

SIGNS OF THE TIMES



the flight of TIME



GOD'S DISAPPOINTMENTS

AS CHRIST approached the greatest crisis of His earthly life, when Calvary was casting its deepening shadows around Him and His soul was "exceeding sorrowful, even unto death," He sought solace in Gethsemane's place of prayer.

Having prayed awhile, He returned to His three most trusted disciples, hoping, perchance, to find some comfort in their companionship. But they were asleep; and deep is the pathos in His sad inquiry: "What, could ye not watch with Me one hour?"

Asleep in the hour of crisis! But there were more disappointments to follow.

That night Christ was arrested by a blustering gang of soldiers, and hurried off to trial and torture. Turning to look for His supposedly devoted followers, He saw them scuttling away in the darkness. "Then all the disciples forsook Him, and fled." Matthew 26:56.

Condemned to crucifixion, beaten by savage bullies, and sick with His sufferings, He staggered toward Golgotha, bearing His cross. The burden was too great. He stumbled and fell. Perhaps one of His friends would press through the crowd

A Survey of World Events

By the EDITOR

to help Him. But no one came. The soldiers were compelled to enlist the service of a stranger, Simon of Cyrene.

Disappointment after disappointment, in the hour of greatest need!

Will it be the same again today? Once more we live in a time of crisis, the greatest crisis in humanity's history. Today God is looking to His people to play their allotted part in the finishing of His work in the earth. In an evil and adulterous generation He is expecting them to lift up the standard of righteousness

Swiss women, uniformed like regular soldiers, are in training to play their part should their homeland be invaded. This squad is attached to the sanitation branch of the Swiss army. They are not carrying guns, but tools.



INTERNATIONAL
Competitors in the Model Air Race held at Miami, Florida, January 5-7. Some of these models are powered with real gasoline engines, and took months to build. Their owners may be the transoceanic pilots of tomorrow.

and truth. In an age of indifference to the things of His kingdom He is expecting them to witness for Him with redoubled energy and zeal. At a time of universal human suffering He is hoping they will bear His cross once more by lifting the load of the needy.

Indeed, there never was a time when God expected so much of professed Christians as He does today. Their responsibility is magnified to the limit by the greatness of the issues involved in these closing years of time. Yet what does God find as He views His people? Are they asleep once more? Have they become so engrossed in seeking their own comfort and security that they are neglecting the things that matter most? Have they so indulged in the pleasures of this world that they have lost their first love for their Lord? Have they in their hearts, if not in outward appearance, already forsaken Him and fled?

Perhaps we cannot answer the question for the church at large, but at least we can for ourselves. How is it with us? Are we doing all we can to lift His burdens? Are we living up to God's expectations for us in this climax of history? or are we just another of God's disappointments?



Certainty in an Uncertain World—5

PROPHECY NAMES A CONQUEROR

*Detailed Fulfillment of an
Ancient Prediction*

by

W. A. SPICER

NO DOUBT divine prophecy bore witness to the ancient pagan nations more frequently than we are able to tell. The nations of the Near East were in close contact with one another by trade and by correspondence. Many things written of other peoples by the Jewish prophets must have been carried to the nations round about.

The work of Cyrus the Great, conqueror of Babylon and founder of the Persian Empire, had been spoken of in prophecy long before he was born. Isaiah had even written his very name into the prophetic book: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isaiah 45:1.

Thus was foretold the carelessness of the Babylonian guards as the Persians attacked. Evidently drunken, they must have left open the inner brazen gates along the river walls, through which the Persian army penetrated the city after marching by the river bed under the outer walls.

The Lord had foretold the work that Cyrus was to do in restoring the Jewish people to Jerusalem after the seventy years' captivity: "He [Cyrus] is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isaiah 44:28.

But the question is, Did Cyrus know that this work was assigned to him by the living God? He certainly did. This appears in the proclamation that he issued in his first year, as recorded in the book of Ezra: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled [the prophecy of the return after seventy years], the Lord stirred up the spirit of Cyrus king of

Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem." Ezra 1:1-3.

On the face of it, this proclamation gives evidence that Cyrus must have been made acquainted with the prophecies concerning himself and the return of the Jews from exile. And this is exactly what an ancient historian tells us. Josephus, who wrote in the first century of our era, must have had access to much material on the history of the Jewish people in Babylon, and he says of this prophecy regarding Cyrus: "This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies. . . . This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written."—*Antiquities of the Jews*, book 11, chap. 1, par. 2.

Thus to a world conqueror divine prophecy bore witness of the living and true God. "He is the God," the king's proclamation declared. And as Cyrus was made acquainted with this word of prophecy, how naturally he would also learn of Daniel's prophecy concerning the kingdom that was to follow Persia!

The eighth chapter of Daniel, evidently written just before Cyrus overthrew Babylon, had named Media and Persia as the successor of Babylon. And it named also the power that was next to follow—Grecia. It described the first king of Grecia, who was to come from the west.

The inscription that Cyrus left for his sepulcher, which we will read in a moment, suggests that the great king must have had more in mind in writing that inscription than merely to leave a message to successors of his own Persian line. When Alexander, the first king of Grecia, the man whose coming the prophecy had foretold, came to visit the tomb of Cyrus, he found this message cut into the rock, in ancient Persian: "O man, whosoever thou art, and from whencesoever thou comest (for I know thou wilt come), I am Cyrus, the founder of the Persian Empire; do not grudge me this little earth which covers my body."—*Plutarch's "Alexander."*

Plutarch was a pagan, with no reason for inventing such a story. No man can affirm what Cyrus's thought was in leaving such a message to be cut into the sepulcher. But in view of his acquaintance with the Scripture prophecies, we may assume the possibility (almost, we might say, the probability) that Cyrus was thinking of that first king of Grecia, foretold in Daniel's prophecy, who was to come from the west, overturning Persia in his course of conquest. "I know thou wilt come," was the message Cyrus left for someone. Alexander was mightily impressed by this message. Plutarch says: "The reading of this sensibly touched Alexander, filling him with the thought of the uncertainty and mutability of human affairs."

Already, to Alexander himself, on his march from the west, the "sure word of prophecy" had borne direct witness concerning the living God. That is another story to be told.

Two NEGLECTED BOOKS

A PATIENT wrote in a recent letter: "I have been told by my pastor not to be concerned about understanding the books of Daniel and the Revelation; that they are of *minor* significance when compared with the Gospels and other books of the Bible."

My reply was that it is difficult to make a distinction between books of the Bible, to say that one book is more important than another. Yet it is true that there are messages that meant more to people of the past than they mean to us today. The warning of a coming flood, for instance, urging men and women to seek entrance into the ark for refuge, is a matter of history to us; but to the people of Noah's time it meant life or death. In each period of this earth's history special messages have come, which had special application to the people then living. A record of these has been left to us, and therein are contained lessons of value, in that they reveal the tendencies of the human heart and how little reliance is to be placed upon human nature.

And so it is that in reading how people related themselves to messages of warning in days gone by, we naturally would say: "It is too bad. If we had lived in the days of our fathers, we would have done differently." Let us not be too sure what we would have done, for human nature has not changed. The men who said—and meant what they said when they said it: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matthew 23:30), were at that very moment planning to kill the greatest of all prophets,—Jesus Christ,—who stood in their midst.

There are scriptures that have to do with the days in which we now live; and these are of special importance to us. By observing the fate of those who in ancient times refused to heed the messages sent them, we may see the importance of adjusting our lives to the warnings intended for us.

Above all others, the two books that have to do with our day are the books of Daniel and the Revelation. It seems strange, does it not, that less is known about these books than about any others? Very few persons even attempt to study them. Seldom do we hear ministers refer to them

Why Daniel and the Revelation Should Be Studied Now

by D. H. KRESS, M. D.

in their sermons; indeed, many are of the opinion that the books cannot be understood. It is Satan's studied plan to keep men in ignorance of the great truths therein revealed, hoping in this way that he may eventually lead them to do as did the Jews in Christ's time—reject the message and the messenger.

Had our fathers known, they would not have crucified the Messiah. Jesus recognized this, for, when on the cross, He said: "Father, forgive them; for *they know not what they do*" (Luke 23:34); and Paul said, "*Had they known*, . . . they would not have crucified the Lord of glory" (1 Corinthians 2:8); and in addressing those who crucified the Saviour, Peter said: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life. . . . And now, brethren, *I wot*

The mighty angel seen by John made proclamation regarding our very time.



that through ignorance ye did it, as did also your rulers" (Acts 3:14-17).

Had they known the prophecies pertaining to Christ's first advent, they would have recognized their long-looked-for Messiah; but, as it was, "He came unto His own, and His own received Him not." John 1:11.

Had they known what Daniel the prophet had said about Christ's first advent, they would not have rejected Him when He came. See Daniel 9:24-27. The book of Daniel stated very clearly the "time" when Jesus would enter upon His public ministry and become the Anointed of God. It also foretold His crucifixion. He began His ministry by saying, "*The time is fulfilled*." Mark 1:15. This is why Jesus, in referring to the book of Daniel, said: "*Whoso readeth, let him understand*." Matthew 24:15. There is in this book much that they could not understand,—much that it was not essential for them to understand,—for it applied chiefly to our time—which was then hundreds of years in the future. This portion was to them a sealed book; yet there was much they could have and should have understood.

To the prophet Daniel was given a revelation of events that would take place in the closing days of earth's history. The angel said that at "the time of the end," "many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand; but the wise shall understand*." Daniel 12:9, 10. Some will understand, and some will not. *At the time of the end the book of Daniel will be understood by "the wise."* In that time we shall belong to one of these two classes—"the wise" or "the wicked"—they who understand or they who will not understand. It is of the utmost importance, therefore, that we study the book of Daniel.

As far as the book of Revelation is concerned, it never has been a sealed book. To John the angel messenger said: "Seal not the sayings of the prophecy of this book: for the time is at hand." Revelation 22:10. The book of Revelation was to be read and understood by the church from the day the messages were given on Patmos to the end of time. Some of the messages in Revelation

(Continued on page 10)

ROAD MAP of the FUTURE

*Where Are
We Going?*

by
CARLYLE B.
HAYNES

*In man's age-long quest for
knowledge of the future,
Scripture has been the un-
failing guide.*



WE KNOW what is happening in the present. What we long to know is what will happen tomorrow.

The cry that is going up throughout this troubled world today is, "Oh that we might know what the future holds!"

And I say to you in all earnestness, "We may know." All that the future holds that is helpful for men to know has been definitely, clearly revealed.

As we look out over the world today, we see it shaken in the restless tumult of contending forces. And it has all the appearance of being out of control.

But it is not out of control. The things taking place about us are leading to developments that have not only been foreseen; they have been definitely planned.

The Sovereign of the universe has a program. Everything that has taken place in human history is in accord with a positive pattern. The great Ruler of events has taken occasion to outline as much of His program for the future as is best for men to know; and the most helpful knowledge men today can acquire is a knowledge of this program.

The ability to read the future, and to read it accurately, and thus to know inerrantly what is coming, is a divine gift. There are those who refuse to believe that such a gift exists, or that such revelations of the future have ever been made.

They are wrong. The gift does exist.

Revelations of the future have been made. They have been proved to be without error. We examined one of them some weeks ago, in which the whole history of the world over a period of twenty-five hundred years was foretold without error.

Let it not be thought, however, that the principal design of the ancient Bible prophecies is merely to reveal the future. Rather do these prophecies bear witness to God's powerful, determining, present influence over the world now; for God's prophecy is not merely His foretelling something that is to come to pass at some future time, over which He has no control. It is not merely an evidence of foreknowledge, as an astronomer foretells an eclipse of the sun without his possessing power to hasten or to hinder it.

Bible prophecy is God's revealing of a part of His plan regarding the affairs of this world, and is designed to show that God, not man, is the Sovereign of the universe.

Greater Evidence Than Miracles

Every fulfillment of divine prophecy thus becomes an example and an evidence of supernatural government, and, to a thinking mind, becomes a greater and more convincing evidence even than miracles of the existence of a presiding Deity in the affairs of men.

The purposes and plans of God have been slowly unfolding before the eyes of

man from the beginning of time. His hand has been signally manifested in the history of the past. Great nations have arisen at His command, and fallen when His purpose for them has been completed. And He has a very definite program for the future. It is unfolding day by day, and will soon meet its full culmination.

What that program is may be clearly seen by a study of the Book of God, which charts all the future and throws a clear light on all the past, providing as well directions for our walk with God in the present. His program for the future is clearly set forth in the road map we call the Scriptures of truth.

From a study of God's dealings with man, one thing can be considered settled; that is, He will never destroy a world unwarned. He has not changed His course or His methods of justice and mercy.

He sent Noah to preach for one hundred twenty years the coming of the Flood of water. He will not permit a deluge of fire to overtake mankind unwarned.

Warnings Before Destruction

He sent angels to warn Sodom of its impending destruction. He will send a similar message to warn of the fiery tempest that overhangs the ruined world.

He warned Nineveh of its downfall, Babylon of its impending overthrow, Tyre of its approaching desolation, and Jerusalem of its destruction and captivity. He will not destroy a whole world without premonitions of its ruin.

We know our God too well to believe that He will allow death and ruin to come upon the millions who fill the earth, without one prophecy, one admonition, one warning, to prepare them for the solemn crisis.

God's program of coming events, as set forth in the Bible, plainly includes the following:

There are to be great international troubles, calamities, and upheavals, and these are to end in "the battle of that great day of God Almighty." Revelation 16:14.

There is to come increased distress of nations, with perplexities, men's hearts failing them for fear, and for looking

after those things which shall come upon the earth. Luke 21:26.

There will be a time of trouble such as never was since the nations first came into existence. Daniel 12:1.

The nations are to gather to conflict, beating their plowshares into swords, and their pruning hooks into spears. Joel 3:10.

They will rush at one another like the rushing of mighty waters. Isaiah 17:12.

Troubles and evils and calamities shall go forth like a great whirlwind from nation to nation. Jeremiah 25:32.

The nations will be angry, and the wrath of God will fall upon them. Revelation 11:18.

The end of these troubles, tumults, and strifes will be brought about by the personal appearance of the Son of God, coming in the clouds of heaven with an unparalleled manifestation of glory. Luke 21:27.

Mileposts on the Way

When the nations assemble to battle, then the Lord will bring down His own warriors to overthrow them. Joel 3:2.

When the nations rush at one another like the rushing of mighty waters, then God will rebuke them, and scatter them like chaff before the wind. Isaiah 17:13.

When the kings of the earth gather their armies to make war against Christ, then He will come as King of kings and Lord of lords, attended by the white-robed hosts of heaven. Revelation 19:11-14.

When the nations are angry, then the wrath of God will fall upon them, and the time of the dead comes, that they should be judged. Revelation 11:18.

The complete and eternal overthrow of all the governments of the world will be brought about by the coming of Christ. It is then that He will break them with a rod of iron, and dash them in pieces like a potter's vessel. Psalm 2:9.

He will grind them to powder, and the wind will sweep them away like the chaff. Daniel 2:35.

The nations and the governments of earth will be destroyed, and given to the fiery flames. Daniel 7:11.

They will be driven like the chaff of the mountains before the winds of God, and as the thistle down before the whirlwind. Isaiah 17:13.

Jesus will smite the earth with the rod of His mouth, and slay the wicked with the breath of His lips. Isaiah 11:4.

He will tread the nations under His feet as vintagers tread the grapes. Jeremiah 25:30; Revelation 19:15.

He will put down all rule other than His own, and all other power and authority. 1 Corinthians 15:24.

He will judge the nations in righteousness. Acts 17:31.

He will break the oppressor in pieces. Psalm 72:4.

He will slay the enemies who rejected His rule. Luke 19:27.

The return of Jesus will be the signal

Flashlines

by W. L. Emmerson

LAST CHANCE! "This is our last chance, our very last chance," asserted Mr. Jan Masaryk, speaking on the "Future of Europe" in London recently. "If we miss the bus this time, then we are going to walk for years through a dark forest."

SEARCH FOR A BETTER PEACE "The world," according to President Roosevelt, "needs a new and better peace, a peace which shall cause men at length to lay down the weapons of hatred which have been used to divide them, and forgo the purposeless ambitions which have created fear—ambitions which in the long run serve no useful end."

VICTOR HUGO'S VISION In a recent address before the Academy of Political Science in New York, Mr. T. W. Lamont commented with approval on the possibility of a future "United States of Europe," and recalled a striking statement of Victor Hugo. On the wall of the room in the Place des Vosges in Paris, where he died, he wrote: "I represent a party which does not yet exist. This party will make the twentieth century. There will issue from it first the United States of Europe, then the United States of the World."

"HIS STORY" "World events which shape the lives and destinies of millions do not too obviously bear the mark of divine plans," writes Leslie D. Weatherhead, in *The Eternal Voice*. "Yet when we have realized the fact of man's free will, and that man must be capable of great evil or he could never rise to great moral heights, do we not see in all history, past and contemporary, *His story?*"

UNITE OR SEPARATE? While many are urging the formation of a Federated Europe after the present war, one correspondent of the London *Times* sees hope of peace only by reconstituting "the old German kingdoms and principalities, if necessary under some measure of control and supervision by their several neighbors; the creation, possibly, of a Catholic South-German and Austrian State, which would be unlikely to coalesce with its northern Protestant neighbors; and, in fact, the re-establishment of the Germanies, which for centuries constituted no danger to Europe before their absorption into a single entity began under the leadership of Prussia."

for the resurrection of His people from their graves. 1 Thessalonians 4:15, 16.

At that time the Lord's dead men shall live. Isaiah 26:19.

They will come forth from their graves to eternal life. Daniel 12:2.

This will be a resurrection of life. John 5:29.

The faithful of all ages will then be recompensed. Luke 14:14.

The patriarchs long hidden in their graves will hear the Lord's voice and answer it. Job 14:15.

Job will meet his Redeemer, and in his flesh see God. Job 19:26.

All God's people will be raised, to be equal to the angels and to die no more. Luke 20:36.

Then the sons of God will be manifested. Romans 8:19.

Then mortality will give place to immortality. 1 Corinthians 15:54.

Then these weak, feeble, diseased bodies of ours will be fashioned like unto His glorious body. Philippians 3:21.

The graves will be opened, and God's people will be gathered from all lands. Ezekiel 37:12, 13. From the four winds, from one end of heaven to the other, they will be brought to meet their King. Mark 13:27.

The Destination Reached

As Jesus descends from heaven and the righteous dead arise to meet Him, He will catch up His people unto Himself in the air, and they will remain with Him forever. 1 Thessalonians 4:16, 17.

In heaven they will be presented before the presence of His glory, faultless, and with exceeding joy. Jude 24.

Such are some of the events the teachings of the Bible lead us to expect. The exact order, mode, and succession of their occurrence present difficulties, which, though they are hard, are not insurmountable. There is a considerable body of teaching in the Bible that throws much light on the order of these events. We see these things first in majestic outline as we begin the study of the Book; then, as we enter into its further revelations and disclosures, we see them in greater and clearer detail.

Since this Book God has given us charts all the future, and makes plain the pathway that leads into the eternal kingdom of Christ, how we should cherish it! How we should love it, meditate upon its teachings, acquaint ourselves with its profound truths, and appropriate to ourselves its immense wealth of knowledge and instruction—that wisdom which "cannot be gotten for gold, neither shall silver be weighed for the price thereof"! Job 28:15.

Yes, the newspaper brings us the news of today, but the Bible gives us the news of tomorrow.

FROM what event in ancient and modern history is all time reckoned?

"From the birth of a Jew who was a peasant in an obscure province in a far-off age; who wrote no book, made no discovery, invented no philosophy, built no temple; a peasant who died when, as men count years, He had scarcely reached His prime, and died the death of a criminal. . . . This is a story written in all the characters of defeat. Yet civilized time is dated from the birth of this Jew! The centuries carry His signature, and the years of the modern world are labeled by universal consent the 'year of our Lord.' . . .

"Every morning all the newspapers of the civilized world—though some of them fill their columns with attacks on Jesus Christ—readjust their date to His cradle. Calendars and Acts of Parliament, business, and politics, and literature—the very dates on our checks and letters—all are thus unconsciously adjusted to the chronology of Christ's life. To write a human signature on Time itself, to put a human name on the brow of the hurrying centuries—this is a marvelous achievement! Caesar has not done it, nor Shakespeare, nor Newton. Genius is vain to accomplish such a task; the sword is vain; wealth is vain. But this Jew has done it. . . . No conqueror's sword has ever cut deeply enough on Time to leave an enduring mark. . . . Only one Name survived; only one figure was visible across wide spaces of perished time. . . .

"The incarnate Son of God, the Word made flesh, who has come into the world's history to shape it to a new pattern—it is fitting that to Him all the years should pay the unconscious homage of bearing His name. The Christianized calendar represents the seal of Christ's kingship on Time itself. But to believe that a remote impostor, in a forgotten province of a perished empire, stamped himself so deeply on Time as to compel all the centuries to bear his name, is to believe that a child, with its box of colors, could change the tint of all the oceans!"—*"The Unrealized Logic of Religion," Dr. W. H. Fitchett.*

The Two Advents Connected

The divine Book that presents Christ to the world is especially eloquent concerning two supreme events—our Lord's first advent as a babe in Bethlehem's manger, when He came to live and die for lost man; and His second glorious appearing as King of kings, when He will resurrect the righteous dead, and welcome His loyal people of all lands and ages to the Father's homeland. From His own lips came the promise: "Let not your heart be troubled: ye be-

"I Will Come Again"

*Christ of Calvary Returning as King of Glory
Fulfilled Prophecies Indicate His Second
Advent Near*

Fifth in the Series: PROPHECIES OF THE BIBLE

by ROY F. COTTRELL

lieve in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

This assurance was given but a few hours prior to our Lord's betrayal and crucifixion. That same week, when leaving the temple courts for the last time, He startled His most intimate friends with the statement, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." Mark 13:2. In astonishment they pressed the inquiry: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

In His reply our Lord outlined coming events, and presented important messages that every Christian should know and understand. He foretold the approaching destruction of the Jewish metropolis, and gave His disciples a specific sign by which they might know when to make their escape from the doomed city. That sign was the surrounding of Jerusalem by Roman armies. Luke 21:20, 21. But why wait so long? Why were they not instructed to flee at the first rumor of approaching peril? Observe the remarkable sequel.

In the autumn of 69 A. D., after the Roman commander had laid siege to Jerusalem, said the historian Josephus, he suddenly "retired from the city without any reason in the world." The Jewish army pursued with a furious attack; and those trusting, watchful Christians who were acquainted with Christ's prophecy uttered years before now saw their opportunity for quick flight. Soon afterward the Roman forces returned, and in the terrible destruction a million Jews are said to have perished; but no Christian who heeded the Saviour's counsel lost his life. In exact accord with the

Master's predictions the temple was leveled to the ground.

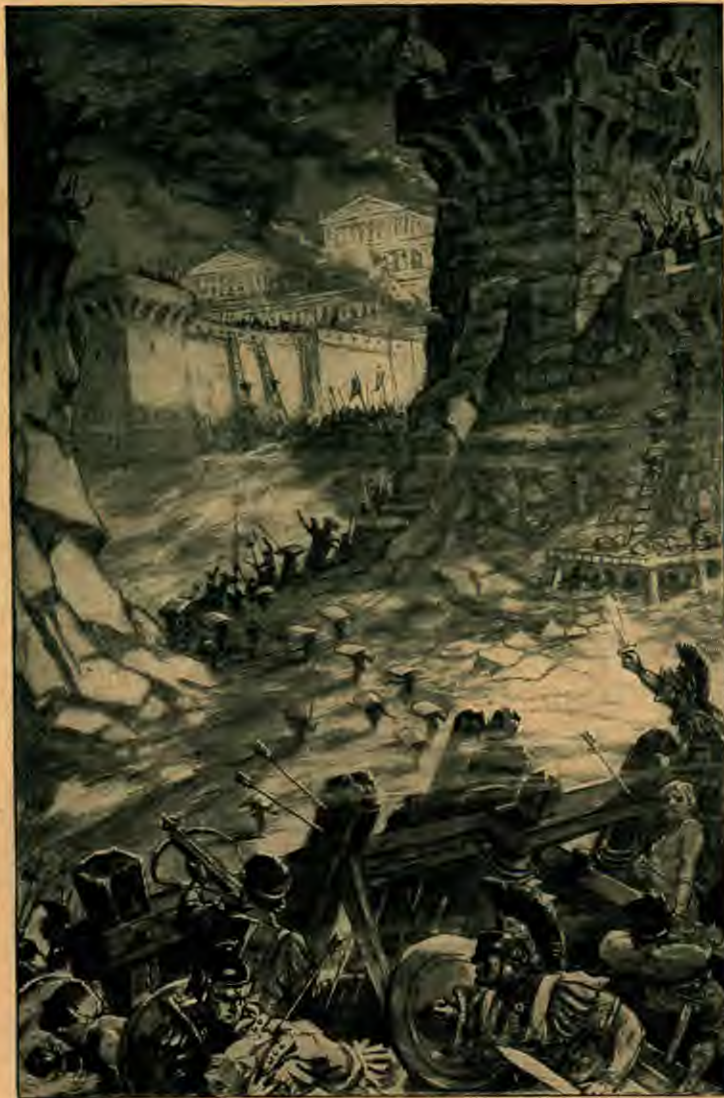
Our Saviour briefly outlined the hardships and persecutions through which the church would pass during the long, cruel night of the Dark Ages, and then proceeded to answer the question, "What shall be the sign of Thy coming, and of the end of the world?" He said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matthew 24:29, 30.

A Remarkable Fulfillment

Lest there be confusion or doubt, the identity of this particular sun darkening, or dark day, is made clear by the words of Jesus as given in the Gospel of Mark: "*In those days, after that tribulation, the sun shall be darkened.*" Mark 13:24. The relentless persecution of Protestants began to abate about the middle of the eighteenth century; while, by the year 1773, religious toleration had been granted by the leading nations of Europe. Yet, according to history, the actual time, or "days," of papal supremacy extended to the captivity of the pope of Rome in 1798. Accordingly, the darkening of the sun and moon mentioned by our Saviour and other Bible writers was to occur within a limited period of years, "in those days," yet "after that tribulation;" or between 1773 and 1798.

This prophecy was remarkably fulfilled by the mysterious "dark day" of May 19, 1780. It occurred at the specified time; and, even if there had been many other dark days, this one alone meets the specifications. Observe carefully the following statements of eyewitnesses and authentic histories:

"The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended



Christ foretold the complete destruction of Jerusalem, and gave His disciples a specific sign in order that they might escape.

over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as, The Dark Day."—*History of the Town of Hampton, New Hampshire,* by Joseph Dorr, vol. 1, p. 217. Salem Press and Printing Co., 1893.

"Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."—*The Universal Cyclopedia,* art. "Dark Day." New York: D. Appleton & Co., 1900.

"The dark day of New England, so familiar to old and young, came May 19, 1780. . . . Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . . At night it was so inky dark that a person

could not see his hand when held up, nor even a white sheet of paper."—*History of Weare,* New Hampshire, 1735-1788, by William Little, page 276. Printed by S. W. Huse & Co., 1888.

The event created a profound impression upon the minds of thousands. "Men, ordinarily cool, were filled with awe and alarm. . . . Some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them."—*Ibid.*

The distinguished poet Whittier has commemorated the day in the poem entitled "Abraham Davenport":

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of
noon,
A horror of great darkness.

"Birds ceased to sing, and all the barnyard
fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on
leathern wings
Flitted abroad; the sounds of labor died;
Men prayed and women wept; all ears
grew sharp
To hear the doom blast of the trumpet
shatter
The black sky."

"And the moon shall not give her light." Although the moon was approximately at her full, the darkness of the night of May 19, 1780, was so intense that animals, as well as men, were gripped with a nameless terror. A New England author wrote: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. . . . I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—*Letter of Dr. Samuel Tenny, dated Exeter, N. H., December, 1785; cited in "Collections of Massachusetts Historical Society," vol. 1, 1792.*

In the next great sign, divine skywriting arrested the attention of millions, and directed their thoughts to the words of Christ: "The stars shall fall from heaven." Of that memorable event, the celebrated astronomer and meteorologist, Prof. Denison Olmsted of Yale University, said: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history." He further estimated that the meteors fell at the rate of 34,640 per hour.

"The most sublime phenomenon of shooting stars, of which the world has furnished any record," says Burrit's "Geography of the Heavens," "was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable part of the earth's surface. The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire balls resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December."

Speaking of these signs as heralds of His return to our world, the Master said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the

(Continued on page 14)

Two Neglected Books

(Continued from page 5)

had a special application to the people of the past, while some apply to the time in which we are living. It is our privilege to read and understand them all.

That an understanding of this book is important may be seen from the fact that in the very first of the book we read: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3. And the closing words of the book are: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." Revelation 22:18-20.

Concerning the book of Daniel Jesus said: "Whoso readeth, let him understand" (Matthew 24:15); and of the Apocalypse He said: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

The book of Revelation is an unfolding of the book of Daniel. It bears the same relation to the book of Daniel that the New Testament bears to the Old. Through the Revelation is revealed much that before was sealed to the reader of the book of Daniel. This is one reason why it is termed "the Revelation."

In the Apocalypse is brought to view a mighty angel coming down from heaven, clothed with a cloud, whose face was as the sun. The seer to whom this vision was given said: "He had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth," "and sware by Him that

liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Revelation 10:2, 6.

When the time came for the book of Daniel to be unsealed, this mighty angel came down from heaven, holding "in his hand a little book open." From that time forth the book of Daniel was to be studied in a special sense, for things which before had perplexed students of prophecy were to be explained and made plain by fulfilling events.

The angel had commanded: "Shut up the words, and seal the book, even to the time of the end." Daniel 12:4. The words were to be understood at a definite time, here termed "the time of the end," or a short period before the end, when the prophecies given in the book would be meeting their fulfillment. Said the angel to Daniel: "Many shall run to and fro, and knowledge shall be increased."

As the commentator Barnes interprets: "Many shall pass up and down in the world, or shall go from place to place. The reference is clearly to those who should thus go to impart knowledge; to give information; to call the attention of men to great and important matters.

... There is nothing else to which it can be so well applied as to the labors of Christian missionaries."

About the year 1798 the modern missionary movement had its rise. Wonderful revivals began. In speaking of these, the Rev. Delevan L. Leonard, in his work, "The Story of Oberlin," says: "These seasons of refreshing, which first made their appearance in 1798-1803, were of frequent occurrence for two decades throughout the Eastern and Middle States. In 1825-45 they were well-nigh continuous, and extended to the West and South. In 1826-30 some two hundred thousand converts joined the leading denominations, sixty thousand of whom were young men. It is estimated

that in five months following February 1, 1831, as many as fifteen hundred towns were profoundly stirred by the Spirit of God. . . . Not far from one million one hundred thousand were added to four leading churches during the period 1800-30."

Theological seminaries sprang into being. Tract and Sunday school societies and private publishers began to distribute religious tracts and books by the millions. This revival paved the way for the messengers who called special attention to the books of Daniel and the Revelation, declaring that the predicted "time of the end" had arrived.

It is of interest and significance to note what is being accomplished by the church whose chief burden is, and has been, to call special attention to the books of Daniel and the Revelation, and to the nearness of the second coming of Christ, laying stress upon the need of preparing a people for that great event. This organization was the outgrowth of the great revival and reformation that had its beginning about the year 1798. From a small beginning it has grown until at the present time the earth has been encircled with its representatives and literature.

With the facilities now at command—the press, the radio, and the airplane—it does not call for a great stretch of faith to see the speedy accomplishment of the preaching of the gospel in all the world. All of this is predicted in the words: "Seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Referring to this same time, Jesus 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.

Again it may be said: "Whoso readeth, let him understand" (verse 15), and "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Revelation 1:3).

Pastors and teachers who are not concerned about the books of Daniel and the Revelation, and who hinder those who look to them for spiritual guidance from reading and understanding the vital messages contained therein for these last days, are indeed falling far short of fulfilling the great commission entrusted to them. It is the privilege of everyone to know "the times and the seasons," and to be prepared for the greatest event of all time—the second coming of Jesus Christ in the clouds of heaven to take over the rulership of the kingdoms of this world. Daniel and the Revelation can and should be understood; let no one persuade you to the contrary.

NEWSGRAMS

by BENJAMIN MAXSON

NOTES AND QUOTES FROM FAR AND NEAR

Radium Treatments Resumed

London's Cancer Hospital has resumed radium treatment of cancer cases. Treatment was suspended at the beginning of the war because the radium had to be stored deep underground. It was feared that a direct hit of a bomb would scatter the radium irretrievably if not protected. Aside from the loss of the precious stuff, every person in the general neighborhood would be in danger from its piercing radiations. The hospital, which houses the radium supply of thirteen medical institutions, and has, therefore, a hoard worth a

million dollars, has bored a 50-foot shaft, at the bottom of which the radium is kept.

Morality Undermined by Hatred

Pope Pius XII, in his recent encyclical, declared that "when God is hated, every basis of morality is undermined; the voice of conscience is stilled, or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilized tribes what is good and what is bad, what lawful, what forbidden, and makes men feel themselves responsible for their actions to a supreme judge."



WITHOUT CHRIST— WITHOUT HOPE

Eyewitness Account of a Heathen Funeral in South India

by ROBERT H. PIERSON
Director, Bombay Mission

I AM sure I shall never forget the scene—never as long as I live. Even now I can hear the melancholy pathos of weeping women's voices blending in a dismal minor key with the stouter sobbing of their brothers in mourning.

One must attend a Toda funeral to understand the feeling of depression that such a sight brings.

The Todas are a rapidly diminishing hill tribe dwelling on the grassy slopes and thickets, or sholas, of South India's Nilgiri Hills. At present there remain less than a thousand souls of this once flourishing aboriginal tribe; but those who survive cling steadfastly to their time-honored traditions and customs handed down from one generation to another for centuries.

We had arrived at the appointed hillside overlooking beautiful wooded ravines long before the scheduled time—ten o'clock. As in the case of most events in India, the ceremony was very late in commencing—in fact, it was one o'clock before we caught the first mournful notes of the approaching funeral train. About fifteen minutes earlier we had spied a group of Toda men on a distant hillside driving five large long-horned water buffaloes to the place where the funeral was to be conducted. These beasts were to play a very important part in the service to follow.

As the music of the drums and the horns came nearer and nearer, two stalwart Toda men, their long black hair and beards flowing in the breeze, appeared carrying the mother of the girl who had died. She was an old woman, unable to walk, so she was carried in a sacklike arrangement swung on a pole borne on the shoulders of two of her younger friends.

The funeral bier itself appeared with a startling suddenness, and at such a rapid gait that it was full upon us before we realized it. Carried upon the shoulders of four Toda men with their typical red, white, and black cloth thrown about them, the bier reminded us much of an ambulance stretcher made from the

peeled saplings so plentiful in the wooded sholas of the vicinity. On either side of the bier were fastened small silk parasols of gaudy pink, green, red, and yellow—incongruous, we thought, with the tearful wailing of the mourners surrounding it. The corpse, too, was decked almost in marriage attire, with a bright red silk cloth thrown over it.

Just behind the body came a band of very mixed instruments taxed to their utmost by the healthy lungs and arms of enthusiastic hillmen. The music for Toda funerals is furnished by another rapidly diminishing hill tribe—the Kotar, who are recompensed for their labors with the meat of the buffaloes slain in the ceremonies.

The body was placed in a large open space, where it was quickly surrounded by scores of women weeping loudly as they wrung their hands and pulled their hair. In order to stir up a fresh wave of sad lament, the cloth covering the dead girl's face was pulled back, and all burst forth with greater weeping and wailing at the sight.

While the women and children were occupied with their plaintive sobbing, the men were busy with another part of the service. Eighteen of the tribe's strongest men stripped to the waist, and

went dashing down the hillside to the place where the five buffaloes had been driven into a small ravine, which would make their escape difficult if not impossible.

The eighteen men rushed in upon three of the beasts, dividing their numbers in such a manner that there were six men to each animal. The frightened beasts plunged desperately in all directions in an effort to dislodge the shiny brown creatures that had fastened themselves to their horns and heads and bodies. Subdued, if not tamed, the black brutes were led forcibly up the hillside to the place where the funeral was to take place.

Halfway up the slope, where ceremonial bells were to be fastened around the condemned animals' necks, fresh struggles were in order. Many times between the catch and the kill the beasts got their second wind, and lunged aimlessly to shake off their captors; but the bewhiskered and shirtless cowboys, seeming to relish a tussle, refused to be dislodged.

At last, after about a half hour of struggle, all three animals were in the open place by the dead body. Here amidst the milling crowd the beasts continued their plunging tactics, and several hapless Todas were knocked to the ground. On some occasions, I was told, persons are hurt very severely at this juncture of the ceremony.

Perhaps the most gruesome sight of the day was the killing of the buffaloes. This must be done by the male nearest of kin, and—as was the case on the day that I witnessed the slaughter—this man may not be a very effective axman, and the animal may be literally beaten to death with a blunt-headed ax. It took three blows to fell the first beast. The executioner struck the second one at least ten blows, and still the animal fought, until finally, in exasperation, one

(Continued on page 14)



FLOOD FOLKLORE of AMERICAN INDIANS

by BENJAMIN FRANKLIN ALLEN



OUR great writer of Indian lore, George Catlin, says that of one hundred twenty-five tribes he had visited in North America, Mexico, Central America, and South America, all of them had some sort of annual festival of the Flood. It will come as a surprise to many that this is true also of Europe, Asia, Africa, Australia, and of the islands of all the seas. We shall open this up. First we shall give a brief description of one of the Indian Flood festivals.

The "Big Canoe" Ceremony

The Mandan Indians carried out an elaborate and impressive ceremony on their annual day of mourning for the dead who died in the Flood. In the middle of their village open space stood a barrel-like structure eight or ten feet high. This was the "big canoe."

The "big canoe" contained some of their most mysterious and sacred medicines. It represented the ark of the Flood. This annual ceremony was known as the "O-kee-pa." It came at the season when the willow leaves were about grown. Lacking the olive tree, the leaves of which are green all the year and therefore available at the proper date of the outbreak of the Flood, the Mandans may have timed this festival on the growing of the new willow leaves instead.

It was believed that the turtledove, which was held very sacred among them, and which their dogs would not even chase, had brought the willow leaf to their "Noah." The return of the turtledove in spring may have been another reason for transferring the date, which date we shall discuss. Some of the peoples in Europe and Asia had a second annual celebration of Noah's Flood at about this season. These peoples, however, had, on or about November 2, their main "feast of the dead" who died in the Flood.

Hu-Mokk-Muck-a-Nah, the priest of the Mandans, approached the village with slow and stately tread, to the tomtom of drums. His body was painted with white clay, or covered with white painted skins. He was royally welcomed, as a great king. He entered the "big canoe" and went through certain cere-

monies. Then he went to each hut in the village, one by one, calling out the owner, who lined up his family in a very respectful manner to listen. The priest told them of the terrible destruction of the Flood of *overflowing* waters.

We will digress here only to direct attention to the fact that in all the Flood legends and carved or written or painted accounts in the world, where the waters are described at all, they are said to be in more or less *violent motion*. Even the Bible describes them as "prevailing, exceedingly" and as "going and returning," and later as "going and decreasing." But in the many other references outside the Genesis account the Bible describes the rushing and roaring of the waters and the heaving and tossing about of the hills and mountains in more vivid terms than do any of the carved or folklore accounts. We shall later devote several articles to the Bible accounts of these crustal upheavals and to the Flood story proper.

The Mandan "Noah" told each family that he "was the only person saved from the world-wide calamity; that he landed his 'big canoe' on a high mountain to the west, where he now lives; that he has come to open the medicine lodge, which must receive a present of an edged tool from the owner of each wigwam, that it may be sacrificed to the water; for, he says: 'If this is not done there will be

another Flood, and none will be saved, as it was with such tools that the "big canoe" was made.'"

After thus visiting each hut, and obtaining an offering from each, he placed the edged tools in the "big canoe." On the last day of the ceremony they were thrown into a deep place in the river, "sacrificed to the spirit of the waters." See "North American Indians," by George Catlin, vol. 1, pp. 88-158; and "Folklore in the Old Testament," by Frazer, pages 292-294.

"Presently the Moon Disappeared"

Away in the north, the Eskimos are not behind in their lore of this most tragic event. Those living on the Mackenzie River and between the Colville River and Cape Bathurst have a striking legend of the great Flood.

"The water having poured over the terrestrial disk (the horizon), human dwellings disappeared. The wind carried them away. Men died of terrible heat. *The waves traversed the rocky mountains.* A great wind drove them. . . . Presently the moon *disappeared*, as well as the land. Men perished in the waves. Men bewailed what happened. Uprooted trees floated about in the waves. Men, having fastened boats together, trembled with cold."

This is a striking version. First, men



Coming NEXT WEEK

in addition to the regular features:

- Alexander's Victories Foreseen William A. Spicer
- The Price of Freedom Mary J. Vine
- The Program of the Coming World Ruler Carlyle B. Haynes
- Prophecy Predicts the Marvels of Modern
Discovery Roy F. Cottrell
- He Refused to Compromise R. H. Hartwell
- A World-Wide Flood Benjamin Franklin Allen
- If Christ Were Here Today G. G. Lowry

died of the heat, then the moon disappeared, then they were cold. There are several references in legends to fires breaking out at the first, terrific lightning, and the crackling of fire overhead as heard by those who have witnessed the aurora borealis. If our theories have any basis in reality, there were such mighty electric and magnetic storms as stagger the imagination, owing to the supposed disturbances of the sun and the moon, and of disarrangement of the earth's rotation and its atmosphere. Present behavior indicates this.

If the sun did weaken, and if the moon did extinguish, it is not at all improbable that they both went through a series of flickerings and terrific explosions that set fire to many things on the earth. Ask our forest rangers about spontaneous starting of forest fires. Geological confirmation of this, from our viewpoint, is obtained from the charred logs and bits of charcoal we find in the Flood sediments. But this is all only a process of study and searching, and we cannot as yet make positive statements.

This Eskimo legend reminds us of one from the lower Congo, Africa: "The sun and the moon met one day, when the sun plastered mud on the face of its satellite, covering up some of its light. Then there was a Flood."—"The Flood," by Peake, page 20.

Lenormant says, in speaking of the legends of many South American tribes, "It should not indeed be forgotten that Botchia and his wicked wife, Huythaca, who caused the inundation of Cundinamarca, (the Flood), are nothing more than the sun and moon, as are also the pair Manco-Capac and Mama-Oello in the empire of the Incas."—"Beginnings of History," page 474.

It may be of interest to know that researches on the geology and astronomy of the moon have gone forward with promising results. That the moon was once a blazing orb has long been admitted by practically all authorities. But when? It could have been extinguished at one time as well as at another, taking the moon itself as the only study. But why not at the time of the Flood, the geological remains of which on the earth seem to answer so perfectly to it?

John Lowell Butler made a study of the present behavior of the sun, especially of its explosions, and compared them to the apparent former explosions on the moon. He was able to deduce several attractive indications of its sudden extinction. We personally have since then gone into the geological features of the moon's surface, to the same purpose. Mr. Butler has traced the moon's orbit, showing that it could well have played its part, with a brighter sun, in producing the climate and the life in the polar regions which only such a moon could apparently produce. See his work in the *Bib-*

liotheca Sacra, January, 1932; *Popular Astronomy*, April, 1932; and *Watchman Magazine*, Nashville, Tennessee, February, March, April, and May, 1932. Of course this is *theory only*, so far. It is an investigation in progress.

The Golden Age and Man's Fall

The Leni-Lenape, or Delaware Indians, recall that in the beginning "there was nothing but sea and water over the land." Then they describe the creation of the sun, moon, stars, earth, and man, then tell of the golden age, and then of the fall of man into sin and crime. During the golden age, all were "willingly pleased," all were "well thinking," and all were "well happified."

"But after a while a snake priest, Powako, brings on earth secretly the snake worship (Initako) of the god of snakes, Wakon. And there came wickedness, crime, and unhappiness. Bad weather was coming, distemper was coming, death was coming. All of this happened very long ago, at the first land, Metamaki, beyond the great ocean Kitahikan (the Atlantic)."

POINTED

Paragraphs

ON THE WORLD CRISIS

by MURL VANCE

A NEW EDUCATIONAL SYSTEM NEEDED

¶ If one may judge from the titles of books and magazine articles dealing with modern educational problems, America—and the rest of the world, too, for that matter—is in bad need of a new system of education. One constantly sees such titles as "The Defeat of the Schools," "The Failure of Modern Education," "The Reform of the Schools," etc. The failure of our educational system to provide stabilizing religious and moral standards has resulted in a tragedy that cannot be ignored. With three million criminals—an army that compares favorably in size with that on the western front—already preying upon our lives and business, surely it is high time for us to look to the training being given our youth.

SUNSET OF CIVILIZATION

¶ With the attack of Russia upon Finland, civilization took another step downward toward chaos. Although we have been listening many years to the teaching that we are on the upward road from animalism to godhood, the evidence seems to be all on the side of the scriptural record that we are traveling downward, waxing "worse and worse, deceiving, and being deceived." With more than half of the world already at war and the rest preparing as rapidly as possible to join, certainly we have little of which to boast in the way of an exalted civilization.

They sang a song of several hundred words, a few of which are as follows: "And the strong snake ready resolved to destroy or fight the beings or the men. The dark snake he brought, the monster (Amanyan) he brought, snake rushing water he brought. Much water is rushing, much go to hills, much penetrate, much destroying."

Another story says in part: "*It-freezes* was there; *it-snows* was there, *it-is-cold* was there," describing the sudden intense cold of the Flood. This sudden change is of course one of the best established facts in geology, as is proved by the frozen mammoths, the polar coral reefs, the sudden radical decrease in magnesium concentration in reef rock even in the tropics, and hundreds of other special and independent proofs. We are dealing with those matters extensively elsewhere. See "Atlantis," by Ignatius Donnelly, pages 109, 110; also the present writer's article, "The Ocean Speaks," in the *Signs of the Times*, Nov. 1, 1938.

Babel and Confusion of Tongues

The Apaches say: "The first days of the world were happy and peaceful days, then came the Flood, from which Montezuma and the coyote only escaped. Montezuma then became very wicked and attempted to build a house that would reach to heaven. But the Great Spirit destroyed it with a thunderbolt."—"Native Races of the Pacific States," by Hubert Howe Bancroft, vol. 3, p. 76. We shall later bring out the actual evidence that the Tower of Babel was struck by lightning.

"The Peruvians believed that the rainbow was a sign that the world would not again be destroyed by a deluge."—"Antiquities of Mexico," by Edward King, Viscount Kingsborough, page 25.

The Thlinkets, as reported by Bancroft, had a legend that "there was a great Flood. Many persons escaped drowning by taking refuge in a great floating building. When the waters fell, this vessel grounded upon a rock, and was broken in two pieces. In the one fragment were left those descendants who speak the Thlinket language. In the other remained those who employ a different language."

From Lake Tahoe, California, comes the legend that at one time those Indians possessed the whole earth, and were strong, numerous, and rich. But they were enslaved by another stronger race. Afterward the Great Spirit sent an immense wave across the continent from the sea, and this wave engulfed both them and their oppressors. Only a few were saved. When the Flood was over, the taskmasters forced the people to build a great temple, so that the masters could save themselves in case of another flood.

The Pimas of Northern Mexico, Southern California, and Arizona have a very striking Flood legend. We give only a part, as follows:

"Then there suddenly came a peal of thunder and an awful crash, and a green mound of water raised itself over the plain. It seemed to stand upright for a second; then, cut incessantly by lightning, goaded on like a great beast, it flung itself upon the prophet's hut. (This prophet had rejected the warning sent.) When the morning broke, there was nothing to be seen but one man, if indeed he were a man. Szenkha, the Son of the Creator, had saved himself." He landed on a mountain near the mouth of the Salt River in Arizona. See "Atlantis," by Donnelly, page 118.

It is possible that this is only a local legend, but its description of the cracking of the ground and the upgushing waters is so much like some of the well-established accounts and even of recent occurrences that we include it here. The Chinese give these upgushing waters as a part of the original Deluge.

Human Footprints in Stone

The writer has a friend in the Indian Field Service who has collected many other astonishing legends. Of late, in responding to our two articles in the *Signs of the Times* of April 25 and May 2, 1939, on "Man's Footprints in the Rocks," he gave us much light. He said the Indians have many legends about those footprints, that they were made by their ancestors who were destroyed by the great Flood. He reports that they say their prophets have predicted that someday someone would have wisdom enough from the Great Spirit to show and prove plainly that these things are true.

Iroquois and Sioux Legends

"Among the Iroquois there was a tradition that the sea and the waters infringed upon the land, so that all human life was destroyed. The Chickasaws asserted that the world was once destroyed by water, that only one family was saved, with two animals of every kind. The Sioux said there was a time when there was no dry land, and all men had disappeared from existence."—"M. S. History of the Dakotas," by Lynd. Library of Historical Society of Minnesota.

Controversy Over the Legends

Many books have been recently written about ancient legends, records, and accounts. But they contain less and less of the exact wording, with more and more slighting, and omission of the more detailed and significant parts. If what is left is still too Biblelike to suit the critics, who are doing nearly all this writing, these parts are said, for that reason, to be the result of the teaching by modern

missionaries. More and more these works are being filled up with the more silly and foolish myths, giving the impression that the whole thing is a hopeless jumble of near-ape nightmares, or from men not long emerged from apedom. These writings are the typical work of the late ape-man philosophy which is trying to enslave the minds of men.

It is as though some evil superhuman mastermind sensed the tremendous power concealed so long in the legends of the creation, the fall, the Flood, Babel, and the dispersion, and is doing his utmost to destroy it before it breaks out afresh. We have to go back from fifty to one hundred years to get the real legends.

There is a great controversy raging here, and it is heartbreaking to see that the enemies of the Bible are having it practically their own way. They are poisoning the wells of knowledge. Why do not Bible believers go to work?

In our next article we shall review the stories of the supposed continent of Atlantis and of the ten kings before the Flood, as found in the legends of India, Persia, Europe, and of the natives of the Mackenzie River region of North America.

"I Will Come Again"

(Continued from page 9)

earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

The present century has witnessed the greatest war of all times, the two most extensive famines, the most universal and deadly epidemic or pestilence, and two of the most tragic earthquakes that have ever convulsed the surface of the globe. Nature itself has been crying out:

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"The end of all things is at hand." Christ hung the signs of His second coming in the sky, that all might read. He shakes the earth that the attention of mankind may be directed to the fulfillment of prophecy. He permits famine and plague to scourge the nations, that all may turn to Him for spiritual healing and security.

Nineteen hundred years ago our Lord came to bear the burden of sin, and to die for fallen man; He comes the second time "without sin" to bring eternal life to all His people. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31. Once He came as a babe in a manger; but soon He is to return as King of kings with power and great glory.

Like two lofty mountain peaks, the first and second advents of Christ are the two monumental events about which all revelation and sacred history radiate. The former height recedes with time. We approach the second, and, through the field glass of fulfilled prophecy, behold all things in preparation for our Lord's return. Yes, this generation is described and designated as the one that is to witness the supreme event of all time—the second coming of Christ.

Dear reader, let us resolve that the divine warnings of God's word shall not fall upon deaf ears, calloused hearts, or blinded eyes.

Without Hope

(Continued from page 11)

of the bystanders wrested the weapon from the executioner's hand and, with a well-placed blow, put the brute out of its misery. The third slaughter was almost a repetition of the second, but finally the sickening scene was over.

Next, the body of the dead girl was placed between the bodies of two of the dead buffaloes, and all the tribespeople, old and young, crowded in to weep and mourn over the bodies.

The significance of the slaying of the

buffaloes is interesting. The Toda philosophy of life beyond the grave is somewhat akin to that of their bronze brethren who roamed the prairies and the woodlands of America a century and a half ago. They believe that the soul of the deceased, when it leaves the body, takes a trip to a place similar to the American Indian's happy hunting grounds, so, instead of burying a horse and a dog with the corpse, as the American aborigines formerly did, the Todas slay buffaloes that their spirits may accompany the spirit of the deceased, and in case it becomes weary on its journey to its happy hunting grounds it can ride upon the "spirit buffalo," and if hungry it can take nourishment from its milk.

During the next hour or so one witnesses a pitiful sight as the mourners weep and wail about the bodies of the dead. There is, of course, much of the "professional" and the insincere about some of the manifestations of grief, but the scene that did touch my heart was the pathetic figure of the girl's father, squatting Indian style at the edge of the milling mourners. None seemed to be paying much attention to him. He came over where we were standing and, with real tears of grief welling up in his eyes, he told us of his relationship to the one who had died. How my heart went out to him in his hopelessness! For him there were no comforting words of a loving Saviour, assuring him of the joyful meeting on the resurrection morning. For him there is only an illusive, ethereal tradition that, lying somewhere beyond a distant peak, he has been told, is a spirit world where his daughter shall dwell.

But fables of that sort do not convince—do not satisfy—the human heart. There was mirrored in the eyes and face of the father, and of many others near of kin, the appealing hopelessness so commonly found in the countenances of those who know not Christ and the assurance of His resurrection.

How many, many times during the course of the ceremony the words of the apostle Paul came to my mind: "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 2:12.

From the place of mourning the body of the deceased was carried to a near-by shola where a funeral pyre had been erected. Here all the girl's clothing and other possessions that she would need in her long journey into the great unknown were placed with her upon the pile of wood, and the fire was lighted. Two hours later all that remained was a little pile of smoldering ashes—another blood-bought soul had perished without the hope of the resurrection morning.

There are nearly four hundred mil-



INTERNATIONAL

HEALTH FIRST FOR 1940

"IF 'HEALTH IS WEALTH,' it should be placed on a sound business basis."

"If business enterprises were conducted in the same haphazard manner in which the business of health is managed, there would be as many financial failures as there are health bankrupts today."

"Most people act as if health were inexhaustible. They seem surprised when the sad discovery is made that they are not health millionaires, and that nature limits the amount of credit she allows."

You will truly appreciate the good, sound advice given in the article in the January issue of our *Health* magazine from which these sentences are taken. Its title is, "The Business of Health," and it is just one of a number of well-written articles by doctors, encouraging a careful health inventory at the beginning of the new year, and urging that *health* be the first consideration in the home.

"Have a Heart!" by Dr. J. Luther Maroon, points out to young people especially the fundamental things they should look out for to avoid injuring the heart while young. "Physical Defects of School Children," by Dr. C. Morley Sellery, will prove a guide to thousands of parents. "The Too Common Cold," by the Associate Editor, touches a point of vital interest in every home. How the cold starts, what to do, and how to build up against colds, are carefully explained. Yes, and the article on "Tasty Soups for Winter Suppers," by one of our dietitians, Elizabeth Neufeld, will bring joy to the hearts of our housewife readers everywhere.

With *Health* in your home every month, you can make *health first in 1940*. Plan to have it. The cost is only \$1.50 for the year—12 beautiful issues, each one brimful of practical, helpful instruction. As you renew your *Signs of the Times* subscription, add *Health*. Get the two for the entire year for only \$2.00. The *Signs* is \$1.50. *Health* is \$1.50. The two ordered together to any address in the United States is only \$2.00. If, perchance, you haven't seen *Health*, and do not know about it, ask us to send you a free sample copy. Make health first for 1940.

HEALTH, Mountain View, California

lion souls here in this dark land of Hindustan. Ninety-eight per cent of them today are "without Christ, . . . strangers from the covenants of promise, having no hope, and without God in the

world." Their destined end? The funeral pyre or a Christless grave in some village cemetery. Without the gospel, they face the judgment bar of God, "having no hope"!



The
HOPE
of the
WORLD

by
ERNEST LLOYD

DR. JOHN KELMAN, one of England's great preachers, while talking to a company of Christian workers in America, told his hearers of a significant incident that occurred while he was crossing the Atlantic. He said:

"Late one night I noticed a lonely figure on the deck, standing apart from the various groups. He was a famous American citizen. We got to talking about social conditions in our great cities. He described the poverty and sadness of modern life in some of the cities of America, and I said to him, 'I thought you were living in the van of all these things, and showing us how to escape from the old evils.'

"'We know,' he said, 'that there is only one thing that will ever cure America.'

"'What is that?' I asked.

"'Empire.'

"'Empire? Why, I never heard an American say a word like that before!' I was never so surprised. 'Well, have you selected an emperor? He would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership.'

"'Precisely,' was the great man's quiet answer; 'and

we know the Man. We are waiting for Him; He is coming soon; and His name is—*Jesus.*'

"The thrill of that reply," said Dr. Kelman, "will never leave me."

Whoever the man was, his faith was wisely anchored in Jesus Christ, trusting Him to do all that science and modern civilization is failing to do.

And he had spoken the truth for you and for me and for the world today.

The second coming of Jesus—the solution of our world problems and the crowning hope of the church—is the one great not-far-off "divine event to which the whole creation moves." This thrilling theme occupies a place of special importance in God's thought, since the great event of the ages is mentioned more times in the New Testament than there are chapters. In those 260 chapters, the second coming of our Lord is mentioned 318 times—about once in every twenty-five verses from Matthew to Revelation. And well may we pause, and pause frequently, in these days of general unrest, irreverence, and departure from the plain teachings of God's word, and give place in our thought to this all-important truth and our personal relation to it.