in human flesh as foretold by Isaiah (Isaiah 7:14) and Micah (Micah 5:2). Divinity flashed forth when Christ said to the man sick of the palsy, "Son, thy sins be forgiven," and He answered the challenge of the scribes, "Who can forgive sins but God

only," by saying, "That ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." See Mark 2:1-12.

Christ was very conscious of fulfilling the Messianic prophecies. This is seen from the very beginning of His ministry. After He had read the words of Isaiah 61:1 in the synagogue on the first recorded Sabbath day in the New Testament He said: "This day is this scripture fulfilled in your ears." Luke 4:21. As He neared the climax of His work He spoke more definitely of this. Although the disciples were taken by surprise when He was apprehended and crucified, He was not. He had endeavored from the beginning of His association with them to prepare them for what must inevitably take place. Thus we read:

"As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:40.

"From that time forth began Jesus to show unto 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." Matthew 16:21. Compare Mark 8:31; Luke 9:22.

"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again." Matthew 17:22, 23. See Mark 9:31; Luke 9:43, 44.

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Matthew 20:17-19. What a clear vision Christ had of the experiences that awaited Him! See also Mark 10:32-34; Luke 18:31-34.

"The Son of man goeth as it is written of Him." Matthew 26:24.

"I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end." Luke 22:37.

After His resurrection Christ was gloriously conscious of having fulfilled all that the prophets had said concerning Him. See the experience related in Luke 24:44-48.

The earliest records of Christ's being

addressed as the Son of God was by some possessed of unclean spirits who on one occasion cried out: "What have we to do with Thee, Jesus, Thou Son of God?" Matthew 8:29. And another: "Thou art the Son of God." Mark 3:11. Compare Luke 4:41. Christ did not take occasion to rebuke those men for such daring words.

The next occasion was when Peter, having been delivered from the stormy sea, exclaimed: "Of a truth Thou art

## The Bible

The charter of all true liberty.  
The forerunner of civilization.  
The mold of institutions and governments.  
The fashioner of law.  
The secret of national progress.  
The guide of history.  
The ornament and mainspring of literature.  
The friend of science.  
The inspiration of philosophies.  
The textbook of ethics.  
The light of intellect.  
The answer to the deepest human heart hungerings.  
The soul of all strong heart life.  
The illuminator of darkness.  
The foe of superstition.  
The enemy of oppression.  
The uprooter of sin.  
The regulator of all high and worthy standards.  
The comfort of sorrow.  
The strength in weakness.  
The pathway in perplexity.  
The escape from temptation.  
The steadier in the day of power.  
The embodiment of all lofty ideals.  
The begetter of life.  
The promise of the future.  
The star of death's night.  
The revealer of God.  
The guide and hope and inspiration of man.

—Bishop William F. Anderson.

the Son of God." Matthew 14:33. On a later occasion Peter again declared: "Thou art the Christ, the Son of the living God." Matthew 16:16.

After the blind man was healed, Jesus asked him: "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto Him, Thou hast both seen Him, and it is He that talketh with thee." John 9:35-37.

In the Gospel of John it is recorded that Christ referred to Himself as "the

Son" or "the Son of God" more than twenty-two times.

Christ was rejected of His people and condemned to die because He claimed to be the Son of God. Of this we read: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." John 5:18. When Pilate said he found no fault in Christ and wanted to know why He should be crucified, "the Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:7.

During the trial of Christ by the council of the Jews, the high priest said: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus answered him: "Thou hast said." Matthew 26:63, 64. This was a common form of expression for "Yes, it is so." When He hung upon the cross, those standing by said of Him: "He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." Matthew 27:43.

The disciples were all convinced of Christ's divinity, for on one occasion Peter declared on their behalf: "We believe and are sure that Thou art that Christ, the Son of the living God." John 6:69. And thus they proclaimed Him after His ascension. Even the centurion who stood by at His death could not refrain from saying: "Truly this man was the Son of God." Mark 15:39.

These were not vain declarations. The life, death, resurrection, and continued influence of Christ fully substantiate these exalted claims. One into whose heart has come the healing balm of Gilead, the perfume of the Rose of Sharon, the bright rays of the Sun of Righteousness, the blessedness of cleansing from sin, the preciousness of redeeming love, the glory of Christ's abiding presence, cannot help but exclaim of Him who is the Author of our salvation: "Truly He is the Son of the living God." It is such an experience that most fully witnesses to the truthfulness of the claims of Christ.

May we, like the people of Samaria, say: "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4:42.

EVERYTHING in Christianity has relation to that system of redemption which was accomplished by Jesus of Nazareth. By this test Christianity is distinguished from all other religions; it alone is the religion of the cross and redemption.—*Schleiermacher*.

# Is MAN Immortal?

by W. H.  
BERGHERM

MANY people who affirm their belief in the immortality of the soul are unaware of the fact that some of the greatest men in history have not only been opposed to it, but have frankly exposed its errors.

Among them was William E. Gladstone, onetime prime minister of England. He was, in fact, so disturbed about this teaching and by the evils accruing from it, that he wrote a large book called *Studies Subsidiary to the Works of Bishop Butler*, a bishop of the Church of England who believed in natural immortality.

In this book Mr. Gladstone states it would be difficult to name any other subject connected with religious belief upon which there had been so sweeping a revolution of opinion since Bible times. Then he offers this explanation for the change: "There have been no great minds of the church that have given to it a full exposition from the roots upward."—Page 197. Other great doctrines, says Mr. Gladstone, had been subjected to careful analysis and scholarly examination; but this doctrine had more or less been taken for granted by succeeding generations until men came to believe it without questioning its Biblical backgrounds. Then Mr. Gladstone adds this further statement on the same page: "The natural immortality of the soul crept onwards in the dark."

Luther saw that a part of the work of the Protestant Reformation, if it were to result in a complete break with the system of vigils, masses for the dead, processions, purgatory, and "all other mockery and hocus-pocus for the dead," must be to drive out these superstitions and abominations from the minds of the people. The ax must be laid at the root of the doctrine from which they all sprang. He saw that the worship of the dead, image worship, purgatory, saint worship, witchcraft, and all such kindred beliefs, which in those days helped so materially in fattening the pocketbooks of the priests, could never be overcome until the Biblical position on the nature of man was understood by the common people.

Luther's age was one of widespread fear of spirits. Belief in ghosts and haunted houses was general. For example, in Orleans, France, a supposed "ghost"—which proved to be the invention of a Franciscan monk—played a number of tricks at the community's expense, greatly frightening the people.



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However, thanks to Luther, the profits accruing to the priests were limited, for we read: "After Luther's doctrine came to be understood, and had gained a little strength, this kind of specter by degrees vanished away. For Luther teaches from the Scriptures that the souls of the dead are at rest and waiting for the final day of judgment, and those frightful disturbances, noises, and phantoms are raised by Satan."—Frances Blackburne, *Works, Theological and Miscellaneous*, 1702, vol. 3, p. 73.

"We Christians," says Luther, "who have been redeemed from all this by the precious blood of God's Son, should train and accustom ourselves in faith to despise death, and regard it as a sleep; strong, sweet sleep. . . . As verily before God it truly is just this; for, He testifies, John 11:11, 'Lazarus, our friend, sleeps;' Matthew 9:24, 'The maiden is not dead, she sleeps.' Thus too, St. Paul in 1 Corinthians 15 removes from sight all hateful aspects of death as related to our mortal body and brings forward nothing but charming and joyful prospects of the promised life."—*Works of Martin Luther*, A. J. Holman, Philadelphia, 1932, vol. 6, pp. 288-291.

Luther went further than merely preaching. He admonished his people as to the kind of epitaphs suitable for Protestants to inscribe on the graves of their departed dead. We list some of them as Luther would have them carved on the stone, which surely presented a

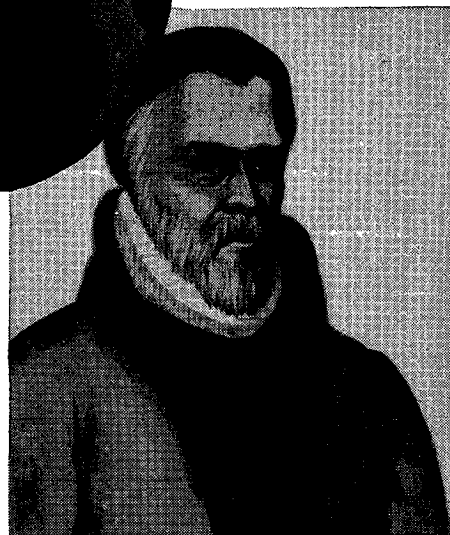
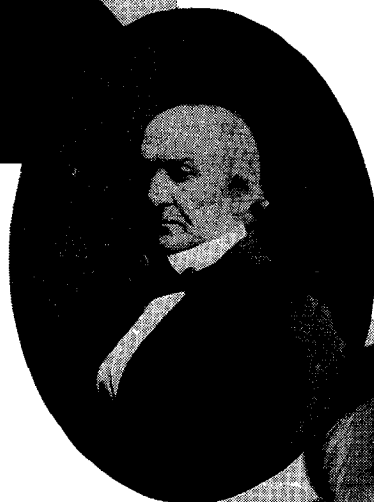
Opinions of William Gladstone, Martin Luther, William Tyndale and Other Celebrities

"A Doctrine That Thrives in the Dark"

Martin Luther

William Gladstone

William Tyndale



contrast to the customs then prevailing:

"He has fallen asleep with his fathers and has been gathered to his people."

"I laid down and slept and awaked, for the Lord kept me."

"I will be satisfied when I awake in Thy likeness."

"Enter, O My people, into thy chamber, and close the door after thee; hide thyself a small moment until the wrath be passed over." Isaiah 26:20.

In the same work we read of Luther's reaction to some decrees passed at the Fifth Lateran Council. He said: "Among other childish and frivolous things they decreed that the soul is immortal. It is no small shame to all Christians that at Rome they deal so disgracefully with the faith."—*Ibid.*, vol. 2, p. 107.



Efforts have been made by some of the followers of Luther to bedim the teaching of the famous Reformer on the doctrine of the soul. But they have had some hard nuts to crack in proving their point. In 1532 Luther wrote *Exposition of Solomon's Book Called Ecclesiastes*. On page 152 of the 1573 edition appeared these words on Ecclesiastes 9:5 ("the dead know not anything"): "Another place proving that the dead have no feeling. There is, saith he, no duty, no science, no knowledge, no wisdom, there. Solomon judgeth that the dead are asleep and feel nothing at all. For the dead lie there, accounting neither days nor years; but when they are awaked they shall have seemed to have slept scarce one minute."

William Tyndale gives us further evidence of Luther's position. Tyndale, who met a martyr's death in 1536, was closely associated with the great Reformer and was a most loyal friend. When Sir Thomas More attacked Luther for his position on the soul, Tyndale came to the defense of his friend and answered More as follows: "Yet in putting them (departed souls) in heaven, hell, or purgatory, we destroy the argument wherewith Paul and Christ prove the resurrection. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there for the resurrection?"—*Tyndale's Works*, Fox, 1573, p. 324.

In 1897 the Lutheran Publishing Society of Philadelphia published an English edition in two volumes of Dr. Julius Kostlein's *The Theology of Luther*. On page 471 of volume 2 we read the following: "The prevalent representatives as to the state of the dead during the period intervening between the departure and the day of judgment appeared to Luther unreliable. The Scriptural mode of referring to the 'sleep of the dead' inclined Luther to adopt the theory of the sleep of the soul, in which it shall not know where it is until the day of judgment." On page 358 of this same volume 2 we read: "All have absolutely forfeited eternal life and are absolutely condemned to perdition unless saved by Christ."

Surely we need quote no further, although there remains much yet that we might quote from Luther's many writings on this subject. Such is the clear record left by one whose keen vision beheld how grave are the abuses arising from that original lie: "Ye shall not surely die." These words spoken by the serpent in the Garden of Eden have borne their pernicious fruitage wherever mankind has accepted them as true. God said to Adam: "In the day that thou eatest thereof thou shalt surely

die;" and from that day to the present, men have had to choose whether to receive the simple word of truth or the machinations and subtle deceptions of a plotting foe.

To Luther there was no less a degree of comfort in viewing the dead at rest for a brief moment than in placing them in the uncertainties of purgatory or in the unenviable position of being in paradise awaiting the arrival of their less-fortunate loved ones left behind to struggle alone through the toils of this wicked world. On one occasion he said: "It will appear to the pious of the early ages who are awakened in the last day as though they had been living on earth but an half hour before."—*Ibid.*, vol. 2, p. 580.

In his large work, *History of Corruptions of Christianity*, Joseph Priestly lists the doctrine of the natural immortality of the soul as one error. He states that to distinguish between soul and body as two different substances, the one material and the other immaterial and thus independent of each other, is "originally a doctrine of the Oriental philosophy which afterwards spread into the Western part of the world." Then he adds: "There is no instance either in the Old Testament or the New of this soul being supposed to be in one place and the body in another; they are always conceived to go together."—Third ed., Spotswood, 1797, vol. 1, pp. 230, 231.

Luther, as a reformer bent on leading the church out of ancient corruptions and Oriental philosophies, and establishing it on the Bible and the Bible only, wisely insisted on the conditional immortality of the soul dependent on the grace of God for its eternal aspect, rather than belief in the absolute immortality inherent in the nature of the soul taught by his contemporaries. As Timothy Dwight once said: "What has been created can certainly be annihilated

by the power which created it. The continuance of the soul must certainly therefore depend on the will of God."

## Bible Inspiration

(Continued from page 9)

of the Lord God of hosts in the land of the Chaldeans."

"And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant." Jeremiah 50:1-25; 51:37.

Raucous laughter resounds through the streets, mingled with indignant comments. "The man must be mad!" cry the people, pointing to the massive buildings and powerful fortifications surrounding them. "Nothing like this could ever happen to Babylon!"

"But see what I have here!" cries another. "This is worse still. It was written more than a hundred years ago by a man called Isaiah."

Then he proceeds to read the following:

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; . . . and owls shall dwell there. . . . And her time is near to come." Isaiah 13:19-22.

"Incredible! Impossible!" they cry.

It must have seemed unreasonable, back in 595 B. C., with the city so strong, with Nebuchadnezzar, one of the greatest monarchs of antiquity, upon the throne, for anyone to suggest that all this glory would pass away.

But, it is in such times, when the events appear utterly beyond the pos-



## Coming Next Week

in addition to the regular features:

THE BOOK THAT CAME FROM GOD . . . . .	Francis McLellan Wilcox
THAT WHICH ABIDES . . . . .	M. L. Rice
YOU MAY LIVE FOREVER! . . . . .	W. H. Branson
GYPSY HEARTS . . . . .	Cathleen Chilson
THE LAW CAN BE KEPT . . . . .	Frederick Lee
PROPHECY PROVES THE BIBLE TRUE . . . . .	Arthur S. Maxwell
THE BLACK HORSE AND ITS RIDER . . . . .	Taylor G. Bunch
THE CHURCH AND POLITICS . . . . .	Charles S. Longacre
ALCOHOLISM . . . . .	C. Aubrey Hearn
THE GREATEST OF THESE . . . . .	Roy Franklin Cottrell

sibility of realization, that God does speak.

Years passed. Twenty years, forty years, fifty years. Still nothing happened to Babylon. Nebuchadnezzar died, but his dynasty continued. Those who knew of the prophecies of Isaiah and Jeremiah wondered why these men had spoken as they had, or they mocked at the prophets' lack of discretion. Jeremiah himself passed away without seeing the fulfillment of his prediction, so long was it delayed.

Then came the year 539 B. C. By this time Belshazzar was on the throne; and one riotous night, while he was feasting with a thousand of his lords, drinking impiously out of the sacred vessels brought long ago from Jerusalem, suddenly the fingers of a man's hand appeared, writing a mysterious message on the palace wall. Terrified, the king called for someone to interpret the strange, ominous characters. Finally the prophet Daniel was called in, and he realized at once that this was a heaven-sent message of doom. Repeating it to Belshazzar, he said: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." Daniel 5:26-28.

So God had not forgotten the prediction He had caused Jeremiah to utter nearly sixty years before, nor Isaiah's warning given almost two hundred years before. All along He had been watching Babylon—numbering her years, counting her crimes, weighing her with infinite precision in the balances of divine justice.

Now the hour of judgment had come. Even as the drunken orgy was at its height, the armies of the Medes and the Persians were making their way through the unguarded gates into the very heart of the city. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Daniel 5:30, 31.

But not only did the city change hands and become a prize of the victorious invaders. As century succeeded century its mighty walls were leveled, its proud temples and palaces were destroyed, until at last the site was buried by the sands that blew over it. Finally, overgrown with brush and weeds, it became veritably a lost city, with no one knowing where it once had stood, until in recent times it was rediscovered by archaeologists.

The famous archaeologist, Layard, who explored the site of Babylon in 1845 and in 1850, described it as follows: "Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble,

pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls start from the scanty thickets, and the foul jackal skulks through the furrows."—Austen H. Layard, *Discoveries in the Ruins of Nineveh and Babylon*, ch. 21, p. 484 (1853).

Marvelous indeed was the detailed fulfillment of these predictions made by Isaiah and Jeremiah. Divine prophecy pitted itself against all the strength of Babylon's fortifications, all the might of her powerful armies, all the boasted wisdom of her magicians, astrologers, and soothsayers—and won!

## The Sacred Canon

(Continued from page 4)

their purpose is thus stated by the apostle Paul:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

The reference here made is to the Old Testament writings, for when Paul penned these words, the New Testament canon was not compiled; indeed, much of it was yet unwritten. None of the prophets is excluded; all that was embraced in the Scriptures up to that time is declared to be inspired—"God-breathed." The apostle Peter emphasizes this point. In speaking of the salvation that comes to us through our Lord and Saviour, he says:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Here is revealed the manner in which the Scriptures were given. The Spirit of Christ in the prophets testified through them. Then it was not primarily David who spoke, not Isaiah, not Daniel, but Christ speaking through them. The prophets were fallible, sinful men, but saved by grace; and oftentimes they failed to understand their own prophecies, and with others had to search what God had revealed through them, to find that salvation of which they prophesied.

The Spirit carried them out of themselves, and beyond their own finite understanding. The prophets prophesied

## SIGNS of the TIMES

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

EDITOR . . . . . ARTHUR S. MAXWELL  
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not at will. The Spirit of Christ was not theirs to use at pleasure. Simon Magus thought thus to use the Spirit's power, but suffered a rebuke for his blasphemous audacity. Acts 8:9-24. Again the apostle Peter says:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

If the prophecy came not by the prophets' own will, if they spoke only as they were moved by the Holy Spirit, then it was not they that spoke, but the Spirit of Christ speaking through them. They might be sinful men, and the conditions surrounding them might be most forbidding, but that did not invalidate their message. It makes the rarest pearls none the less precious if they are incased in caskets of little worth.

So with God's message. The Bible has been given through instruments of clay, but it is the message of God, however frail and humble may be the channels through which it comes to us. 2 Corinthians 4:7.

### The New Testament Scriptures

The same apostolic pronouncement concerning the Old Testament Scriptures applies with equal force to the New. It is safe to conclude that the same Spirit of Christ which was with His prophets would likewise guide His apostles; and that if God directed in the prophecies pertaining to Christ's mission, He would likewise guide in the writing of the history of His Son's earthly work. The truthfulness of the gospel record is attested by the concurrent and harmonious agreement of the four evangelists, who wrote at different times and from different points of view, and probably in general without reference to one another's work. Again, we find that in many respects the book of Revelation is so nearly parallel with the prophecy of Daniel that those who

believe the one must also accept the other.

Paul was the writer of the larger number of the epistles, and of him Peter says that he wrote "according to the wisdom given unto him," and classes his epistles with "the other Scriptures." 2 Peter 3:15, 16.

Therefore, as we turn to the Bible, we do not read merely the words of Paul, or Peter, or Samuel, or any of the prophets; we read the words of the Lord transmitted through them.

## The Flight of Time

(Continued from page 3)

numbers together to save time on an overcrowded schedule.

On the matter of price, we count it something to be proud of that there has been no increase in all these ten years, not even in the darkest and most expensive days of the war. Because the *Signs* is an evangelical journal, promoted solely for missionary purposes, the publishers have always endeavored to supply it at approximately cost price.

Facing the recent enormous increase of costs, there has been of late much listing of figures and discussion of budgets to find a way to avoid any proportionate increase in the price of the *Signs*. Finally, it has been decided that during the special *Signs* Campaign this year—that is, during February and March—the price of single subscriptions shall remain as before, namely \$1.35 per annum, while the price of clubs (five or more to one address) will be only \$1.10.

What will be the result of the publishers' generosity in this matter, no one can tell. Certainly they have taken no small risk in coming to this decision. However, one thing will save the day: If all our readers, and all who believe in the *Signs*, will rally to its support this year as never before—if those who took 100 subscriptions last year will take 120 this year; if those who took 50 last year will now take 60, and those who took 10 will take 15 or 20—then we can lift the circulation perhaps to 400,000, or even half a million, and come out right at the end of the year after all, without a drop of red ink on our books!

The retention of the old price of the *Signs* at such a time as this is a mighty challenge to all who love the *Signs* to circulate it with renewed ardor and enthusiasm.

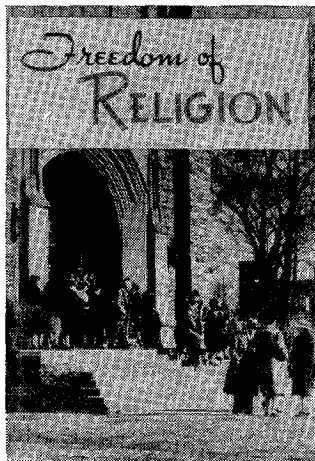
To all our friends we would say, This is the time, this is the opportunity, to give God's last warning message to a dying world. In this great new year of 1947 let us resolve as never before to flood America and the world with the *Signs of the Times*.

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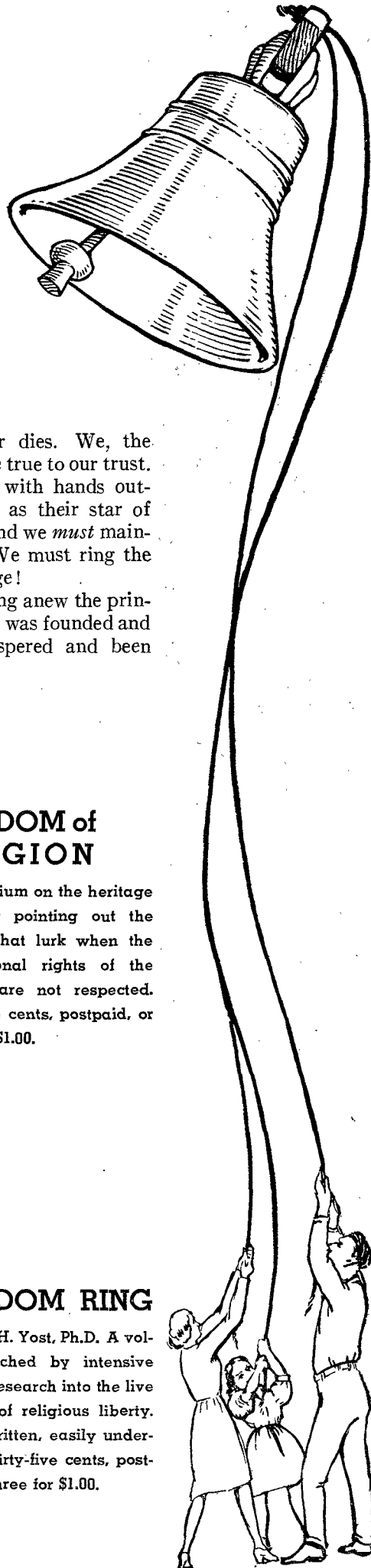
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# The LORD Will Provide

by FERN BLAIR DOSS

*"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalm 37:5.*

A POOR colored woman was asked by her mistress: "Nancy, suppose that you should have a spell of sickness, and be unable to work; or suppose—"

"Stop!" was the eager reply. "I never supposes. De Lord is my shepherd, and I knows I shall not want; and, honey, it's all dem supposes as is makin' you so mis'able. You'd better give dem all up, and trust de Lord."

David, the sweet singer of Israel, tells us: "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." Psalm 55:22. Even impetuous, headstrong Peter learned where to go for peace and help. "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. "Cast your cares on God," said Tennyson; "that anchor holds."

Sometimes we want things to go as we want them to; we worry, we fret, we get panicky. But the Lord never hurries, He never gets frantic—*He takes His own time*. "Wait on the Lord," David urges in another psalm, "be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Psalm 27:14.

Harry Chester says in this little verse that is so like a benediction:

The Scripture says that in His own sweet way  
If we but wait,  
The Lord will take our burdens and set  
Crooked matters straight.

When Turkey joined forces with the mid-European powers in World War I, both English and Americans hastened to leave that country to avoid being interned. All but one. Courageous young Dr. Cyril Haas quietly stayed at his post. As American Board missionary of Adana, director of the International Hospital in that city, he felt that he could not leave the people of that community to suffer from lack of hospital service.

During this time Dr. Haas succeeded in saving the wife of a Turkish general after native surgeons had despaired of her life. Not long after this, however, the young doctor himself became ill, almost dying with typhoid fever because there was no ice available to reduce his fever.

The grateful Turkish general, hearing of the doctor's urgent need of ice, called out his army, ranged the men in a long line from the hospital to a near-by snow-capped mountain, and quickly brought the snow down the line to Dr. Haas's bedside. The fever abated and he finally recovered.

Someone says: "So radiant is a Christian life that it shines out to touch other, strange lives—even those that are hostile—and renders them shining, too."

So the Lord did provide when there seemed no way out.

In some way or other the Lord will provide;  
It may not be *my* way,  
It may not be *thy* way,  
And yet in His *own* way  
The Lord will provide.

At some time or other the Lord will provide;  
It may not be *my* time,  
It may not be *thy* time,  
And yet in His *own* time  
The Lord will provide.

Despond then no longer, the Lord will provide;  
And this be the token,  
No word He hath spoken  
Was ever yet broken;  
The Lord will provide.