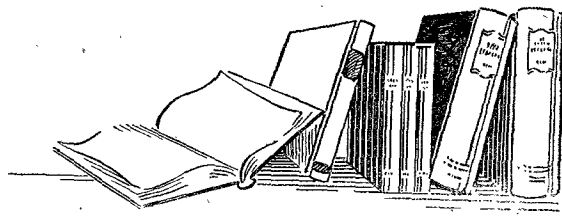
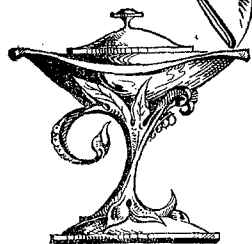
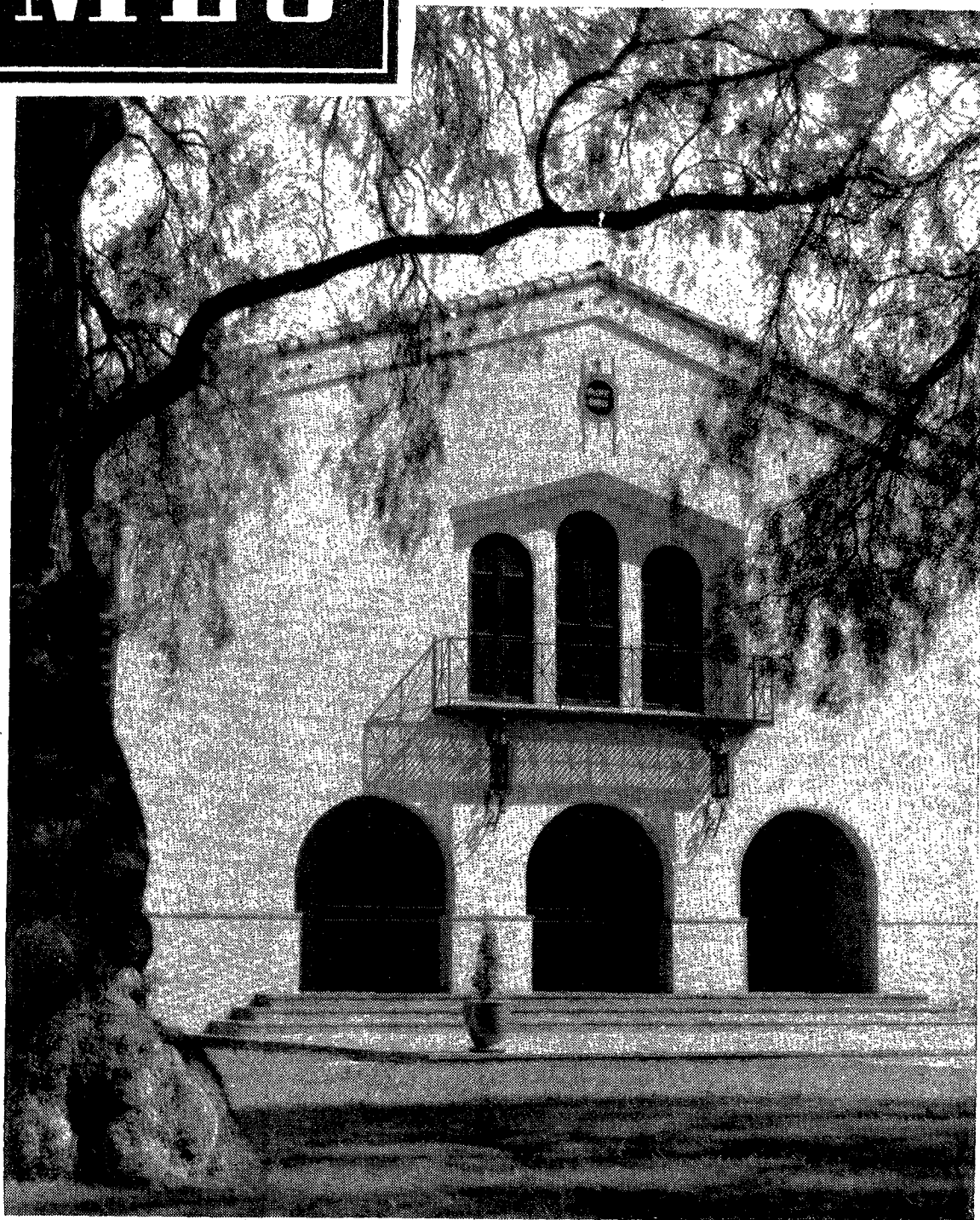
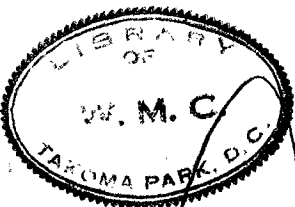


# SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



Vol. 75, No. 22

Printers for God—See page 3

June 1, 1948

# SIGNS OF THE TIMES

EDITOR . . . . . ARTHUR S. MAXWELL  
ASSOCIATE EDITOR . . . . . MERLIN L. NEFF  
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Vol. 75, No. 22

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## OUR COVER

This fine new auditorium, seating 575 persons, has recently been added to the premises of the Pacific Press Publishing Association, of Mountain View, California, where the *Signs of the Times* is published. The staff of more than two hundred gathers here for united worship at the beginning of each working week. On other mornings, groups meet for prayer in the various departments.

CIRCULATION MANAGER . . . . . H. K. CHRISTMAN

Printed and published weekly (50 issues a year) by the Pacific Press Publishing Association at Mountain View, California, U. S. A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

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Please make all checks and money orders payable to *Signs of the Times*, Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions, so persons receiving the *Signs of the Times* without having subscribed may feel free to accept it.

## CORRESPONDENCE

### "Holy Church Universal"

DEAR SIR:

Your issue of March 2, 1948, interested me very much. I read the article, "I Believe in the Holy Church Universal." It was a very inspiring story.

I hope to see more of the same type of article in early issues. R. P.

*Bell, California.*

### Over and Over

DEAR SIR:

I am receiving the *Signs of the Times* and enjoying it more than I can tell you. I read each paper over and over, and always get good out of it every time. It's the best religious paper I have ever read. . . . I thank you good friends so very much.

*Roanoke, Virginia.* Mrs. W. A. F.

### Cover to Cover

DEAR SIR:

My present subscription is about to expire, and I want to renew it now so as not to miss an issue.

You are doing a wonderful work, and I hope you will continue publishing a magazine which is unafraid to state the truth. I read every issue from cover to cover, and look forward each week to receiving it.

Mrs. R. C. W.

*Valley City, North Dakota.*

### Grateful

DEAR SIR:

I didn't subscribe for your paper, but I think it wonderful to receive such a good, sound, truth-filled paper as the *Signs of the Times*. We are grateful for it in this time and age.

Mrs. A. S.

*Suffern, New York.*

### Thanks to a Friend

DEAR SIR:

The *Signs of the Times* has been coming to me for about two years, through some Christian friend whose name I do not know. I want to express my sincere thanks to this person who is so kind as to do this.

I am a widow with very little means of support. I enjoy reading this paper more than any I have ever read, and have gotten much comfort and inspiration from its contents. May God bless you all in this wonderful work.

Mrs. R. H.

*Hattiesburg, Mississippi.*

### Like Music

DEAR SIR:

I am a reader of your *Signs of the Times*. May God bless the publishers. Every word is like music to my ears. I am happy to be able to contribute a small sum toward your World Extension Fund. I wish I could give more, but times are hard and the dollar does not go far. But I do know that one tenth belongs to the Lord.

Sincerely yours,

*Bronx, N. Y.*

Mrs. M. F.

### Prepares for the Future

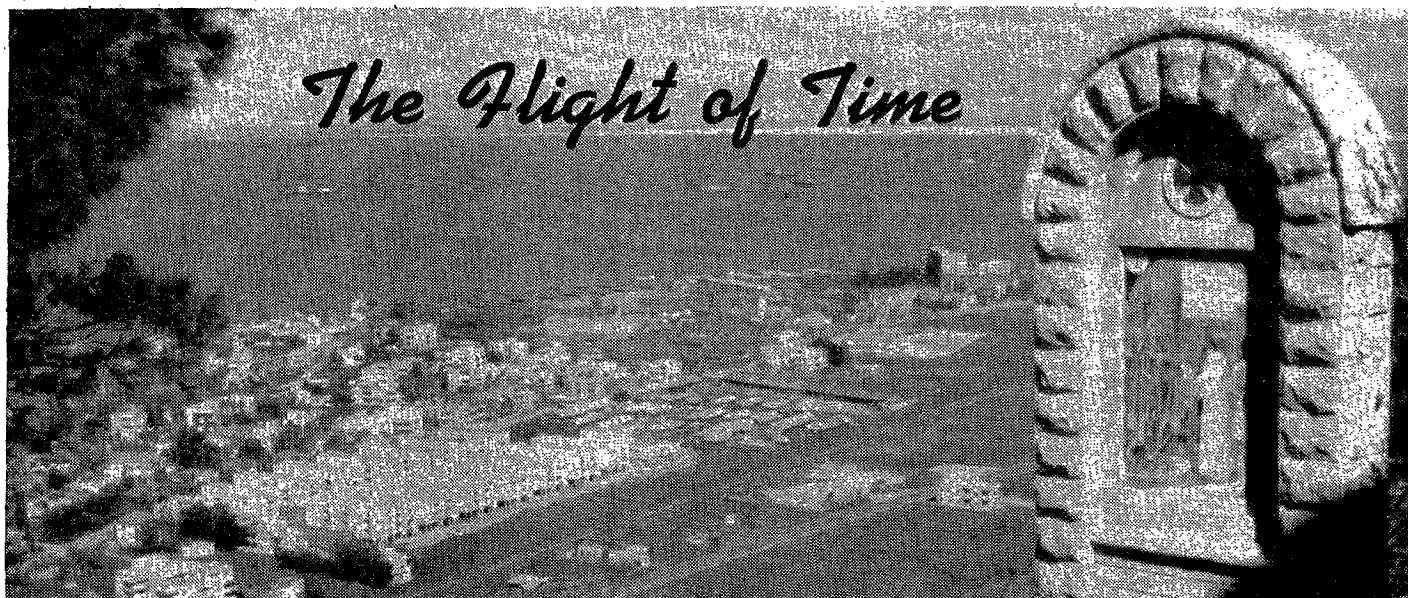
DEAR SIR:

I am over eighty years old and would feel very miserable without the inspiring, wonderful *Signs of the Times*. I am enjoying the present because *Signs* prepares me for the future.

Mr. N. G. S.

*Fort Pierce, Florida.*

# The Flight of Time



BOYER, ACME

Haifa, vital Palestine port, from the top of Mount Carmel.

## EDITORIAL

### Printers for God

**R**AILROAD passengers traveling south from San Francisco are usually intrigued by the long, low, cream-colored building which they pass on their right as the train nears Mountain View. Few realize that this is the largest religious publishing house in California, and one of the best-equipped printing plants west of Chicago.

Founded in 1874, almost three quarters of a century ago, in Oakland, California, the Pacific Press Publishing Association was established for the sole purpose of printing and circulating religious and health literature for the blessing and uplift of humanity. This is still its purpose today.

The workers in this institution are printers for God. They undertake no commercial work of any kind. They compete with no other commercial establishment. Both plant and personnel are dedicated to the fulfilling of the divine commission: "Go ye into all the world, and preach the gospel to every creature."

Constantly increasing demands for religious literature have recently made necessary extensive enlargements and the renovation of the entire plant. Some of the latest printing and engraving machinery has been installed, most imposing of which is the large Goss rotary press required to print the *Signs of the Times*.

With all its additions and improvements the Pacific Press is well worth a visit today. Yet visitors are usually impressed not so much by the fine modern equipment in every department as by

the spirit that prevails in the institution. They soon become aware that this building is dedicated to a great purpose; that it is printing not for men, but for God. There is no swearing or smoking or surreptitious drinking here. Not because someone has ruled against such practices, but because no one wants to indulge.

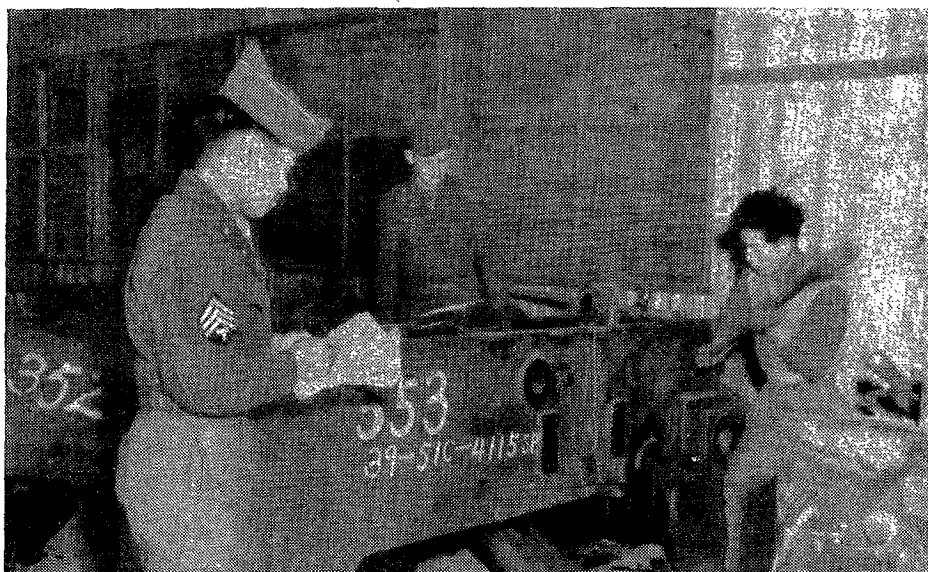
Work begins in each department with prayer and a brief study of some devotional theme. Once a week the whole staff meets together in the beautiful new auditorium for joint worship, at which time hymns are sung, a prayer is offered, and some member of the staff presents an inspiring Bible study or a report of progress of the distribution of literature in various parts of the world.

The conviction is shared by the entire staff that production of books and magazines containing a message from God to

man demands clean hands and pure hearts. The very thought of being printers for God calls for qualities of life and high standards of work not seen in every printing establishment.

Another unique feature of this institution is that it operates entirely on a philanthropic basis. It has no stockholders. No one receives any dividends. Its directors for the most part are ministers of the gospel who serve for love rather than for money. None of them receive any fees.

Whatever profits are made in the course of business are dedicated to the expansion of gospel work at home and abroad. Every year the Pacific Press makes large donations for this purpose. Following World War II it helped extensively in the rehabilitation of mission printing plants destroyed during the war.



U. S. ARMY SIGNAL CORPS, ACME

United States troops superintend the destruction of machinery employed by the Japanese in the war.





American arms for Turkey. Purchased with United States dollars, these tanks and other military equipment are now on their way to the Near East.

ACME

Though located in one of the smaller cities of California, the Pacific Press has a world vision. With its branches in Brookfield, Illinois; Cristobal, Canal Zone; Omaha, Nebraska; and Portland, Oregon, it prints in twenty-seven languages and is part of a world chain of sixty-one similar publishing houses printing the same religious literature in one hundred eighty-five languages.

Perhaps the best known of Pacific Press Publications is the *Signs of the Times*. Now enjoying a circulation of more than 300,000 copies weekly, the *Signs* reaches out into every part of the English-speaking world. Thousands of copies are sent regularly to Africa and India. With one exception the *Signs of the Times* has the largest circulation of all Protestant weeklies.

*Present Truth* is a similar periodical but designed for special use in evangelistic activities.

Ministering to the children is *Our Little Friend*, an eight-page weekly, eagerly read in 50,000 homes.

Besides periodicals the Pacific Press produces many fine books, notably *Bible Readings for the Home*, *Our Wonderful Bible*, *Your Home and Health*, *Modern Medical Counselor*, etc. The circulation of some of these books has run into hundreds of thousands of copies.

To the few people alive today who remember the humble beginnings of the Pacific Press, nearly seventy-five years ago, its growth and progress seem remarkable indeed. In those far-off days its total production was conveyed to the post office in a wheelbarrow. Now it

ships its products in carloads. Last year more than 600 tons of paper were used on the *Signs of the Times* alone.

All down the years, through two world wars, these printers for God have been busy at their task. Millions of pages of clean, helpful, inspiring literature have come from their presses for the benefit and uplift of their fellow men. Their books and papers are to be found in every country on the face of the earth. Everywhere they are recognized as builders of character and morale, the dispensers of courage and hope. You can always be sure that a book or a paper bearing the imprint of the Pacific Press is worth reading and that it will do you good. It could not be otherwise. It is produced by men and women, fired by a great ideal and a noble purpose, who know in their hearts that they are printers for God.

A. S. M.

## Triumph or Disaster?

CURRENT fears and hysterias, war talk and bitter jeremiads are momentarily forgotten when one reads two current items concerning human courage. In New York City twenty-three wounded veterans who are paralyzed from the waist down recently played a game of basketball from their wheel chairs. According to a sports writer, the men asked no quarter and none was given. They played with a vigor and an abandon that could be equaled by few able-bodied athletes. When a wheel chair overturned, the veteran righted it, crawled back in, and returned to the

thick of the game shouting encouragement to his teammates.

From Los Angeles comes the story of seventeen paraplegic students who entered the University of California at Los Angeles this semester. These veterans of World War II receive no special privileges or concessions, says *Life*. They take prescribed courses of study and are expected to earn the regular number of credits before they will be graduated. They have entered their university work with zest, and their grades are among the highest. Since these young men are paralyzed from the waist down, they drive automobiles with special hand controls, and they zip from building to building on the campus in self-propelled wheel chairs. Fifteen of these veterans are married, six of them since they became paralyzed.

Behind these news reports there must be a grim, secret story of heroic struggle. Here are young men who might have said there was no use to put up a fight. The odds seemed to be against them. They might have argued that since their talents had been taken away, they might as well find a busy street corner and sell shoelaces or lead pencils. But no! Indomitable courage spurred these veterans on to physical and mental achievement. They had to conquer their fears and doubts; they were forced to learn a new way of life by tedious effort. They said the best years of their lives were not behind but ahead of them!

These paraplegics are once again proving that success or failure, triumph or tragedy, are not governed so much by conditions as by attitudes of mind. Today these men are looking toward new horizons of achievement.

Difficulty and trial await all of us along the highway of life, but we need not grovel in defeat. Rudyard Kipling rightly named disaster and triumph when he wrote:

If you can meet with Triumph or Disaster

And treat those two imposters just the same.

Of course, it takes determined effort to change our discouragements to victories, but with the help of God and faith in His promises it can be done. When life seems to corner us, we can pray as did Admiral Hart: "Dear God, give us the strength to accept with serenity the things that cannot be changed. Give us the courage to change the things that can and should be changed. And give us the wisdom to distinguish the one from the other."

Whether we triumph over our difficul-

(Continued on page 15)

# THE GOSPEL OF

# Life

by M. L. ANDREASEN

*How We May Have "Life More Abundantly"  
Here and Hereafter*

THE creation of man is thus recorded in the Bible: "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:26, 27.

This record is simple and easily understandable. It informs us that God formed man of the dust of the ground and then breathed into his nostrils the breath of life. It is an interesting fact that man's body is simply a collection of substances derived from the earth. Oxygen accounts for about two thirds of the total weight of the body, and in a descending scale come carbon, hydrogen, nitrogen, calcium, and small amounts of many other elements. Physically, man has not much to boast of. King and peasant alike are creatures of the dust, and one does not have pre-eminence over the other.

After God had formed man, He breathed into his nostrils the breath of life, and man became a living soul. Before the breath of life was imparted to man, the lifeless body lay upon the ground, no organ functioning, no muscle moving, no nerve response of any

kind, no personality. But as the life-giving breath from God was breathed into his nostrils, man became a living soul, a personality, an individuality, a new and distinct order of being, endowed with capacities not even vouchsafed the angels, and though temporarily inferior to them, he had, potentially, powers that would

raise him above them. Hebrews 2:7, margin.

What was this "breath of life"? We are not told; but we are informed that as man became a living soul, so also did the beasts whom God gave life. Of the animals that entered into the ark it is said that there went in "two and two of all flesh, wherein is the breath of life." Genesis 7:15. The exact Hebrew words for "living soul" are used also for the lower animals, though the King James Version translates them "moving creature" or "living creature." They occur in the first chapter of Genesis, verses 20, 21, 24, 30. In all cases the Hebrew original is the exact equivalent of "living soul" predicated of man. In Genesis 9:10, 12, 15, 16, and in Leviticus 11:46 the animals are also called "living souls." In each instance the translation says "living creature," but the original is "living souls," exactly the words used of man in Genesis 2:7.

Are we then to believe that man is no more than an animal, because the same term is used for both? God forbid. Man is immeasurably higher than the highest of beasts—so much higher that there can be no comparison between them and man. He was made in the image of God and with capacities that separate him from the lower order of beings even as heaven is higher than earth, and God than man.

Reviewing the history of the creation of man, we have found that man became "a living soul," a term applied to man and beast alike. But we do not read of any "immortal" soul, here or anywhere else in the Bible. We do not read of any immortal spirit, nor is the word "immor-

A life well lived is its own reward. No one can ever be fully satisfied with life if he proves untrue to his best self.



GALLOWAY  
Page Five

tal" or "immortality" used in any way in describing man's nature. Immortality is bestowed by God on such only as are found worthy, and is not in any way a natural endowment which all, saint and sinner alike, possess. It is given to such only as by their lives have shown that they can safely be entrusted with life, who have used it, and will use it, only for the purpose for which God has entrusted it to them. Those who have misused life will be deprived of what they have. But God will give "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Romans 2:7.

It is Christ, "who hath saved us, and called us with an holy calling, . . . who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:9, 10. It is God's plan that "whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

We can see no reason whatever for arguing in favor of an immortal soul, a concept that has no ground in the Bible, when God promises us eternal life. In fact, as we have shown before, the idea of an immortal soul, though it may seem innocent at first, is the basis of the doctrine of eternal torment, which likewise finds no support in the Bible. The two go hand in hand, are equally un-Biblical, and equally dangerous. Rather, let us accept God's plan of eternal life given to those whom He finds worthy.

It would be well for all to make a dis-

inction between eternal life and mere unending existence. Eternal life will, indeed, never end. But life is more than existence. As we have said before, it is not how *long* life is that counts: it is *how much* we pack into life that is of value. Hence it is possible even in this life for a man sixty years of age to have lived three times as much as another who is also sixty. It is the depth of life, not merely its length, that matters.

When we speak of eternal life we have in mind more than mere existence. That, indeed, is as far as some go in their conception of the life to come. Personally, I remember that my conception of heaven was that of a kind of old peoples' home. It was mostly old people who spoke of heaven, and to me it seemed that all old people were tired, and that their whole attention was turned to a place where they could rest forever. I was, therefore, greatly stirred when a preacher, probably to cause us to think, made the astonishing statement that there would be no old people in heaven. He was, of course, correct. There will be no old people there. They will all be young. And with the disappearance of old people will also go the notion that the coming life is merely one of rest. We conceive of heaven as a place where there is intense activity.

The message of the gospel is one of life. "I am come," says Christ, "that they might have life, and that they might have it more abundantly." John 10:10. This, we understand, refers not merely to the

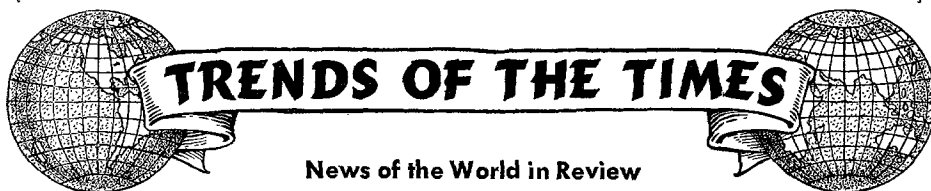
life to come, but also to the present one. Paul tells us that "godliness is profitable unto all things, having promise of the life that *now is*, and of that which is to come." 1 Timothy 4:8.

Christ came to make the present life richer, fuller, more satisfying. This is not inconsistent with the idea that Christianity will bring persecution and opposition. No man can have peace in the heart, no man can ever be fully satisfied with life, if he proves untrue to his best self. A clear conscience is worth all the gold in the world, and duty well done gives a reward that can be earned no other way. Says Christ: "In Me ye might have peace. In the world ye shall have tribulation." John 16:33.

Many well-meaning Christians err in thinking of the future life as the only time of reward. A life well lived is its own reward. To be privileged to work with Christ here is the highest reward possible. One with deep insight into spiritual things has said: "Christ's work below is His work above, and our reward for working with Him in this world will be the greater power and wider privilege of working with Him in the world to come."—*Education*, page 308.

Eternal life is not merely a future possession. In fact, when the Bible mentions it, it is generally as of something which we already possess. Note these statements from John: "He that believeth on the Son *hath* everlasting life." "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life." "Verily, verily, I say unto you, He that believeth on Me *hath* everlasting life." "Whoso eateth My flesh, and drinketh My blood, *hath* eternal life." "This is the record, that God *hath* given to us eternal life, and this life is in His Son. He that hath the Son *hath* life; and he that hath not the Son of God *hath* not life." John 3:36; 5:24; 6:47, 54; 1 John 5:11, 12. In the light of these statements John 3:16 takes on added meaning: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but *have* everlasting life."

To the ordinary man, life is his sweetest and most treasured possession. There is some truth in what Satan said, at least from the world's viewpoint, that "all that a man hath will he give for his life." Job 2:4. Satan, of course, failed to understand that to the Christian there is something greater than this present life. The average man or woman will cling to life and give almost anything to save it. Even through the devastation and



### Aerosporin

What may prove to be another "miracle drug" has been announced by British scientist George Brownlee. The result of ten years of research and a thousand experiments, *aerosporin* comes from the soil of a market garden, and in initial tests seems superior to streptomycin against whooping cough and typhoid.

### Catching Drunk Drivers

To discover drunk drivers, the San Francisco Bay Bridge officials have installed a "drunk-o-meter." Suspected drivers will be asked to blow up a balloon. The air in the balloon will then be mixed with liquids in bottles. The resulting color of the liquid indicates the amount of alcohol in the driver's breath, proving whether or not he was drunk.

### Information on the Atom

To inform industry and the public on what is known regarding the atomic bomb, the Atomic Energy Commission plans to issue more than one hundred 500-page books on the subject. Two of these should be ready soon, dealing with the medical aspects; the rest are

expected during the next two years. About sixty will be made available to the general public, forty reserved for hand-picked scientists.

### Spending More

Consumers spent one hundred sixty-four billion dollars in 1947, twenty billion more than in 1946, the Commerce Department reports. Chief reason for the increase apparently "stemmed from higher prices."

### Radar for Airlines

As of May 15 all commercial planes flying at night or under conditions requiring instrument flying must be equipped with a radar device to warn against crashes. This instrument flashes a light or sounds a buzzer when the plane comes within one or two thousand feet of an obstacle, thus advising the pilot of an unseen mountain in time to avoid it.

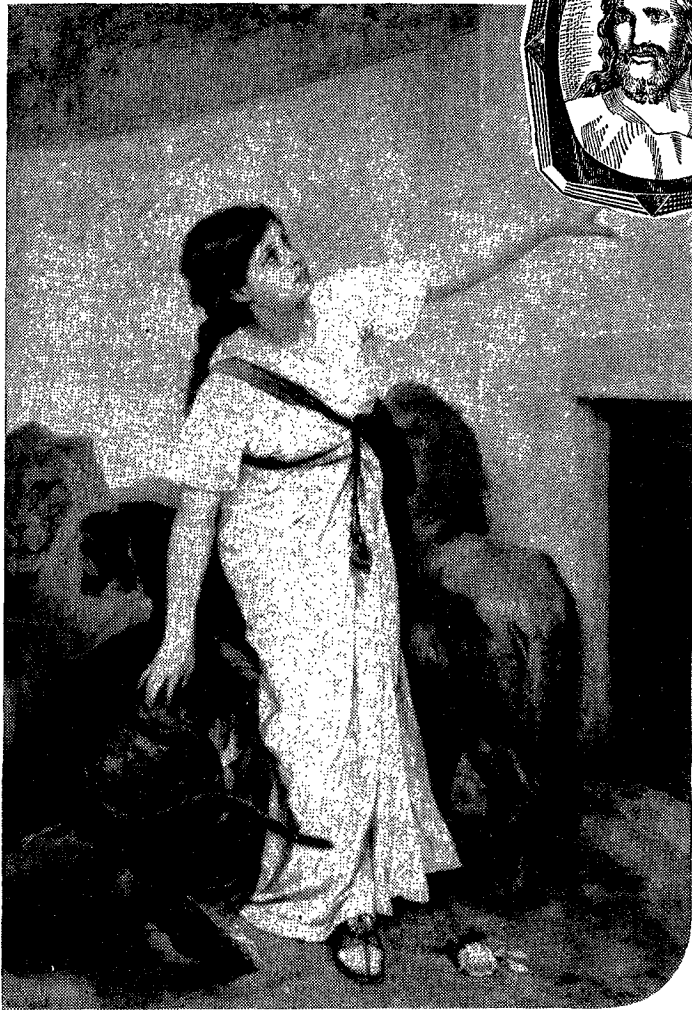
### More Oil

Known reserves of oil in the United States stood at 24,741,660,000 barrels at the close of 1947—the highest in history.

S. L. M.

(Continued on page 9)

SIGNS of the TIMES



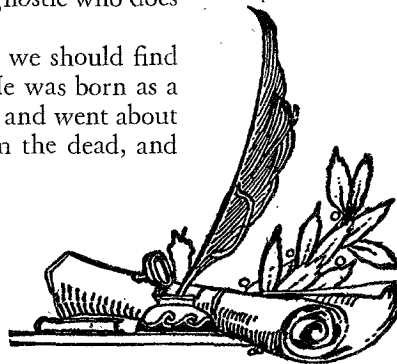
GRAMSTORFF  
Willing to die in torture rather than give up their belief, the Christian martyrs proved their faith in a risen Christ.

SOME months ago I read a book in which the author set out to prove that Jesus not only did not rise from the dead, but that He never existed. He maintained that the idea of Christ grew out of myth and legend. Reading such a treatise leads one to appreciate the certain evidence we have in the "Scripture of truth" concerning Jesus, of His life and teaching, His death, His resurrection, His ascension, and His wonderful promise that He will come again in glory to gather His people.

Thank God for the sureties of the Christian faith! Luke writes with assurance "of those things which are most surely believed among us." The apostle Paul wrote to the church: "We are persuaded." John, the beloved apostle, over and over again reminded the believers: "We know." What a difference between the Christian, who *knows*, and the agnostic who does not know!

It is strange that in these enlightened days we should find men who deny that Jesus ever lived. That He was born as a babe in Bethlehem, that He wrought miracles and went about doing good, that He was crucified, rose from the dead, and ascended to heaven is attested, not only by the Scriptures, but by other records, some of them written by men who lived quite near to the days when Jesus lived.

One of the earliest references we have to Christ and His followers is in Pliny's *Epistle to Trajan*, written about A. D. 112.



# DID CHRIST Really Live?

*The Testimony of Pagans, Jews, and Rationalists*

by W. E. READ

"I have never been present at the examination of Christians (by others). In the meantime I have taken this course about those who have been brought before me as Christians: I asked them whether they were Christians or not. . . . However, they assured me that the main of their faults, or their mistake, was this—that they were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as to a god."—William Smith, *A Dictionary of Christian Biography*, art. "Trajanus."

Then there is the testimony of Suetonius, a Roman historian in the reign of Trajan, about A. D. 116. He wrote:

"Punishment was inflicted on the Christians, a class of men given to a new and mischievous 'superstition.'"—*Loeb Classical Library*, vol. 3, p. iii.

We have also the testimony of Tacitus, who wrote: "Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. . . . Accordingly an arrest was first made of all who pleaded guilty; then upon their information, an immense multitude was convicted, not so much of the crime of firing the city as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired."—*The Complete Works of Tacitus*, b. 15, par. 44.

The earliest Jewish testimony comes from the pen of Flavius Josephus, a Jewish writer who lived in the days of Christ.

"Now, there was about this time Jesus, a wise man; if it be lawful to call Him a man; for He was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at the first did

(Continued on page 13)

**C**HURCHMEN, scientists, journalists, are talking about the end of the world. The Bible, of course, is full of this subject, but men in modern times have tried to ignore it. Most preachers have sought to sidestep it, as they have found it hard to harmonize with the current idea of the continuity of life.

But something has happened that has changed the whole tenor of man's thinking. Powerful elemental forces have been harnessed, and now we realize that modern civilization may be blasted into oblivion. Along with this portentous fact has come the terrible conviction that man is not getting better morally, and that he is unable to cope with the destructive forces that clutch at his existence. This revelation has created disillusionment and fear.

The subject now absorbing man's attention is not inevitable progress, but sudden destruction. No wonder men are turning to the Bible for the answer to man's greatest dilemma. *Time* calls attention to this new search in these words: "Ever since the first claps of atomic thunder sounded two years ago, some Christians have been poring over the book of Revelation, searching for portents and parallels. 'Apocalyptic' has become an easy and much overworked word. But to theologians, the possibility—and perhaps imminence—of the world's destruction poses a number of grave questions."

From *Christianity and Society* come the words of W. Burnet Easton, Jr., professor of religion at Lawrence College, who says: "According to the New Testament and according to the facts of history, there is nothing in the Christian religion which guarantees the permanence of any civilization. Rather, according to the New Testament not only are all civilizations under the judgment of doom, but the world itself must come to an end."

We must differentiate between the end of civilization and the end of the world. The central theme of the Bible has only to do with the latter. Man may by miserable arrogance and complete defeatism seek to destroy that which he cannot change, but only God can bring to an end that which He has created.

Wesner Fallaw, member of the faculty of the Andover Newton Theological Seminary, surveys the subject of the end of the world under the title "Atomic Apocalypse" in *The Christian Century*. Of this he writes. "A function of Christians is to make preparation for the world's end. For generations this fundamental aspect of the Christian faith has been ignored or relegated to the subcon-

scious. But now eschatology confounds us at the very center of our consciousness. Neither the mind nor the emotions of man can encompass the enormity of this fact."

To those of us who long have believed the Bible message of the end of the world and who have been ridiculed as "calamity howlers" and pessimists, it is most surprising to note how many now are talking of doom and judgment. But we know this is all in the providence of God to cause people to think seriously in these last days of earth's history.

What does the Bible say about the end of the world? Christ plainly taught His disciples about the end of the world. He gave numerous signs by which they would know when the end was near. Having told them of wars, famines, pestilences, earthquakes, false prophets, and moral coldness, He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Christ illustrated what would take place at that time in the parable of the tares. Explaining the parable, He said: "The harvest is the end of the world. . . . As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all

things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13:39-43.

The second coming of Christ is identified with the end of the world in all Christ's discussions of it. The apostle Paul, writing of this, said:

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9.

The Bible prophet Isaiah wrote of this event in these words: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24:1-3.

The psalmist proclaims: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3. "For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Psalm 96:13.

The apostle Peter, describing what will

# THE END OF THE WORLD

*True Science and the Bible Agree*

by FREDERICK LEE



take place in that day, declares: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

As the world in Noah's day was destroyed by the Flood, so the world of this day is "reserved unto fire against the day of judgment and perdition of ungodly men." Verse 7.

Will it be necessary for God to do this work again and again? No. The judgment by fire will be complete and final. We are assured that, after this, God will create a "new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

It is not atomic destruction that we should be fearing, but the judgment that God shall bring upon all those who have rejected His grace. At that time the world will be divided into only two classes. All distinctions of race, social standing, and financial rating will be obliterated in the awful separation that God will make.

Of the wicked we read: "The kings of

His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

This is the great question which should concern us now: Who shall be able to stand in the flaming fires that shall consume the earth? The prophet Isaiah asked that question long ago and answered it. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah 33:14-16.

Yes, the righteous shall be delivered. But there is only one way a man can become righteous. It is not by performing good deeds, but by confessing his sins in deep contrition to the Lord Jesus Christ. We read: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

## The Gospel of Life

(Continued from page 8)

sufferings of war, of sickness and pain, of loss of loved ones and possessions, men attempt to hold on to life. Strange that many of these same people when offered the greatest gift of all, eternal life, will spurn the offer!

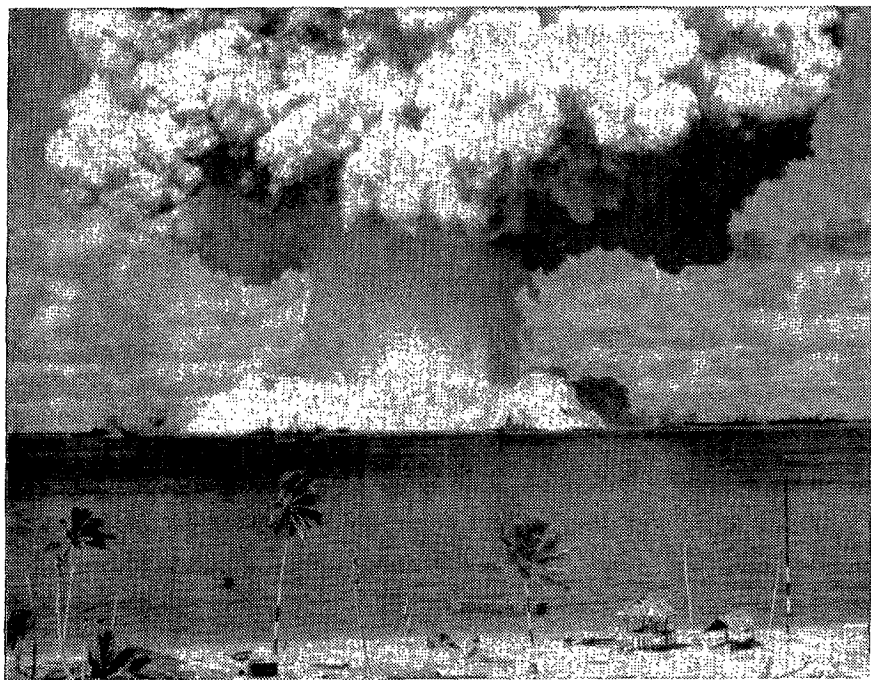
Some theologians, especially those of the old school, love to dwell on the fate of the damned. Many have been the illustrations developed to picture the tortures of the lost. These have mostly dwelt on the physical side, on bodily pain. We do not deny that there will be such. But we believe that will constitute the smaller part of the punishment. Christ refers to this when He says: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. The stress here is not put on a physical basis. It is not the pain of being cast into the lake of fire. It is rather the sense of loss when they see all these in the kingdom and realize what they have lost. We are not minimizing the physical, but the mental and spiritual suffering is so much the greater that the mere physical sinks into insignificance.

Some may here ask in astonishment if we, after all, believe in the punishment of the wicked. We most certainly do. In this world the wicked often prosper and the righteous suffer, and God seemingly does not care. But let no one be deceived. That which a man sows he shall also reap. Galatians 6:7. We shall later consider the judgment, and it will then be clear why there must be a judgment.

It is not the purpose of God to frighten men into heaven. One minister whom I knew felt definitely that the subject of hell was designed to frighten men into being good. But we would rather dwell on the subject of that which is in store for God's people in the hereafter. That we shall consider in due time. Meanwhile, let all have a serious concern for the welfare of the soul. God has done all that can be done for us. It is now for us to do our part.

I ASCRIBE to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.—Woodrow Wilson.

The underwater bomb explosion at Bikini sent up a column of water a mile high.



GALLOWAY

the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of

ness." 1 John 1:9; "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32:5.

If we would endure "unto the end" we must turn to the Lord with all our heart, be obedient to His will, trust in Him; and He will see us through.

# The Treasures of Egypt

*What Moses Gave Up for God*

by W. L. EMMERSON

THE sun blazed down from a cloudless blue sky as I emerged from the hot, stifling depths of the death chamber of the Pharaoh of the Exodus in the Valley of the Tombs of the Kings. Descending the narrow path between mountains of limestone debris from the tomb, I remembered that I had one more visit to make there, and an important one, too, for I had left until the last the most sensational discovery of recent years, the tomb of Tutankhamen, "King Tut," as he came to be familiarly called when the popular press got hold of the story some years ago.

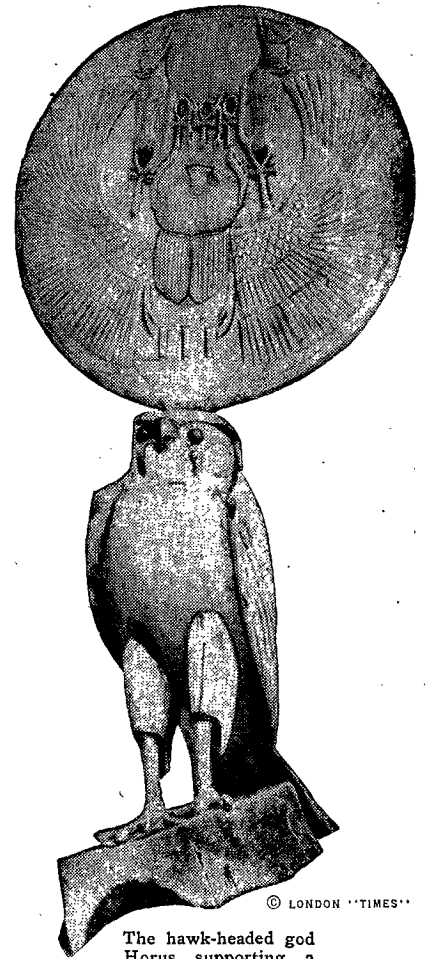
I had a special purpose in visiting this tomb, for it has vividly illuminated a remark made by the writer of the epistle to the Hebrews concerning Moses' great decision: Says the apostle: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

*esteeming the reproach of Christ greater riches than the treasures in Egypt."* He brews 11:24-26.

"The treasures in Egypt"! Until recent years the most concrete evidence of the wealth of the pharaohs was the Jewel Room in the Cairo Museum, where has been gathered specimens of the Egyptian jewelers' art over a period of more than four millenniums.

There are to be seen gold bracelets which antedate Abraham, of which Sir Flinders Petrie has said: "The technical perfection of the soldering has never been excelled."

There, too, is the "Treasure of Dahshur," discovered by J. J. M. de Morgan, and consisting of jewelry belonging to princesses who lived close to Joseph's time. Among this priceless collection are objects of gold, lapis lazuli, carnelian, and precious stones. One of the two diadems of Princess Khnumet ornamented with florets of gold, with hearts of carnelian, and with petals of lapis



The hawk-headed god Horus supporting a solar disk.

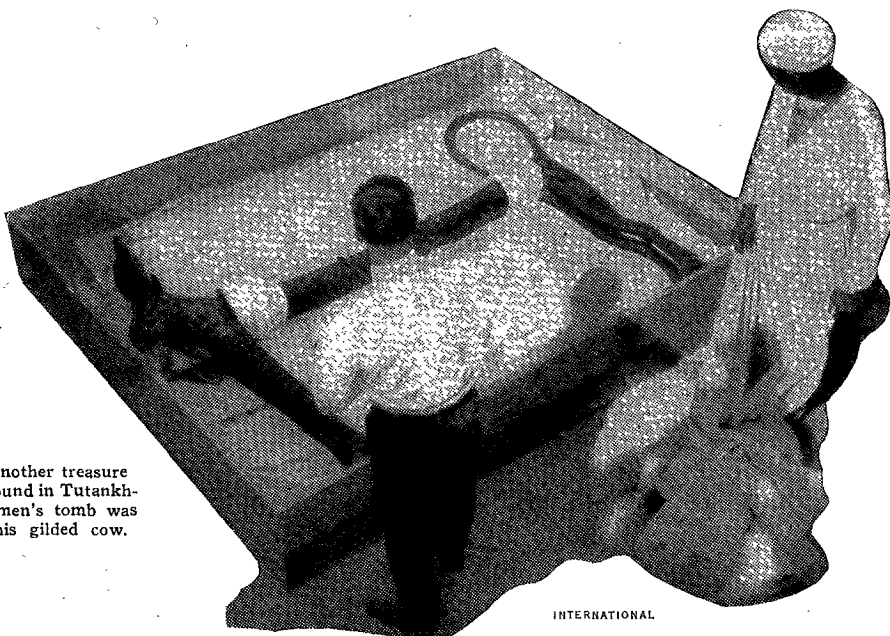
lazuli, is regarded by Petrie as "the most charmingly graceful headdress ever seen."

Belonging to the same period is the "Treasure of El Lahun," discovered by Petrie in the Faiyum. Here are more pectorals, or breast ornaments, of equally exquisite workmanship, a hand mirror of gold, silver, and obsidian, and a golden coronet adorned with a golden uraeus, or snake head, and golden rosettes inlaid with precious stones.

In other cases of the Jewel Room are to be found treasures belonging to the royal ladies of the eighteenth and nineteenth dynasties, in the days of Israel's bondage and the Exodus. The collection belonging to Queen Ah-Hotep, mother of Ah-mosi (Ames) II, contains model boats in silver and gold, golden chains, and collars and daggers of the same precious metal.

Besides these actual treasures from the pyramids and tombs of Egypt we have had further corroboration of the wealth of Egypt a millennium and a half before the Christian Era in the famous Tell el-Amarna tablets, unearthed by Sir Flinders Petrie at Tell el-Amarna in Middle Egypt.

Of these clay tablets, which are letters from Asia addressed to various pharaohs



Another treasure found in Tutankhamen's tomb was this gilded cow.

of Egypt, we shall have more to say later. For our present purpose we need only mention the earliest ones, which were sent by kings of the Mesopotamian Valley to Pharaoh Amenhotep III, about the time of the Exodus, who is clearly regarded as a "rich uncle" whose friendship should be cultivated.

Tushratta, king of the Mitanni, for example, concludes one of his letters thus:

"So let my brother send to me gold in very great quantity, beyond reckoning, and let my brother send more gold than that which he sent to my father. For in my brother's land gold is as common as dust. May the gods so bring it about, that whereas now gold is so plentiful in the land of my brother, he may gain gold ten times more plentiful than at present."

No wonder this pharaoh has earned the name of the "golden" emperor! Egypt certainly was a land of treasure.

But spectacular as is the Jewel Room of the Cairo Museum, and illuminating as are the Tell el-Amarna letters as to the wealth of Egypt in Moses' day, its vast proportions received the most staggering confirmation with the sensational discovery on November 4, 1922, of this tomb of Tutankhamen by Howard Carter and the late Earl of Carnarvon.

One of the greatest disappointments to excavators in the Valley of the Tombs of the Kings had been that, despite the architectural wonders of the tombs and their rich mural paintings, practically everyone proved bare of objects, due to the thorough activities of tomb robbers centuries before.

The tomb robbers found Tutankhamen's tomb also, but for some reason or other they must have been disturbed at the beginning of their work and made off, leaving the tomb in confusion but intact. It was sealed again with the seal of the official necropolis authorities, covered up, and never again disturbed until the thrilling moment when it was opened by its modern discoverers.

The almost overpowering emotions aroused by the first glimpse into the tomb of Tutankhamen are vividly described by Howard Carter in his book, *The Discovery of the Tomb of Tutankhamen*.

"The decisive moment had arrived," he writes. "With trembling hand I made a tiny breach in the upper left-hand corner. Darkness and black space as far as an iron testing rod would reach showed that whatever lay beyond was empty and not filled like the passage that we had just cleared. . . . Widening the hole a little I inserted the candle and peered in, Lord Carnarvon, Lady Evelyn, and Callendar standing anxiously beside me to hear the verdict. At first I could see noth-

ing, the hot air escaping from the chamber causing the candle flame to flicker, but presently, as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold—everywhere the glint of gold. For the moment—an eternity it must have seemed to the others standing by—I was struck dumb with amazement, and when Lord Carnarvon, unable to stand the suspense any longer, inquired anxiously,

'Can you see anything?' it was all that I could do to get out the words, 'Yes, wonderful things.' . . . Surely never before in the whole history of excavation had such an amazing sight been seen as the light of our torch revealed to us, . . . the first light that had pierced the darkness of the chamber for three thousand years."

Piled in confusion after the tomb robbers' search for easily transportable objects and jewelry, was a collection of

(Continued on page 15)

## The GATES of God's City

by LUCRETIA L. HARMON

THOSE wonderful gates of the city of God! There are twelve of them, and each gate is one pearl. They are to be opened so that Jesus and His righteous ones may enter in the day of final victory.

When He returned to heaven after His victory over Satan, evidently the angels with Him called: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Then the angels within the city asked: "Who is this King of glory?" The answer from without was: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the angels call: "Who is this King of glory?" Once more they receive the answer: "The Lord of hosts, He is the king of glory." Psalm 24:7-10.

Like David's prayer ours should be: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter." Psalm 118:19, 20.

Who are the righteous that are to enter the city of God through those gates? The Lord tells us: "He that doeth righteousness is righteous, even as He is righteous." 1 John 3:7.

How can we be sure that we do righteousness?

Again the word of the Lord is: "All Thy commandments are righteousness." Psalm 119:172.

But, many say, man has always failed to become righteous by keeping the com-

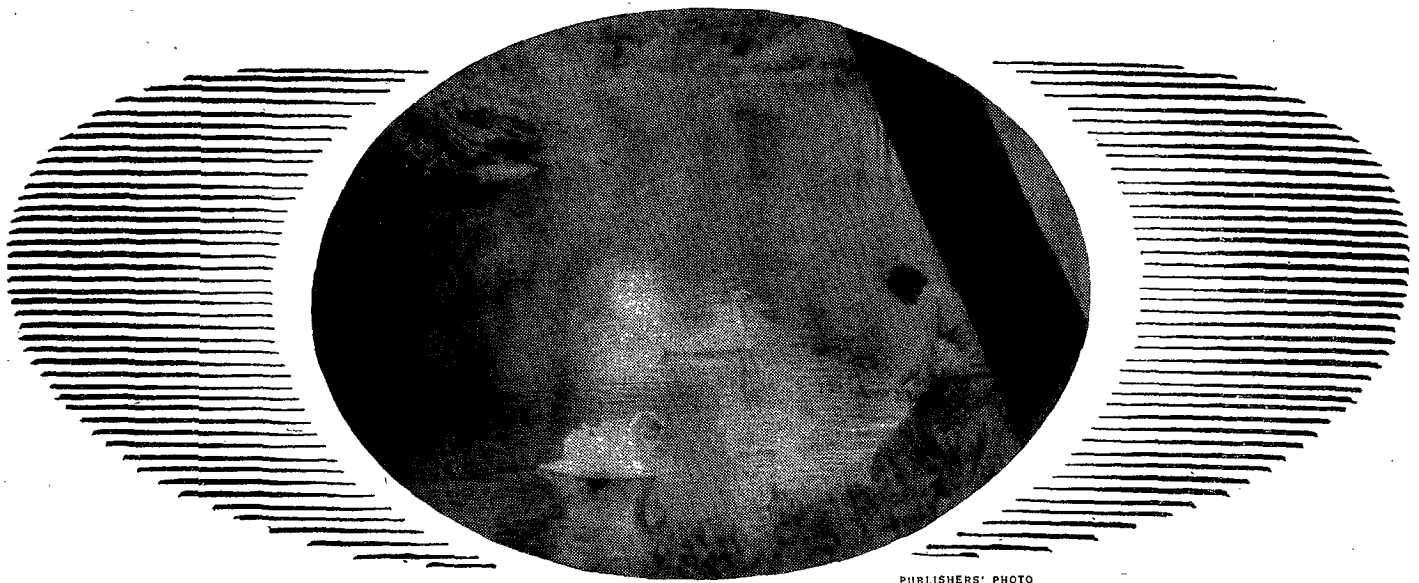


mandments. True. It was necessary for Jesus not only to die for those who have failed to keep them, but also to live a life of righteousness—commandment keeping—for all men who should come into the world. The law of God is in His heart. He comes into our hearts and keeps the law for us. Thus He becomes "The Lord our Righteousness." When we have accepted Him as our Lord we are then counted as righteous, and He will take us through the gates with Him, for He has said: "Blessed are they that do His commandments, that they may . . . enter in through the gates into the city." Revelation 22:14.

At that time the Lord calls: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2.

What truth do they keep? "Thy righteousness is an everlasting righteousness, and Thy law is the truth." "Thou art near, O Lord; and all Thy commandments are truth." Psalm 119:142, 151.

Yes, it is the law of Ten Commandments that is truth and everlasting righteousness, and all who keep every one of them in Christ will enter those gates of pearl in the beautiful city of God and live with Him for ever and ever.



# ENDURING PEACE

*How It May Be Yours*

by JERRY LIEN

**T**HIS is an enlightened age. Science, industry, and education have surged forward during the present life span of man. Never in earth's history has man been so learned and progressive. Yet the crime and inhumanity of enlightened man almost dwarf the sad record of the past.

Morally this is indeed "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zephaniah 1:15.

Man is showing the strain of modern living. Inner peace and satisfaction are rare. His mind is in constant turmoil. He cannot stay long in one place and entertain himself. He must rush hither and yon seeking entertainment. Charlatans and quacks have played upon this weakness, for millions of dollars are daily spent in the vain quest for inner peace and mental stability.

Are you troubled and disturbed? Do you seek an inner peace which you cannot find? There is a haven of peace and security, a place of rest and comfort. This port of protection may be found in Jesus Christ. With Him, inner stability is guaranteed. Without Him, there is no peace. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20, 21.

The first step toward peace is accepting Jesus, whom Isaiah calls: "Wonderful,

Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The prophet Isaiah also gives this promise: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isaiah 26:3.

Of Christ, Paul says: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Ephesians 2:14. At His birth the hosts of heaven sang: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

In His life, Jesus always held out the invitation: "Come unto Me, all ye that

labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30.

In His sacrificial death on Golgotha's hill the Son of God purchased our peace. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. His parting words were a benediction of peace. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

This promise of peace should penetrate every heart. It meant much to the early Christians. For example, they gave their children such names as Irenaeus and Irene, which mean "peace." In the course of their communion service it was their custom to greet each other with the salutation: "Peace be unto you!" In the catacombs of Rome may still be read on many a Christian's tomb the brief but touching inscription: "In pace" (In peace). So did the early Christians value the gift and legacy of Christ.

There is so much to disturb and destroy peace in modern life. Man looks back and is deeply troubled by his errors, sins, and follies. He looks at the present and discerns numberless occasions of dis-





tress and alarm. He peers into the future with anxiety and is disturbed by its forebodings. The world is powerless to impart or restore peace to the troubled heart. Its consolations are delusive, its promises deceptive. The world cries: "Peace, peace; when there is no peace." Its peace lulls into a false sense of security. Far better the storms of care and fear than the false peace of this world, for someday a terrible awakening will come.

Christ's peace and His alone is valid and lasting. This is spiritual peace. One must not suppose that the Christian is exempt from calamities. The cares of this world are ever present, but he may be calm within when the storm rages without.

Jesus invites us to come to Him and He will lift the weight from our shoulders and place His yoke upon us. His yoke is easy and His burden is light. We must claim that promise. We must come to Him believing. Doubts and fears must be put away.

It is quite possible for one to deceive himself into thinking that he has accepted Christ, while, in reality, he refuses His yoke. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. In words stark and terrifying Jesus declares that many professions are false. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

True acceptance of Christ implies obedience to His will. "Being made perfect, He became the Author of eternal salvation unto all them that obey Him." Hebrews 5:9. Profession without obedience is a pretense and a sham. Again Jesus warns: "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

"Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:3, 4. Again the Bible emphasizes: "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

Full acceptance of Jesus, then, includes a willingness to obey Him. It includes the keeping of the commandments of God, not in pharisaical self-righteousness, but in humble and inspired love. It means allowing Him to live out His life within us.

Peace comes through accepting the yoke of Christ. He who truly accepts Christ does the things He requires. This obedience to Him and His law brings a

deep calm like a great river. Through His servant, God says: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18. Though the whirlpools of turmoil swirl around, the Christian may be calm and unruffled, for "great peace have they which love Thy law: and nothing shall offend them." Psalm 119:165. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isaiah 51:7.

We may find our peace in the Prince and Author of peace. If we accept Christ and His yoke we may claim the wonderful promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:2.

## Did Christ Really Live?

(Continued from page 7)

not forsake Him, for He appeared to them alive again, the third day: as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, is not extinct at this day."—*Antiquities of the Jews*, b. 18, ch. 3, par. 3.

"Festus was now dead, and Albinus was but upon the road. So he assembled the Sanhedrin of judges, and brought before them the brother of Jesus who was called Christ, whose name was James, and some of his companions. And when he had laid an accusation against them as breakers of the law, he delivered them to be stoned."—*Ibid.*, b. 20, ch. 9, par. 1.

A few years ago a remarkable book was written on the life of Jesus by Joseph Klausner, a Jewish rabbi who obtained his doctor's degree in Heidelberg, Germany. He has high reputation as a writer, historian, and leader.

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**The Editor**

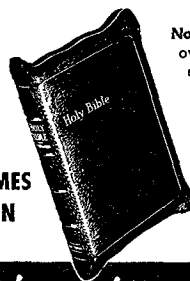
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of thought in Jewish circles. He wrote:

"The whole story bears the hallmark of human truth. . . . It must have been transmitted to the evangelists . . . direct from Peter, James, or John, with such simplicity and conviction that even the ideas or tendencies of Pauline times could not obscure their memories. The sorrow and suffering of the solitary Son of man, profound as they are, leave on every sympathetic heart, be it the heart of believer or unbeliever, such an impression as may never be wiped out."

"We can confidently conclude from it that Jesus did indeed exist, that He had an exceptionally remarkable personality, and that He lived and died in Judea during the Roman occupation."

"Those who would utterly deny not simply the form which Jesus now assumes in the world, or that which he assumes according to the Gospels, but even His very existence and the great positive, or negative, importance of His personality—such men simply deny all historic reality."

"So impossible of imitation are the characteristics of the Gospels that the man who invented them must needs be greater than his hero."—*Jesus of Nazareth*, pages 69, 70, 332.

It is evident also that the story of Jesus was written in the records of ancient Rome, for it was the custom in those days for the governors of provinces to send periodically to the emperor information concerning the situation in their respective fields. Of this we read in the writings of Nathaniel Lardner:

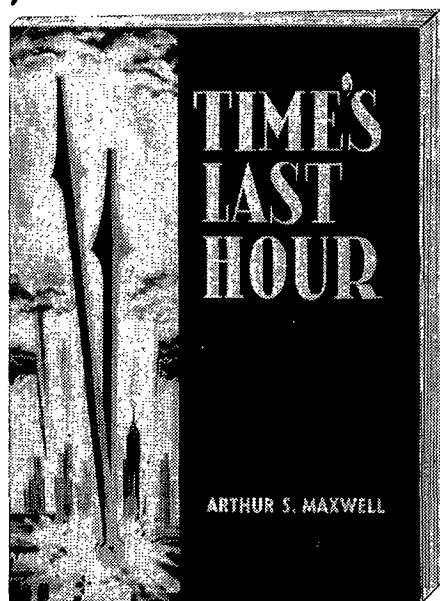
"It certainly was the custom of the governors of provinces to compose Acts, or memoirs, or commentaries of the remarkable occurrences in the places where they presided. In the time of the first Roman emperors there were Acts of the Senate, Acts of the City or people

# "Time's Last Hour"

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"There isn't much more time."—Dr. Robert G. Sproul, president, University of California.

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of Rome, Acts of other cities, and Acts of the Governors of provinces."—*The Works of Nathaniel Lardner, D.D.*, vol. 3, p. 600.

In the *Apology* of Justin Martyr, one of the earlier Christian Fathers, written about A. D. 140 to 150, we find the following references to Jesus:

"Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator of Judea."—*The Ante-Nicene Fathers*, vol. 1, p. 174.

Referring to Christ's miracles, raising the dead, etc., he wrote:

"That He did those things, you can learn from the *Acts of Pontius Pilate*."—*Ibid.*, page 179.

"After He was crucified they cast lots upon His vesture, they that crucified Him parted it among them. And that these things did happen, you can ascertain from the *Acts of Pontius Pilate*."—*Ibid.*, pages 174, 175.

We find similar information in the apology of Tertullian, another of the early Fathers, written about A. D. 198 to 200.

"Tiberius, accordingly, in whose days the Christian name made its entry into the world, having himself received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the senate, with his own decision in favor of Christ. The senate, because it had not given the approval itself, rejected his proposal. Caesar held to his opinion, threatening wrath against all accusers of the Christians. Consult your histories: you will there find that Nero was the first who assailed with the imperial sword the Christian sect."—*Ibid.*, vol. 3, pp. 21, 22.

"Yet, nailed upon the cross, He exhibited many notable signs, by which His death was distinguished from all others. At His own free will, He with a word dismissed from Him His Spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world portent still in your archives."—*Ibid.*, page 35.

Referring to the crucifixion, death, and resurrection of Christ, he wrote:

"All these things Pilate did to Christ; and . . . he sent word of Him to the reigning Caesar, who was at the time Tiberius."—*Ibid.*, page 35.

In more recent times there have been

many other convincing testimonies to the historical accuracy of the story of Christ. Well known is the comment of Napoleon Bonaparte, while in exile on the island of Saint Helena.

"When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded, 'Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I myself have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and, to this very day, millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men, and I am a man; none else is like Him; Jesus Christ is more than a man. . . . This it is which proves to me quite convincingly the divinity of Jesus Christ.'"—Henry P. Lid-  
don, *The Divinity of Our Lord and Saviour, Jesus Christ*, pages 223, 224.

Ernest Renan, famous European rationalist, says at the close of his *Life of Christ*: "Among the sons of men there is none born who is greater than Jesus."

In the light of such statements from witnesses through the centuries, surely Christians have no reason to be ashamed of the gospel of Christ or of the Divine Record which tells us of His life and ministry. If men like these—pagans, Jews, and rationalists—believed and wrote as they did, Christians need not keep silent as they think of the Saviour of mankind and all that He means to them. Thank God for Jesus of Nazareth, who spake as never man spake; thank God for the Christ of Calvary, who redeemed "us from all iniquity;" thank God for our ascended Lord who "ever liveth to make intercession" for us; thank God that this same Jesus will come again in glory.

## The Treasures of Egypt

(Continued from page 11)

Egyptian furniture and works of art such as had never been found before in an Egyptian tomb.

There were couches and bedsteads of gold-plated ebony with carved animal heads, gilded cedarwood chairs, carved stools of ebony, with ivory inlays and gold decorations. Gorgeous caskets inlaid and veneered with ebony and ivory and further ornamented with delightful miniature paintings, as well as a whole host of gilded fan handles, ceremonial walking sticks, and staves.

The gilded wood chariot of Tutankhamen had been taken to pieces and put into the tomb together with the harness and a miscellaneous collection of bows, bow cases, carved swords, gold daggers, maces, boomerangs, and other weapons.

There was a royal throne of ebony overlaid with gold and decorated in polychrome with glazed faience, precious stones, and silver.

There were exquisite alabaster vases, boxes, and lamps elaborately carved with pictures of the king and queen, captives, flowers, and hunting scenes.

Among a profusion of toilet requisites were toilet caskets and inlaid perfume and ointment boxes, while of carved ivory there were caskets, headrests, fans, and gaming boards.

The jewelry entombed with the king included chased sheet gold, pectoral collars, gold plaquettes with colored glass inlays, necklaces, gold finger rings, bracelets, pendants, earrings, and chains.

His regalia included gold scepters and flails inlaid with colored glass, his coronation robe, golden sandals, and linen gloves.

There were also statuettes innumerable of the king, queen, princesses, deities, animals, and birds, as well as models of the royal boats, miniature shrines of gilded wood, gold coffins and canopic chests, all revealing the luxury and extravagance of the royal court.

In the inner tomb chamber the series of shrines in which the sarcophagus of the king reposed were of unparalleled splendor. First came four successive shrines, one inside another, of gilded wood and exquisitely inlaid. Inside these was the alabaster sarcophagus and inside this again a nest of three more coffins, the first and second of wood covered with sheet gold and decorated with inlaid polychrome glass designs, and the innermost of solid gold chased with religious designs and inlaid with faience and lapis lazuli.

Finally, the face of the mummy was covered with a perfectly fitting mask of burnished gold inlaid with precious stones and with eyes of black and white stone and lapis lazuli.

The value of the gold in this amazing mausoleum, quite apart from its unique value as the finest of Egyptian art, must be fabulous. It has been estimated that as mere bullion the inner gold coffin, weighing more than four hundredweights, would be worth \$250,000.

Nearly all these treasures have been removed to the great museum in Cairo, where they occupy two long galleries, but I was glad not to have missed seeing the tomb from which this revelation of Egypt's wealth had come.

Leaning over a rail at one end of the antechamber I looked into the burial chamber where the outer of the two gold-plated wooden coffins has been left in position as a reminder of the fantastic wealth which this chamber contained.

As I stood there looking into the coffin of the young Pharaoh "Tut," who died at the age of eighteen, I tried to imagine what the tombs of the far more illustrious pharaohs, like the Pharaoh of the oppression, the Pharaoh of the Exodus, the "golden emperor" Amenophis III, and the great Ramessides must have contained.

Then I thought: These were the kind of "treasures" of the Egyptian court which Moses willingly forsook to lead the children of Israel out of bondage into the Promised Land.

Yes, it was a sacrifice indeed! All his life he might have lived among such treasures, and at his death he might have been buried amid a similar display of wealth, perhaps in this very Valley of the Tombs of the Kings.

He chose otherwise and found a poor and lonely grave on Nebo's height. But by his choice there is for him in heaven the recompense of an unfading and eternal reward.

## Triumph or Disaster?

(Continued from page 4)

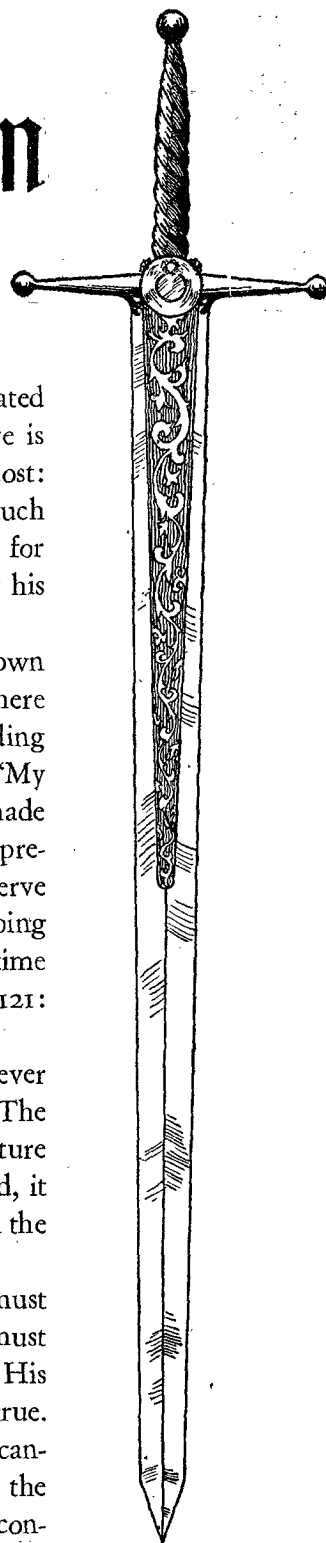
ties or go down in defeat under our troubles depends upon our faith in God and man, and in our willingness to accept the divine will in our life. We can say with Paul: "I can do all things," and in spite of physical or economic handicaps, make life a pageant of victory. Or we can hide our talent in the ground, as the unprofitable servant did, and make life a dead-end street. Triumph or disaster depends upon us and upon the spiritual resources we can draw upon in the hour of crisis. May we say as did young David when he faced the giant Goliath: "The battle is the Lord's." 1 Samuel 17:47.

M. L. N.

NEVER can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12.—E. G. White.

# The Weapons That Win

by SANFORD T. WHITMAN



**F**OR I will not trust in my bow, neither shall my sword save me." Psalm 44:6. Within the heart of every man there is a stubborn eagerness to trust in the sweep and thrust of his own sword, to rest his cause on the flight of the arrow which speeds from the bow he has drawn. Our own strength, our own wisdom, our own courage—how willing we are to believe that these are sufficient to succeed! How ready we are to hope that the outcome of their effort in the contest of life will bring the victory we desire.

The bow of man! The sword of human might! Are they invincible in battle? When drawn up before the innumerable companies and legions of evil, do they move forward to quick and easy triumph? In business and recreation, in our social activities, about the home, do they invariably, or even consistently, inflict their will—our will—upon the enemy?

How ardently we wish they did! How unflinching they do not!

What a brief and pitiful struggle is our effort to be victorious! How manfully we go forth! How courageously we launch the attack! Yes, and how quickly does the futility of our best endeavor become evident! What need we have of other, more potent, arms!

There is nothing new or unusual about this. It has been thus in every age. Long ago men learned the weakness of human

might. That is why David, after repeated and grievous defeats, declared: "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength." Psalm 33:16, 17.

Having learned so painfully of his own weakness, the psalmist sought elsewhere for the help he so sorely needed. Finding it at last, he exclaimed triumphantly: "My help cometh from the Lord, which made heaven and earth." "The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Psalm 121: 2, 7, 8.

The bow of man is too easily broken ever to carry the issues of life successfully. The thrust of his sword brings no discomfiture to his great adversary. Thus equipped, it is he and not his enemy who falls when the battle is joined.

If the victory is ever to be ours, we must have the Lord on our side. Our help must come from Him. His bow is strong, His quiver full. The flight of His arrows is true. The thrust of His sword is a thing evil cannot resist. Before His spoken word the mightiest host falls back in terror and confusion.

Today, in your fight against evil, are you battling with the bow and the sword of human strength and wisdom? Or is the Lord your Helper and Deliverer?

