

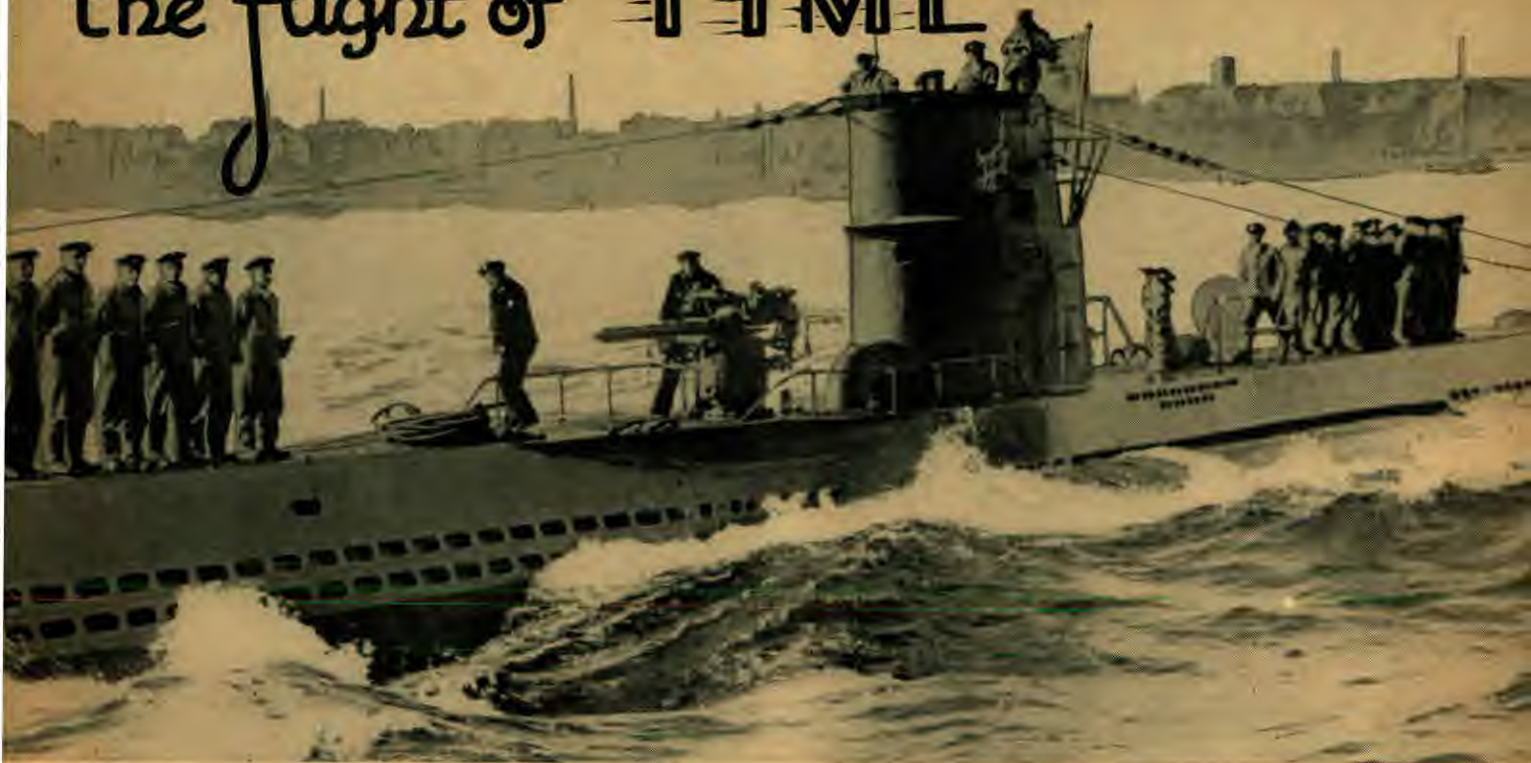
SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



the flight of TIME



INTERNATIONAL

One of Germany's undersea commerce raiders returning to Kiel after a cruise. On an average, these submarines can expect to make only six trips before being sunk.

A Survey of World Events

by the EDITOR



"MORE STATELY MANSIONS"

"**B**UILD ye more stately mansions, O my soul" is a glorious resolution with which to begin any new year; and this year in particular. There is more need now for nobility of character, for fidelity to truth, for resistance to evil, than ever before.

In all our planning for the future, whether in spiritual or in material things, the objective should always be "more stately mansions." A holy ambition should lead us constantly to seek the improvement of everything about us, the uplift of our friends and companions, the exaltation of every task that falls to our hands to do.

"More stately mansions" for our own souls and for the souls of those about us should be our unwearying purpose; a larger vision of human needs, wider sympathies, nobler aspirations, greater efforts, heavier sacrifices.

Onward and upward must be our motto; now and always.

So with the *Signs of the Times* it is our desire that during the year upon which we have just entered this journal shall bear to the world a more powerful and a more spiritual message than ever. If possible, we would build "more stately mansions" in its appearance, in its make-up, in its content. We would like to see it better than the best it has ever been before.

We want it to be not an echo of other

people's thoughts and imaginings, but a voice crying in the wilderness of these dark and perilous times. We want it to be in very truth the world's prophetic weekly in the midst of the world's greatest need.

In circulation also we long to see the *Signs* ascending ever loftier peaks and

Shells and still more shells! An artilleryman wheeling a heavy projectile to one of the big defense guns recently erected on the east coast of England.



TOPICAL

widening its sphere of influence until it is a household word throughout the English-speaking world. In such an hour this is surely not too much to hope for. Facing the desperate need of mankind, the darkness that envelops it, and the discouragement that besets so many, this is not only a possibility but a necessity. People everywhere need the inspiring, invigorating, hope-injecting messages the *Signs* was designed to impart.

We are grateful indeed for the progress made in recent years. For 1939 the average circulation exceeded 93,000 copies. Our special temperance issue reached the phenomenal total of 465,000 copies, making in all 4,651,000 copies of the *Signs* distributed throughout the year. This is an increase of 458,000 copies over 1938, and 965,000 over 1936.

But we would not for one moment rest on the accomplishments of the past. We must keep our faces toward the future. Five million copies a year is good, but it is as nothing compared with the need and with the opportunities. We therefore appeal to all who have in any way assisted in expanding and multiplying the ministry of the *Signs* in days gone by to double and treble their efforts in 1940.

During February of each year a nation-wide campaign is carried on to raise funds to make it possible to enlarge the circle of readers. Hundreds of thousands of dollars have been given for this purpose in years gone by. This year we hope

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the response will be immensely greater than ever before.

Perhaps some would like to write and tell us of their determination to follow this plan, and of their desire to help to the limit. Perhaps others would like to let us know they are going to provide for a hundred, maybe a thousand, subscriptions. We shall be glad to hear from all.

"Build ye more stately mansions!"



TIN CUPS OR FLAMING SWORDS?

RAISING money for church purposes is a problem that has been with the Christian church for a very long time. It worried even Paul and Peter in the earliest days of its history. And it has worried a good many others since.

What is the best method of accomplishing this worthy and very necessary objective?

"Teach members to pay tithes," suggests someone, with an eye upon the promised blessings of Malachi 3:10.

"Keep the subject of offerings constantly before the people," proposes another, with equal zest and Biblical backing.

Both very proper suggestions; yet, in the words of the greatest apostle, there is yet "a more excellent way."

One may present the question of tithes and offerings over and over again, quoting at great length in support thereof from all the prophets, and yet behold the treasury of the church becoming more and more depleted. For it is possible for people to be convinced mentally of the correctness of a doctrine but fail to put it into practice because of the lack of some great inspiration. The fuel may all be there, but no spark to set it alight.

Many years ago someone suggested that church leaders were "shearing starving sheep;" feeding them chaff, and wondering why there was so little wool. He had his finger on the trouble and the remedy.

When Dr. Higginbottom was appointed Moderator of the Presbyterian General Assembly, Dr. Joseph Broady remarked with evident satisfaction: "The church needs a shot in the arm as regards benevolent giving. This man will raise a million dollars during the coming year."

But the editor of *Christianity Today* commented as follows:

"The church needs more than a 'shot in the arm' if it is continuously to do its duty in the matter of benevolent giving. The effect of a shot in the arm is at most temporary. It may give a healthy person unusual strength for a short period;

OUR COVER PICTURE

While politicians and war strategists weigh and evaluate the outstanding acts in the mighty drama now proceeding in the Old World, the little man, the common soldier, who always pays the most for the luxury of war, is enduring heart pangs such as our cover this week depicts. Just a father somewhere in England saying what may be a last farewell to his little girl.

but it is ordinarily employed to help a patient over a crisis. Its effect, however, soon wears away, and, of itself, it does nothing to restore the patient to a healthy condition. What is more, it tends to lose its efficiency, or even to injure the patient if repeatedly employed. . . .

"What the church needs is not so much a shot in the arm as a change of diet. In too many pulpits the people are being fed, theologically speaking, with denatured foods—foods which are lacking in the needful amount of minerals and vitamins. As a result, the church lacks that Christian vitality and energy without which it cannot be expected to function normally in the matter of giving. What the church needs most of all, if there is to be a permanent increase of benevolent giving, is a revival of sound, evangelistic preaching and teaching. Let that take place, and we may be sure that the missionary and benevolent work of the church will receive adequate support."

Here is a suggestion from which every denomination that names the name of Christ might greatly benefit: Let there

be, as this writer suggests, "a revival of sound, evangelistic preaching and teaching." Nothing will so readily solve the financial problems of the church. No resolutions can take its place, nor any high-pressure methods to squeeze the last reluctant dime from the people's pockets.

The other day an earnest reader wrote to us on this subject, and his letter contained this challenging sentence: "The church needs men in the lead who can flash the flaming sword of conquest, not men who stand around and rattle a tin cup all the time."

He is right. There is far too much rattling of tin cups; too many begging pleas for this and that and the other thing. "We had six collections last Sabbath," wrote this correspondent, in disgust. He has our sympathy. So has the church that permitted this begging of a great and holy cause.

Let the flaming sword of spiritual conquest be unsheathed; let the church move into action on a grand scale; let something great and challenging be attempted in the name of the Lord; then there will be no more need for interminable sermons on giving. Raise the standards of evangelism, and call upon the army of Christ to move out to battle. Show the people that there is something worth giving to, something that will stir their hearts to the depths and set their souls aflame for God. Then will they pour out their wealth unstintingly in a rich and golden stream.

Flaming swords will raise more money in ten seconds than tin cups in ten thousand years.

Peaceful Holland has been preparing for possible eventualities. Here Prince Bernhard, German-born husband of Crown Princess Juliana, is reviewing a regiment of Dutch Grenadiers.

INTERNATIONAL



A Witness to the Living God

*Invincible Evidence of His
Existence and Foreknowledge*

by

WILLIAM A. SPICER

How may one know for a certainty that the Bible is the voice of the living God? For one thing,—and it is evidence invincible,—turn to the “sure word of prophecy.”

Divine prophecy fulfilled and fulfilling is God's witness to the world that He is the living and true God. Hear Him, as He calls to all mankind to give heed to One who knows the end from the beginning: “I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. . . . I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it?” Isaiah 48:3-6.

Many years ago I used to read this text in India—perhaps to a worshiper of a graven image. He might say: “Oh yes, the Christian Book is good for the Christian; but we have our sacred books. They are good for the Hindu.” To what could I appeal, to show this man in a moment that our Book of Holy Scripture is different? that it is indeed the voice of the living God speaking to men?

I would appeal to the prophetic portions of Scripture. Look, I would say, the Author of this Book foretold the course of history in these pages. Before ever the events took place, this writing named empires that were to rise and fall. It foretold the fall of Babylon. It described the Medo-Persian Empire that was to follow, and it actually named Greece as the third kingdom, coming from the west. This Book speaks of our own day, of things that were to take place in these late times. These things have come to pass; they were written on the page in ancient times, and now even before our eyes they are appearing day by day. The Author of this Book foretold it. He knew the end from the beginning. As the ancient prophecy says: “I have declared the former things from the beginning; . . . I did them suddenly, and they came to pass.”

Is it not fair for the living God to say to us, in view of this: “Thou hast heard, see all this; and will not ye declare it?”

What can the man of the non-Chris-

tian world say? I ask him: Did the writers who wrote your sacred scriptures in ancient time utter definite historical prophecies? Did they foretell events of future times? And I have heard repeatedly the answer: No; our religious writers of old did not. We have no historic prophecies in our sacred books.

There is a reason why. The Holy Scriptures were written by inspiration of the living God who knew the future. These other scriptures were written by men. The difference is as great as the heavens are higher than the earth. In the Bible it is the voice of God speaking to men. In the other writings it is men speaking to God or talking about Him.

Here is a Book that speaks in a living voice, a voice that puts life and power

into the believing heart. There is nothing else like it. As Dr. Watts wrote in the old hymn—

“Let all the heathen writers join
To form one perfect book;
Great God, if once compared with Thine,
How mean their writings look!

“Not the most perfect rules they gave
Could show one sin forgiv'n,
Nor lead one step beyond the grave;
But Thine conducts to heaven.”

God's challenge to a world of unbelief is this fulfillment of His word of prophecy. He cried to the ancient nations with their many gods: “Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider 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 41:22, 23.

And all the gods of the nations were silent; for they are no gods. That deadly silence of other religious systems was well described by a former statesman administrator of India, Sir Alfred Lyall, in his “Meditations of a Hindu Prince.” The prince was made to say:

“Pushed by a power we see not, and struck
by a hand unknown,
We pray to the trees for shelter, and press
our lips to a stone.
The path, ah! who hath shown it, and
which is the faithful guide?
The haven, ah! who hath known it? for
steep is the mountainside.

“And the myriad idols around me, and the
legion of muttering priests,
The revels and rites unholy, the dark, un-
speakable feasts!
What have they wrung from the silence?
Hath even a whisper come
Of the secret, whence and whither? Alas,
for the gods are dumb!”

But Holy Scripture speaks from heaven, telling the whence and the whither. All past and all future are an open book to the living God. We look to Him to tell us the meaning of events of our own day, and to show us what is to be the issue of conditions that baffle the wisest of earth.

There is light for this dark time. It is the same light that guided apostolic disciples in times that saw great changes in the ancient Roman world. 2 Peter 1:19. In that light we may walk with surety and certainty.

*Seventy years of captivity in Babylon
had been prophesied for the Hebrews.
Liberation came at the time predicted.*





SUDDEN CHANGES

Impending

*Universal Fear of
Approaching Doom*

*What Is Going
to Happen?*

by

CARLYLE B. HAYNES

A VAGUE impression has taken hold of men everywhere that some great event lies just in the future, whether for good or for ill they do not know.

And such an impression is entirely justified. Sudden and unexpected changes in human affairs are about to take place; and they will affect every person on earth.

God is about to take a hand in the affairs of men. He has done this on former occasions; but never on the scale now about to be seen. His final dealings with men are at hand.

In the past men have looked for great changes to take place slowly. Civilization has advanced with laggard steps over the earth. Human enlightenment and advancement have been slow processes.

All that is now changed. Time is speeding to its close, and the speeding-up process has taken possession of all human developments. The next great intervention of God in human affairs will be a swift one. Decades will not pass into centuries and centuries run on into millenniums before we witness the solemn scenes of the breakup of civilization and the end of the world.

Jesus is coming. Not merely sometime, but soon. He is coming quickly. He is at the door. His feet are on the threshold; His hand is on the latch. Men may, in their thoughts, put far off the day of His return. They may persist in saying that it will not occur in their lifetime; but before long, and suddenly, a change will come over the spirit of their dream. They will hear the voice of the Son of God as it rolls through the earth, speaking life to the blessed dead, but bringing terror and despair to those who are living in their sins.

The suddenness of the end is not out of harmony with the acts of nature or of nature's God.

These are often sudden, silent, unexpected. The lightning stabs through the blackness with startling suddenness. The thunderbolt crashes without warning from the cloud. While we saw a gathering cloud, still the fiery gleam and the reverberating roar came with a sense of intense shock.

The shock of the earthquake usually comes without forewarning. Before men know it, there is a sickening trembling beneath their feet, and perhaps a great crevasse opens before them.

As it is with nature so it is with her Sovereign, a God of both love and justice. Sodom and Gomorrah knew not till the storm of fire suddenly fell and swept them away forever. The hosts of Pharaoh saw no danger in pressing after the Israelites into the bed of the Red Sea, until suddenly those standing walls of water gave way, the cold waves closed on them, and they sank like lead in the mighty deep.

The angel of death on the Passover night did his awful work silently and unperceived of men. Suddenly the wail of death went up over the whole nation. Whereas the process was stealthy, the result was sudden, and was known in every hut, in every home, in every palace, of the land.

The angel that smote the scores of thousands of the mailed warriors of Sennacherib was doubtless not seen by a single guard in the vast army. But 185,000 soldiers never woke again. The morning sun revealed the silent slaughter of the night.

There are times when death springs from his lair, and cuts down his victims in an instant. Awful and sudden calamities are becoming common. Our eyes are unable to discern the invisible sword of the vengeful messenger as it quickly descends to smite and to cleave and to crush to the ground. But we see the effects.

When Ananias and Sapphira lied to the Holy Spirit, they little dreamed how swiftly death would smite them.

So in the midst of life we are in death. All about us human life is being snuffed out as an electric light is snapped off. Before men are aware, the sands of life are run, and there is no remedy or recovery. "Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." Ecclesiastes 9:12.

At His first appearing on earth, our Lord came "suddenly" to His temple. All Israel were looking for Him. All Israel were seeking for Him; but, with Him in their midst, they knew Him not. For thirty years He was among them, unknown, unperceived. All the preparations for His revealing were unrecognized.

Then suddenly He walked forth among men, claiming Sonship with the omnipotent God. Just as suddenly He came to His royal city, His temple, and His kingdom. Just as suddenly, when His followers were entranced with visions of kingly power and earthly grandeur, He quickly disappeared from the abodes of the living, and went down among the silent dead.

But when the powers of darkness imagined they had conquered, fondly supposing they had locked their royal Victim securely in the tomb forever, suddenly He burst the barriers of death, threw aside the bondage of the grave, and came forth from His prison house. All heaven was astir with gladness and joy. But it was the effulgent glory of heavenly angels and not the pomp or trappings of earthly royalty that was manifested on that morning when the mighty Conqueror, guarded by cherubim and panoplied by God, broke down for us the bar of death, and went up to the right hand of the Majesty on high. All was unexpected—sudden.

(Continued on page 10)



FLOOD Story Confirmed

*Revelations From a Royal Library
A Voice From the Stars*

by BENJAMIN FRANKLIN ALLEN

IN our former article we gave the details of the many discoveries of Flood legends in the Euphrates Valley, at Ur, Ubiad, Kish, Shuruppak, Sippar, and elsewhere. We examined the reported Flood-laid clay strata under some of these cities, suggesting that these layers are altogether inadequate to reveal the Flood as we conceive it, but that the Creator may have miraculously preserved the Euphrates Valley.

We also called attention to the utter futility of the prevailing attempt of modern scholars to account for the Flood legends as merely overflowing rivers, since none of the legends or accounts mention any such things, but persistently declare it to have been a worldwide event. We also pointed to the persistent data on the landing of the ark in the mountains at the *headwaters* of all the main rivers in that country, thus rendering the more absurd the "high-river" theories of the modern skeptics. Rivers, *high or low*, never carry anything upstream.

Now we shall continue our studies in that same general region, keeping in mind the physical features.

Revelations From a Royal Library

About 1845 a peasant woman was selling to credulous tourists at Nineveh some small clay tablets with ancient writing on them. This is an old Near East custom, even to the extent of a big business in manufacturing "ancient" relics. This woman, however, was selling the real thing, but knew nothing of the immense significance of her wares.

Some of these fell into the hands of Henry Austen Layard, who at once sought their source. Thus he discovered the ancient royal library of Emperor Ashurbanipal!

Three sets of nearly the same Flood legend were found. It was learned that the emperor had ordered them copied from a very much older copy from the sacred library at Uruk. This more ancient library was founded by the monarchs of the first Chaldean Empire. These tablets were translated by George Smith, the famous Assyriologist.

In the condition Layard found the tablets, they had fallen from the upper

story when the place was burned. They were therefore badly broken and confused with the thousands of other tablets of the library.

We give here a part of the story of the Flood as pieced together from all three sets of these tablets:

There was a council between the gods about the insolence, degradation, and violence of man. It was decided to destroy him from the earth by the Flood.

"Mu-sheri-ina-namari [the mists] . . . arose from the foundations of the heaven in a black cloud; Ramman [the storm god] thundered in the midst of the cloud . . . and Nabon and Sharru marched before; . . . they marched, devastating the mountains and the plain; Nergal [Satan] the powerful dragged chastisements after him; Adar advanced, overthrowing before him; the archangels of the abyss brought destruction, in their terrors *they agitated the earth*, . . . the inundation of Ramman swelled to the sky, . . . and (the earth, or the moon) because without luster and was changed into a desert."

"They broke . . . of the surface of the earth like . . . They destroyed the living things of the surface of the earth. . . .

In the British Museum is this clay tablet from the library of Ashurbanipal, giving an account of the Deluge.



The terrible (deluge) on man swelled up to (heaven). . . .

"Six days and as many nights passed; the wind, the waterspout, and the diluvian rain were in all their strength. At the approach of the seventh day the diluvian rain grew weaker, the terrible waterspout, *which had assailed after the fashion of an earthquake*. . . ."

"I looked at the sea, attentively observing . . . and the whole of humanity had returned to mud; like unto seaweeds the corpses floated. . . .

"At the approach of the seventh day I sent out and loosed a dove. The dove went, turned, and found no place to light, and it came back. I sent out and loosed a swallow. The swallow went, turned, and found no place to light on, and it came back. I sent out and loosed a raven; the raven went and saw the corpses on the waters; it ate, rested, turned, and came not back."—"Atlantis," by Ignatius Donnelly, pages 79-81.

The Geology of This Account

These statements are only a small part of the story. Much of it is taken up with arguments between the Creator and Satan, with the cursing of the earth, the promise of no more floods, and the offering to the gods. The gods mention the waterspouts, apparently spewed up through earthquake rifts, repeatedly, as the main feature of the Flood. This is mentioned in some other accounts also, as we shall see. *The breakup of the surface of the earth, and its agitation of earthquaking, are special features to bear in mind*, and these also appear in other accounts. See "Beginnings of History," by Francois Lenormant, pages 392-403. The upspouting of underground waters from huge fissures rent by the quakes is also a feature of modern times, as we shall show.

The Babylonian priest Berossos wrote a history for the Greeks at about 300 B.C. In it he inserted a history of the Flood which he said he took from the sacred books of Babylon. His account is so much like the triple account from Nin-

even that it is commonly thought those tablets were his source and were then still in good condition. But this is not certain, because he apparently had other information, and he does not mention the Nineveh tablets. His history was lost, and all we know of his account of the Flood is from quotations from it by later writers. Such as we have is as follows, in part:

In the reign of the *tenth* king (nine accounts, including that of Genesis, give this number), the god Ea appeared to him in his sleep and warned him that all men should perish by a flood. He was to bury the beginning, the middle, and the end of the chief writings at *Sippar*. He was commanded to build a ship, in which he was to store food. He was "to cause animals, birds, and quadrupeds to enter it," and lastly, to prepare everything for navigation.

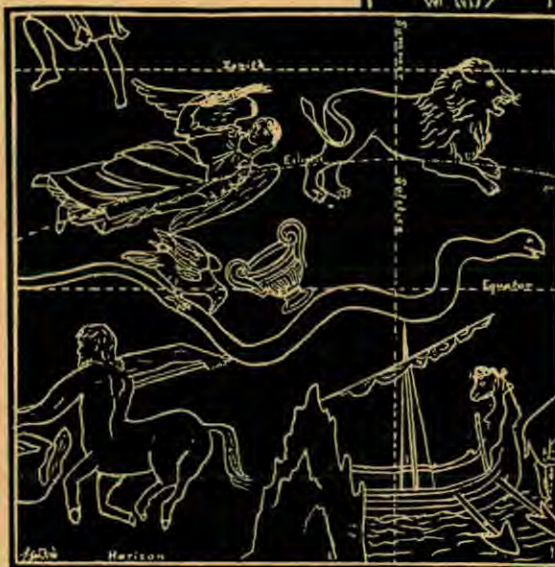
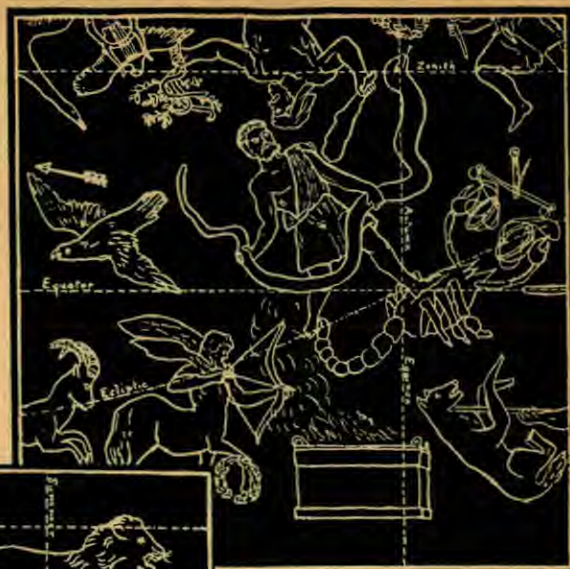
Then follows the story of the Flood itself, too lacking in physical details to suit our purposes. There was the sending out of birds to test out the question of dry land. He found that he had landed, or rather grounded, upon a mountain. He then left the ship, made an offering on an altar, and vanished.

The others present could not find him, but were told by a voice that he had been taken as a reward to dwell with the gods. They were directed to return to Babylon, and to Sippar, where they were to dig up the writings and give them to mankind. The ship had landed in the mountains of Armenia, and Berossos said that in his day a portion of the ship still remained in those mountains. Pilgrims still went there and gathered asphalt which they used to keep off the influence of witchcraft. See "Atlantis," by Donnelly, pages 75-76;

Few constellation figures resulted from natural grouping of stars. The desire to perpetuate certain historical events may be the reason for many.

Right, the midnight constellations of spring, and, below, of winter in the third millennium, B. C. Most of the figures are in a vertical position. The flaming altar, an animal to be sacrificed, a man grasping a serpent while treading a scorpion and being stung, an angel, a raven perched on a reptile, a ship in water but resting on a large rock, will be noted as connected with the Genesis story.

Charts from "The Astronomy of the Bible," by E. W. Maunder.



der. This temple is said to have been set on fire by lighting at that time and burned. See "The Bible and Babel," by Friedrich Delitzsch, page 42; "Atlantis," by Donnelly, pages 75-76, 439. Even today there is a monastery on the slopes of Ararat, the monks of which are supposed to hunt for remains of the ark. One or two small and questionable fragments are reverently preserved there.

Another partial version of the Flood story was found in the ruins of Ashurbanipal's library at Nineveh, on a broken tablet. In this fragment the hero is called Atrahasis, which name is also applied to him in the Berossos account. He was commanded by his god, "Go in and shut the door of the ship. Bring within thy corn, thy goods, and thy possessions, thy wife, thy family, thy kinsfolk, and the craftsmen, the cattle of the field, the beasts of the field, as many as eat grass."

The hero replied that he had never built a ship, and asked that it be drawn out on the ground, as a pattern for him to follow.

Another fragment was found, this one at Nippur, by the University of Pennsylvania group led by Prof. H. V. Hilprecht. It was written about 2100 B.C. From this fragment many words and some whole sentences are missing. The god tells the hero he will sweep away all mankind at once. The hero is to build a great ship with a strong roof, in which he is to save his life. He is to bring into it the beasts of the field and the birds of heaven.

These and several versions were written in the Semitic language of Babylonia and Assyria, from which people the Jews descended. But they are only faint and garbled shadows of the straightforward

(Continued on page 14)

Flashlines

by W. L. Emmerson

CLASHING INTERESTS "The world has been rushed into a process of unification so rapid and all-embracing," says Prof. Gilbert Murray, in the Jewish quarterly *Memorial Journal*, "that it is no longer at all possible—it was never easy—for the world to be administered satisfactorily by some sixty-odd sovereign independent states, with clashing interests and conflicting loyalties, all treading violently on each other's toes."

DEVIL'S ENGINE "What can be done by war, the devil's engine?" asks Dr. Inge in the *Church of England Newspaper*. "Can it produce anything but misery and cruelty, with an aftermath of hatred and revenge?"

AUSTRALIAN CRIME WAVE An unprecedented crime wave is reported to be sweeping New South Wales. "Robberies, armed holdups, acts of banditry, are a daily occurrence," writes a correspondent to the *Church Times*; "and the great majority of these crimes are being committed by lads in their teens and early twenties."

MISUSED TALENT "The modern novelist," declares Edward Lyttleton, D.D., in the *Hibbert Journal*, "seems to take far more interest in describing the development downward of people of infirm ethical outlook, than the growth upward in spiritual power, insight, and wisdom."

Ruins of Ancient Capitals Testify to the Accuracy of the Scriptures of Truth

THREE millennia ago, as the curtain of history is first lifted over the Mediterranean, that sea appears as a vast Phoenician lake dotted with white-sailed galleys and fringed with colonies and trading posts established by the parent city-state of Tyre. The maritime enterprises of the hardy Phoenician sailors sent them to the Persian Gulf on the east and past the Pillars of Hercules to the Atlantic seaboard and Britain on the west. One of their expeditions, financed and directed by the king of Egypt, is reported to have circumnavigated the African continent.

The Phoenicians were antiquity's great missionaries of civilization. In their ancient script they employed twenty-two phonetic characters, thought to have been borrowed from the Egyptians, which, in turn, were passed on to the Greeks and Romans, to become the foundation of our present alphabet. These Phoenicians furnished material and skilled workmen for the erection of Solomon's magnificent temple, and for numerous other vast enterprises of antiquity.

During nearly seven centuries Tyre stood at the head of the Phoenician League, exported among other things the "cedars of Lebanon" and the celebrated Tyrian purple, held a monopoly in the supply of certain valued metals obtained from distant colonies, and was mistress of the Mediterranean and commercial metropolis of the world.

While the people of "the merchant city,"—"the crowning city," as Isaiah describes Tyre,—had extensive business relations with their southern neighbors, the Hebrews, they spurned the God of Abraham, and in their prosperity became inordinately proud. After the first prophetic warning from God, more than a hundred years' probation was granted; but, continuing in their arrogant course, another message came in the following terms: "Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . . And they shall know that I am the Lord." Ezekiel 26:3-6.

The first act in this drama of prophetic

fulfillment was performed by King Nebuchadnezzar of Babylon, who, during a thirteen-year siege, sent the flower of his army into the contest. In striking language the prophet Ezekiel describes the length and severity of the siege: "Every head was made bald [by wearing helmets], and every shoulder was peeled [by pushing the battering-rams]: yet had he no wages, nor his army;" for the ships of Tyre had removed most of the inhabitants and everything of value. Ezekiel 29:18. Vengeance, however, was wreaked upon the empty shell by converting the once princely city into a heap of ruins. Tyre was then forgotten for a period of seventy years, as had been foretold by the prophet Isaiah. Isaiah 23:15.

On an island a half mile from shore, the Phoenicians rebuilt their emporium, the new Tyre. There it stood, two centuries later, to defy Alexander the Great, who was marching at the head of his victorious army to the conquest of the world. Little did it fear the Macedonian phalanx; yet the young emperor would not be baffled by difficulties. During the siege of seven months the island was turned into a peninsula, and, over the mole or causeway formed by material from the ruins of the old city, his troops fought their way to triumph.

By this military stroke Alexander signally fulfilled two prophecies that had been given centuries before: "I will also scrape her dust from her, and make her like the top of a rock" and "They shall lay thy stones and thy timber and thy dust in the midst of the water." Ezekiel 26:4, 12. The island city was ruthlessly reduced to ashes, thus answering the prediction of Zechariah, "She shall be devoured with fire." Zechariah 9:4.

Heaps of Ruins Testify

Considering the suddenness of the downfall, the words of Isaiah, penned nearly four centuries earlier, convey an added significance. As the ships of Tyre, returning from a two- or three-year voyage, reached the harbor, the mariners looked out in astonishment to behold not a stately metropolis, but heaps of ruins and tottering walls; hence the prophetic picture: "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no



PROPHEC

entering in: . . . for your strength is laid waste." Isaiah 23:1-14.

Twenty-four centuries elapse, and an American traveler visiting the site of ancient Tyre finds but a squalid fishing village, and a place for the spreading of nets. "Here," he writes, "was the little isle once covered by her palaces and surrounded by her fleets; but alas! . . . Tyre has indeed become like 'the top of a rock.' The sole tokens of her more ancient splendor—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars—lie broken and strewn in the midst of the sea; and the hovels that now nestle upon a portion of her site present no contradiction of the dread decree. 'Thou shalt be no more.'" Ezekiel 26:21.

Here is a challenge. If a group of agnostics and infidels really desire to disprove the Bible, why do they not form a corporation and attempt to rebuild the city of ancient Tyre?

In wealth and magnificence what city of earth has ever equaled old Babylon? The metropolis of "the golden kingdom" was a marvel of plan and execution:

"Situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each



Once the metropolis of a populous and exceedingly fertile land, Babylon today strikingly fulfills the prophecy of its desolation recorded by Isaiah.

Speaks: and Cities Fall

by ROY F. COTTRELL

side; surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, . . . with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising terrace above terrace, till they equaled in height the walls themselves, its temple of Belus, three miles in circumference, its two royal palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the River Euphrates connecting these two palaces, its perfect arrangement for convenience, ornament, and defense, and its unlimited resources—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder.”—*Daniel and the Revelation*, by Uriah Smith, chapter 2.

Said King Nebuchadnezzar, “Thus I completely made strong the defenses of Babylon. May it last forever.”—*Fourth Monarchy*, by Rawlinson, Appendix A.

From every human outlook it appeared that the king’s hopes would be

realized, but messages from heaven foretold an altogether different future for that mighty world capital.

A hundred years before the birth of Cyrus, he was named in prophecy as the conqueror of Babylon. The Lord declared, “I will loose the loins of kings, to open before him the two-leaved gates.” Isaiah 45:1-4. All this was literally fulfilled on the fateful night of Belshazzar’s feast when “the mighty men of Babylon” were stupefied with drink, and “became as women.” Jeremiah 51:30; Daniel 5:1-31. Even that night of pleasure had long before been graphically described by the divine penman. They sat down to the banquet table as subjects of the king of Babylon, and were awakened in the morning with the appalling tidings, “Babylon is fallen, is fallen.” Isaiah 21:1-9; 13:1-8.

In vivid language the doom of the great city was foretold:

“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 genera-

tion 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 their houses shall be full of doleful creatures.” “For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern.” Isaiah 13:19-21; 14:22, 23.

Reconstruction Unsuccessful

When Isaiah delivered this message, he might have been considered insane; and he died long before his words were fulfilled. Following its surrender to Cyrus, the glory of Babylon gradually diminished. Two centuries later, Alexander the Great determined to make it the metropolis of his universal empire. Ten thousand laborers were employed at the task of reconstruction; but Alexander died, and the undertaking was abandoned. At the commencement of the Christian Era, Babylon was but partially inhabited; while, by the fourth century, its walls formed an enclosure for wild beasts, and “the golden city” was demoted to a common hunting ground.

From that time forward Babylon gradually faded out of the historical picture until even its site was unknown. Literally and accurately was the prophetic word fulfilled; It “shall be as when God overthrew Sodom and Gomorrah.”

“It shall never be inhabited, . . . neither shall the Arabian pitch tent there.” Isaiah 13:20. Writing of this “tenantless and desolate metropolis,” a nineteenth-century traveler said: “The name and remnant are cut off from Babylon. There the Arabian pitches not his tent; there the shepherds make not their folds.” And again: “While the lion in one part of Babylon is howling his testimony to the truth of God’s word, the bittern in a pool in another part, and the ‘doleful creatures’ in another, the heaps and burnt mountains in still others are warning the traveler over its ruins to ‘take heed’ to the ‘sure word of prophecy.’”

As our Lord was closing His earthly ministry, and for the last time wended His way from the temple courts, His disciples pointed out to Him the beauty and strength of the temple workmanship. There were the blocks of white marble, fabulous in size, which to the disciples appeared indestructible. But pointing to those magnificent walls, Christ spoke sadly, yet with emphasis: “Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Matthew 24:2. Thirty-nine years later a Roman

army, under the leadership of Titus, forced its way into the city, razed the temple to its foundations, and the ground upon which the holy house had stood was "plowed like a field." As Titus looked upon the city's seemingly impregnable towers, he is said to have declared with amazement that God had delivered the place into his hands; for to him it appeared that "no engines, however powerful, could have prevailed against those stupendous battlements." See Milman's "History of the Jews," bk. 16; "The Great Controversy," p. 35.

Our Lord also declared that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. The gospel dispensation is unquestionably "the times of the Gentiles." Following the destruction of Jerusalem, the Holy Land was ruled by the "iron monarchy of Rome," and at times Jews were forbidden on pain of death to enter Zion. Later it passed successively into the hands of the Saracens, the Crusaders, and the Turks; while, at the termination of the World War, England received a mandate to

administer the affairs of the little country. The words of Christ, "trodden down of the Gentiles," are indelibly written in the tragic story of Jerusalem; and now for more than eighteen hundred years this has been true.

Similar inspired forecasts were made concerning many other cities of antiquity, the fulfillment of which testifies powerfully to the foreknowledge of our God.

"The revelations of prophecy," said H. L. Hastings, "are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted courses—so long we have proof that one Omniscient Mind dictated the predictions of that Book, and that 'prophecy came not in old time by the will of man.'"

Changes Impending

(Continued from page 5)

So it will be when He comes again. Many seek Him now as did Israel. But they look for His advent to occur in a way not warranted by the Bible. He will come before most men are aware even of the nearness of His coming. Even now the celestial world may, for aught we know, be astir with magnificent preparation.

Swift as the unseen arrow from the well-strung bow, the flaming chariots of Jehovah will bear Him down the sky. The white war horses will come forth in battle array. The widespreading heavens will open, and down the parted skies the King will travel in the greatness of His strength. Down this pathway of the glory-gilded skies the Lord of lords will come, His face shining as the sun in its strength, His eyes like a flame of fire, His form clothed with the glory and majesty of heavenly power; His voice as the sound of many waters, His flowing robes more beautiful than the rainbow. He triumphantly brings the keys of death and the grave. Attended by a splendid retinue of shining seraphim, the brilliant bands of angels filling the glory-flashing skies from end to end, the immortal Conquerer, the eternal King, will come to take to Himself His own.

How magnificent beyond all description will be this advancing pageantry of the skies! How sublime beyond all mortal comprehension will be the Lord Jesus when He "shall be revealed from heaven with His mighty angels!"

His angelic escort will have the speed of lightning. The watchers will discern the tokens of His approach, but the careless, indifferent world will not know, the wicked will not understand.

"Desolation shall come upon thee suddenly." "The spoiler shall suddenly come upon us."

Stealthily as the midnight thief, sudden as a clap of thunder from the clear sky, the Lion of Judah will rend the heavens and burst upon the vision of an unprepared world. "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him," so comes the day of the Lord upon an unbelieving, gay, heedless world. Amos 5:19.

Who can describe the terror of that day for those who are unprepared? What wailing, what remorse! Everything will then be over—the prayer, the song, the sermon, the last ray of hope, the last chance of Paradise. There is only the Judge, the great white throne, the sentence, "Depart," the everlasting separation, the fiery lake, the second death,

(Continued on page 13)

SIGNS of the TIMES



NEWSGRAMS

by BENJAMIN MAXSON

✉ **Airline Safety Record** Airlines of the United States set up an all-time year-round safety mark of 42,000,000 passenger miles per passenger fatality during the year ending June 30. These figures do not include American flag lines operating abroad.

✉ **Useful Guns** Despite our antipathy to guns in general it is well to remember that guns can be very, very useful to science and industry. There is the deep-sea gun which shoots samples out of the bottom of the ocean, to find radium perhaps, but more important by far to determine the constitution of seven tenths of the earth's crust—that land which lies beneath water and about which we are abysmally ignorant. There is the gun that shoots holes in casings of oil wells being drilled thousands of feet in the ground, when it is desired to tap the liquid gold that is petroleum. And the gun that shoots open a clogged blast furnace outlet plugged with frozen slag. And the gun that shoots aloft distress signals from ships in distress or the gun that flings the first rescuing line to wrecked ships.

✉ **Blood Typed** Thousands of men and women are having their blood typed in England, so that when bombs smash arteries and veins, suitable persons can act as blood donors.

✉ **Pilots for U.S.** The United States will have 70,000 pilots of all classes by the end of 1941, according to a forecast by Robert H. Hinckley, chairman of the Civil Aeronautics Authority. Today 26,144 pilots hold certificates.

✉ **Righteous World Builders** "We shall have peace when by the grace and by the help of God we grow good enough to deserve to be delivered from strife," writes Charles Haddon Nabers in a recent issue of *The Expositor*. "It is the task of the church to dream mighty dreams of a world free from war, when swords shall be turned into plowshares and spades into pruning hooks. But it is even more the task of the church to create men and women who can make these dreams come true. No man and no nation can arrive at either goodness or peace merely by realizing the glorious vision of a world governed by goodness and peace. It is required that world builders be found righteous in themselves. Only the man from whom sin has been expelled can effectively destroy iniquity in the world; only those whose hands are pure can build strong walls for the nation. If we desire peace strong enough to destroy the attitudes and qualifications in ourselves that provoke enmity, we shall go a long distance on the pathway where it lies as the goal."

✉ **A Professional Listener** "A new type of professional consultant has grown up in many cities—the professional listener," says Sheldon Shepard in a recent issue of *The Expositor*. "People advertise that they will sympathetically listen to the troubles of others. The possibility of the development of this profession is both an emphasis upon the value of conversations in confidence and a challenge to the churches that they have not made such a service freely available for all, and a more vital part in their service."



Round the World With the Gospel

Do Missionaries BUY Their Converts?

Amazing Acts of Sacrifice by Native Christians

by SPENCER G. C. MAXWELL
Superintendent East African Union Mission, Nairobi

"RICE Christians, and nothing more! Did you ever find a native who did not think of his own stomach first?"

"Yes," was the disconcerting reply, "not every African who accepts Christianity does so for the loaves and fishes; or, to modernize it a little, a blanket and a shirt.

"Would you like to know just what inducements are held out to an African to become a Christian? Here we are by the Seventh-day Adventist Mission. Seventh-day Adventists are reputed to be a progressive society. Let's see how they get their converts. Fortunately the missionary is at home; he will show us round, and give us an opportunity to question the converts.

"Good morning, brother. My friend would like to inspect the Mission. He may also want to ask some questions. Do you have time to show us around?"

"I'll be glad to act as guide; and please be free, sir, to ask questions.

"This is the dormitory. It has a grass roof and mud walls. Rolled-up mats tell us that the occupants sleep on the floor."

"Rather Spartan treatment! I thought they were provided with mattresses, sheets, and pillows."

"Let's ask this boy how he came here."

"I lived with my parents out in the bush. Father had great hopes of me as the eldest son. I herded his cattle. There was always plenty to eat, and life was free and easy. Father was going to provide cattle for a wife for me. Then the gospel message came by a native preacher. I heard of God's sacrifice of His Son for me, and a new, strange love came into my heart. I wanted to tell others of this love. I ran away to the Mission; but father came after me, and took me back and gave me a beating. Again I ran away. This time he disinherited me. I cannot now secure cattle for a wife for many years to come."

"What did the Mission give you?"

"Nothing. I agreed to work for my food and clothing. Each morning I get up before sunrise for worship, and then

go out to hoe in the gardens for three hours, after which we have food of maize meal or sweet potatoes, and get ready for school. Then I sweep and tidy the compound."

"But you get your education free."

"No. I bring \$3 a year as school fees, which I try to earn during the holidays."

"This old man is a Christian."

"How many children do you send to school?"

"Four. I have a boy and a girl in the Mission Training School, which means I have to find \$7 a year for them. Then two more are in the elementary school, and that is another \$3. I pay the Government \$2.75 a year hut tax, and I give tithes and offerings to my church."

"Surely you have many wives to enable you to carry this burden."

"No. I have just one faithful com-

panion, and we work out in our gardens from morning to night. God fulfills His promise to bless those who are honest in returning to Him the tithe, and we manage to keep going."

"Amazing! I thought the African got everything for nothing."

"Here is an African minister. His hair is turning white; he has given years of faithful service. How long have you been working for the Mission?"

"More than thirty years."

"You get a good salary after all that time?"

"Nine dollars a month, sir."

"What!"

"Well, you see, our African Christians support their own work. They no longer receive help from America and Europe. They are self-supporting. Their former income they agreed should go to open up work in fields that had not heard the gospel."

"Where have you worked?"

"In three different sections."

"I suppose Africa is much about the same wherever you are?"

"No, sir. It is as difficult for us Africans to give up home and friends as it is for a European missionary. To enter a new tribe means learning a new language, understanding new customs, getting used to new food. I lived in the Pare Mountains, where we had maize as a staple food. The Mission sent me to Uganda, where I had to get used to the banana as the staff of life. Then I came to the seacoast, and have to eat mostly cassava [tapioca plant]. These changes do not do our digestion any good."

"But the Mission no doubt looks after you well."

"Yes, it helps us where it can. When we pioneered in Uganda, I slept in a chicken hut for six months. I know

On this spot at Kampala, near Victoria Nyanza, six native Christians in 1885 suffered martyrdom. Twenty-five years later the converts in Uganda numbered 70,000.





How glad we are for the safety zones on busy streets like this! So should we appreciate the isles of peace provided by the Sabbath of the Lord.

God's SAFETY ZONES

Isles of Peace in the Tumult of Life

by

G. G. LOWRY

IN MOST cities of the Western world, the city officials have caused to be constructed in congested centers, "isles of safety." These safety zones often consist of slightly elevated regions in the center of the streets, and are especially painted or lighted so that they may be readily seen by pedestrians and vehicle drivers. Some are surrounded by low posts. Any driver of a motor car who carelessly drives over one of these safety zones is liable to arrest and fine.

In these spaces, about twenty feet long and four feet wide, pedestrians may take refuge and gather breath in the midst of their precarious transit from one side of the street to the other. What a blessing such a haven is to elderly people, women, and children, and to those who are trying to cross the street laden with parcels! Without these "isles of safety," great difficulty and danger would be experienced in endeavoring to cross the streets crowded with street-cars, busses, and wildly dashing automobiles.

We need just such breathing spaces in our swift and tumultuous modern lives. We need little vacations scattered throughout our arduous days, affording us time to stop and meditate. We need little recreations to brighten life's routine, which to many weary, overworked souls is colorless indeed. Little avocations are needed to relieve our vocations. Little opportunities must be made for prayers, hopes, and dreams, to rest us from our worries. He is indeed a wise man who establishes such "isles" along life's busy pathway; they will be safety zones that will preserve, greatly enrich,

and prolong his life, blessing him and making him a blessing to others.

In the beginning, when God made man and placed him in the world, it was His plan that man should labor with his brain and with his hands. He was not to be idle. His "occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation, and a source of happiness."

While it was for man's good that he should labor with his hands, and it was God's will that he should so do (Genesis 3:19), it was not God's purpose that man should work continuously; regular periods of rest, the Creator saw, would be good for him. Man's body is like a machine, and must be properly cared for, and not put to the stretch continuously.

This is one reason why God, in the very beginning, said, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath: . . . in it thou shalt not do any work." Exodus 20:9, 10.

The word "sabbath" means rest. And God, in arranging the program for man, the highest and noblest form of creation, saw to it that regular periods of physical and spiritual rest, "isles of safety," as it were, were provided.

It has been demonstrated by many experiments that skilled workmen who labor seven days in the week accomplish less in the long run than do those who



COMING NEXT WEEK

in addition to the regular features:

- Ancient Dust Heaps Speak William A. Spicer
- What Is a Christian? Gentry G. Lowry
- Jesus Christ to Return! Carlyle B. Haynes
- The Tragic Plight of the Jews Roy F. Cottrell
- "If I Be Lifted Up" Robert H. Pierson
- Chinese Legends Confirm the Flood . . Benjamin Franklin Allen
- Why Pray? Harry Bedwell

regularly rest one day in seven. A large manufacturer once declared that the goods his men turned out in the early part of the week, just after the Sabbath rest, were always better than the goods produced in the latter part of the week, when his men were tired. The Sabbath comes to soothe the nerves, and to put out the fires of anxiety and worry that have been burning all the week.

We are much like a clock; we have to be wound up regularly or we run down. Our muscles, glands, cells, and every organ of the body calls for the Sabbath rest. It is the testimony of men who operate locomotives, engines, and machinery of various kinds, that even such inanimate things wear out and break down unless they are periodically given a chance to rest and cool off. The Sabbath is indeed an "isle of safety" in the midst of the busy week.

The day set apart by God for rest, if properly observed, proves not alone an "isle" of physical safety but one of moral safety as well. It saves the soul from materialism and degeneration, and one's attitude toward the Sabbath day and its observances determines the morals of individuals and communities.

Spiritual Safety

The Sabbath is also a blessed "isle of safety" spiritually. As the body rests and recuperates in sleep, so the soul rests and recuperates in worship, spiritual meditation, and religious service. We need the blessed Sabbath day for both soul and body. We need it for the sake of physical efficiency and well-being. We need it for spiritual efficiency.

Unless on the Sabbath we turn our minds to heavenly things, we shall eventually lose the capacity to see the leading hand of God and to hear His voice speaking to our souls. A goodly part of this God-given weekly rest day should be devoted to meditation. We are too busy, too active. We need to spend more time in communion with God; more time should be given to the things of the Spirit. The sense of the invisible God needs frequently to be reviewed. No nature is so perfect that it does not need often to be tuned, disciplined, and inspired to holier and higher ideals. And that is one of the purposes of the Sabbath; it puts us in touch with holy things.

If when a person is lost he can gain some height that will give him a wide outlook, he may be able to get his bearings. In the unending grind of daily routine there is danger of losing sight of the precious things of life, of the great end to be attained; life may seem more like a treadmill than progress. The one day set apart for other uses—the Sabbath day—affords us an opportunity to

stand quietly on an "isle of safety," and look at life's meaning and goal, from which we gain courage and energy for the days ahead.

The Sabbath day, blessed of God in the beginning and set apart for the use and blessing of mankind, offers "foretastes of joy divine." It is indeed an "isle of safety," where we may contemplate future rest, worship, communion with God and fellow saints. Who does not, when in the midst of traffic and the bustle and confusion of a city's streets, welcome the refuge of a safety zone?

Shall we not, in this busy age in which we live, watch for these weekly refuges by the way, and, like John of old, be "in the Spirit on the Lord's day"? Shall we not on this day hold sweet communion with our Maker, and draw from Him the blessings and help He has so abundantly provided for us?

POINTED

Paragraphs

ON THE WORLD CRISIS

by MURL VANCE

ECONOMIC WAR ¶ Every nation on the face of the earth is much more closely tied up in the present war than most of us think. Behind actual hostilities is a war being waged by the belligerents in all the neutral countries to gain control of food and war supply markets. A copper mine owner in South America, for instance, may not be able to ship his copper to one side because the other owns the controlling stocks in the bank where he has his credit or in the railroad that would haul it to a seaport; or an exporter of cotton may not be able to ship his products to one side, even through a neutral port, for the simple reason that some insurance company controlled by the other side will cancel the insurance of the transporting steamship line if it attempts to deliver the order. The side that wins the victory in this economic war will be in a position to choke the other to death.

CANADA PREPARES ¶ Canada's isolation from the European war may prove invaluable to Great Britain as the war progresses, and may make the Dominion the leading airplane center of the world. Present plans call for the expenditure of some three billion dollars by Great Britain in Canada to make it the great empire war base, chief item of which will be the establishing of numerous airplane factories. Beyond the reach of enemy bombers, the factories will enjoy safety not possessed by European factories. Britain expects to send thousands of Royal Air Force students to Canada every year for training.

Changes Impending

(Continued from page 10)

the blackness of darkness forever. And there is no remedy.

A shout, and the trump of God will sound out over all the turmoil of earth. 1 Thessalonians 4:16, 17. Afar out on the tossing ocean men will hear, appalled, the clangor of the trump of doom. Deep down in earth's cavernous mines, where the toiler bends over his work by the dim light of his little lamp, will suddenly blaze the light of that flaming river which rolls earthward before the chariot of the Son of God.

Out on gory fields of strife, where great armies meet to rage in tumult and to die, a sound will be heard that will still the inferno of the cannon's roar, and a summons will go forth more powerful than the voice of kings or dictators. Over all the land and sea it will be heard. All who dwell on the earth will hear it.

The loud peals of the Archangel's trump will roll out over the abodes of the living, and through the resting places of the dead. Men will look heavenward, and see the coming King. His eyes will search them as a piercing ray, eyes that run swiftly to and fro over the gazing and affrighted race, eyes that are keen to separate the precious from the vile.

God's Wrath Against Sin

Virtue and holiness will fear not, but rejoice greatly. But the sinful and unpardoned will tremble and quail before the Lord in that great day of God.

For now the slain Lamb will be king. The despised One of Galilee is clothed with omnipotent power. He holds in His hands the destiny of the whole world. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7.

In view of that solemn day, swiftly approaching, and all its fearful unfoldings, what is the pomp of the world, the equipage of royalty, the dazzling wealth of the millionaire, the hall of mirth and gaiety, the honor that comes from men, or the wreath of fame? Wrath is coming—wrath against sin. And with this to be settled, what avail pleasure, enjoyment, ambition, all the satisfactions of life, all the powers of man, all the attractions of woman? Wrath is coming—the wrath of God Himself against sin.

The fashion of this world will pass away. The earth is soon to reel like a drunken man, as it staggers to its fiery crucible. The heavens will soon roll together as a scroll. The whole human family is soon to come to the terrible

crisis of the ages. Families, friends, lovers, are soon to part, strangely, sadly, eternally, and never more to meet.

"Behold, I come quickly." "As a snare shall it come on all." "Behold, I come as a thief." "If the goodman of the house had known in what watch the thief would come he would have watched." "Of that day and hour knoweth no man." "Ye know not when the time is." "In such an hour as ye think not the Son of man cometh." "Watch therefore: for ye know not what hour your Lord doth come." "Ye know not when the master of the house cometh." "Take heed to yourselves." "Watch ye therefore, and pray always."

These are some of the warning words sent on before Him in His message to the world. Let them serve to keep us alert, awake and watchful, clothing ourselves in His might, girding ourselves with His holiness and divine power, erecting our banners in the fear of Him who conquered sin and Satan, death and the grave, putting on the whole armor of God, and preparing for the marriage supper of the Lamb.

"Lest coming suddenly He find you sleeping. And what I say unto you I say unto all, WATCH." Mark 13:36, 37.

Flood Story Confirmed

(Continued from page 7)

and consistent Bible account. On every point it is absurd to say that the Bible account is derived from them, as some agnostic "scholars" assert.

In the ancient town of Apamea in Phrygia, there was a legend that the ark landed on *that* spot. The town had a pillar erected, on which was carved the ark, in memory of the event. But a neighboring town, Iconium, contended that this was all a mistake, that the ark landed in *their* town. In the third and fourth centuries, B.C., the town of Apamea had coins struck in memory of the event. Some are still in existence. On one side is the ark, with Noah, spelled "Noe," and his wife receiving a dove with an olive branch, and a raven sitting on the ark. On the other side Noah and his wife are leaving the ark and going off over the land. See "The Deluge

Story in Stone," by Byron C. Nelson, page 176.

On the tomb of Seti I of Egypt was carved a dry Flood story—all but the water. It is entitled, "Legend of the Destruction of Mankind," and is quite elaborate. The wickedness of man was the cause of the wrath of the gods, and there was a council to destroy, the saving of the remnant, etc. The translator, Maspero, said that the Egyptian god of water, the god of the Nile, was popular as a very benevolent god. Therefore, knowing that the people did not wish his name linked with so terrible a calamity, the priests changed the legend. Blood was used instead of water. See "Beginnings of History," by Lenormant, pages 446-452.

The Strange Story From the Stars

Perhaps the most dramatic of all the Flood stories is the one linked with the stars. E. Walter Maunder, long Chief Astronomer at Greenwich Observatory, England, and a great man of science, has thrown a clear ray of light on one of the oldest accounts of the Flood. He says: "We have also the pictorial representation of the Flood given us in the constellations. What evidence do they supply?" He refers, of course, to the constellations on the star map, which figures we have inherited from antiquity.

"Here the significant points are: the ship grounded upon a high rock; the raven above it, eating the flesh of a stretched-out reptile; a sacrifice offered up by a person, who has issued from the ship, upon an altar, whose smoke goes up in a cloud, in which a bow is set."—"The Astronomy of the Bible," pages 181-182.

An animal is also seen just leaving the ship from the rear, and other animals are seen farther away in all directions.

This earliest known star map carrying these figures on it is dated about 2700 B.C. by the highest astronomical authorities. It is assumed that this map was drawn at a time when these figures were level with the southern horizon. But, by the slow motion of the earth called "the precession of the equinoxes," they have been tilted around till they are now

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EDITOR . . . ARTHUR S. MAXWELL

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partly obscured. Maunder says the known rate of this movement dates this map at about 2700 B.C. He says it was made at a point about 40° north latitude, in the north of Asia Minor. This is five hundred miles north of Babylon. Measuring on the map, we find this point exactly at Mount Ararat! It is therefore not thought to have come from Babylon, nor from India, but to be an independent Flood story, perhaps the first in pictured form. This date is fully in harmony with the 3600 B.C. Flood date as computed from the Septuagint.

In our next sketch we shall review the wonderful accounts from China, not only of the Flood in relation to its amazing details, but of social and climatic conditions before the Flood.

Are Converts Bought?

(Continued from page 11)

another worker who entered a new field where he was not welcome. No one gave him food or shelter. He used to wait outside a village at night until folks were asleep, and then crawl into a grain bin and curl up on the corncocks."

There was another man who entered a wild section of country. He and his wife took pity on an albino child (the child, though of black parents, was white because of lack of pigmentation in the skin). Such a child is regarded as under a curse. They taught the child to read. Meanwhile the evangelist's influence grew, to the consternation of the witch doctor. He decided the time had come to act. The albino child was his tool.

"Bring me sweepings of the evangelist's hair and fingernails," he said. Then after a while, "Now take this, and, when no one is looking, stir it into his food."

Two days later the evangelist said: "I am feeling terribly ill." His wife felt the same. What could be the matter? Poisoning. For several days they hovered between life and death.

Later on the council of elders sat. "Who practiced witchcraft on you?" they asked the evangelist.

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"That man," he replied, pointing out the witch doctor.

"Do you wish to prosecute him to the Government?"

"No, I came here to show you how God can love His enemies."

This African evangelist stuck it out for fifteen years in this hostile district until failing health caused him to hand over the work to another.

Four workers were placed five hundred miles away from their homes to open up new work. They were in a strange land with a strange people. Only the presence of the European missionary gave them courage. Then came the Great War. The missionary left. They struggled on alone. No supervision, no salary, for many years. Why not get a government job?

Seven years later the missionary returns. A crowd of converts welcome him, and a baptism takes place. His work? No; the results of faithful African workers.

What is the cross in the accompanying picture?

It marks the spot where the boy martyrs of Uganda witnessed for their faith. Commanded to renounce their allegiance to their Saviour, they choose death rather than life. As the hungry flames leaped around them, a hymn of praise was heard ascending to heaven. The acid test was met. No rice Christian could have done this.

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ANNUAL MEETING of the Pacific Press Publishing Association

Notice is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the Association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, January 22, 1940, A. D., at 10 A. M.

The election of Directors for the ensuing year, the advisability of amending, repealing or adopting new bylaws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.

J. H. COCHRAN, Vice-President,
H. G. CHILDS, Secretary.



DO YOU KNOW

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

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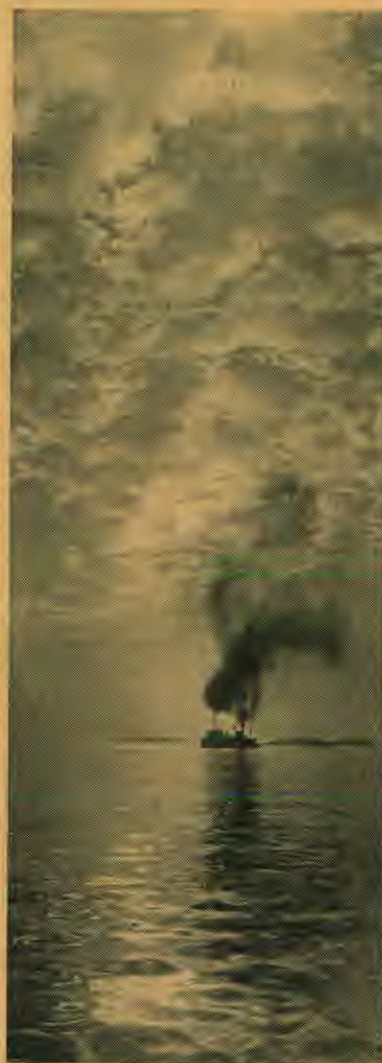
Mountain View, California



THE day was drawing to a close. Riding at anchor on the dull gray waters of Manila Bay were strange craft from other shores. All day at intervals rain clouds had dropped their fullness on the steamy earth. The gray water washed ceaselessly the gray rocks that bordered the ocean. Men, women, little children, forlorn and bedraggled, moved now and then along the beaten paths facing the sea. Even the trees and the shrubbery wept dreary, disconsolate tears.

Suddenly, far across the bay the sun broke through a rift in the clouds just above old Mariveles. With brilliant splendor it wove a path of gold straight to my feet. The edges of the path were bordered with rainbow colors—sparkling like beautiful jewels against a dark background. With incredible swiftness the tears on the low bushes were transformed to precious gems. As the sun dropped behind Mariveles, it bore with it the gloom of day, and left only the glory of the sunset.

Today across the gray tumult of earth's tragedy, there appears so little of sweetness and light—so much of pain and travail. The groans of the wounded and dying ring in our ears from the battlefields of the world. Demons from the nether regions stalk abroad fomenting strife and fostering the spread of every



WIDE WORLD

At
EVENTIDE
—LIGHT

by
BLANCHE PALMER

kind of evil. The faces of men and women—yes, even of little children—are seamed with fear—and sorrow. The peace of the morning is gone; the joy of the noontide is fast receding; apparently nothing now remains but the horror of eternal night—dreadful, infinite night. Is there no peace, no hope, no light?

Look! Across the dread waters of human fear and pain there is a rift in the clouds. A golden light gleams through the dusk of evening. This path of gold which has so swiftly opened before us leads not to the sunset, but straight to the City of Gold, where the Sun of Righteousness, attended by myriads of angels, awaits the coming of His redeemed. And "eye hath not seen, nor ear heard, neither have entered into the heart of man" the glory, the peace, and the infinite joy of that city. 1 Corinthians 2:9.

With tenderest pity Jesus calls across the path of gold: "Behold, I come quickly; and My reward is with Me." "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." "Let not your heart be troubled, neither let it be afraid." Revelation 22:12; Matthew 11:28; Jeremiah 31:3; John 14:27.

Why fear the night?
I know it comes apace with gathering gloom;
But Jesus holds the key to light and life.
Himself has rent the blackness of the tomb;
His own dear hand will lead us into light.
At eventime the darkness shall grow bright—
Why fear the night?