

# SIGNS OF THE TIMES





# the flight of TIME



INTERNATIONAL

*How the North Sea is patrolled. Protected by an anti-aircraft gun, a seaplane takes off from a warship to scan the surrounding seas for enemy craft.*



## SUPREME OPPORTUNITY

## A Survey of World Events

By the EDITOR

**A**LTHOUGH it is no doubt true that a great many persons today are totally indifferent to religion, and find more pleasure in a picture theater than in a church, nevertheless the tremendous, world-shaking events of the past few months have roused thousands from their complacency, and set them thinking seriously as never before.

"Thoughtful people everywhere," says the *Weekly News Review*, "are in a very serious mood. They look anxiously to the future, wondering what the history of the next ten years will be. They realize that the world is in danger of slipping into a period which later historians may describe as 'dark ages.' There is real danger of this, danger that war and the destructive forces which follow it may spread; danger that communism or fascism may be further extended; danger that the peaceful, democratic way of life which a large part of the world has enjoyed may vanish. Not to realize these possibilities at a time like this is nothing short of foolhardy."

Who is to answer these questionings?

Who is to satisfy this curiosity? Who is to allay these fears?

There is but one source from which such help can come. That is the church of Jesus Christ. Indeed, all who profess His name have before them now their supreme opportunity to witness for their Lord. In their hands they have the one sure guide, the one true interpreter of the times, the one unfailing reservoir of divine comfort.

Let the church rise up in its spiritual might and present its God-given message with zeal and holy boldness, and it will enjoy a response beyond its wildest dreams.

For if ever the world needed a stirring

### OUR COVER PICTURE

Illustrative of the supreme folly of war is this astonishing picture of the blazing German luxury liner "Columbus," scuttled and set on fire by her captain, as a British destroyer approached. The 579 survivors were picked up by the U. S. S. "Tuscaloosa," and taken to New York.

message straight from heaven, it is now.

Confused, distraught, perplexed, terrified, it yearns and clamors for definite direction, for some genuine word of hope, some confident assurance for the future.

Like men in a maze, desperate to find the exit, and becoming more agitated and fearful every minute, people of every nation, surrounded by the chaos of a collapsing civilization, stunned by multiplying tragedies, and overborne with many fears, appeal for deliverance.

They are demanding an explanation of it all. They are crying out for some consolation for their aching hearts. That is why business booms for astrologers, psychics, mediums, and necromancers of every sort. That is why anybody who starts some new religion, or who offers some new political panacea, however worthless, is sure of a following.

Never were the banks of Bethesda's pools so crowded with anxious, disconsolate souls, waiting for the troubling of the waters, waiting for the angel to come.

Never was human need so great, nor the future so dark with grim forebodings.

SIGNS of the TIMES



What an hour in which to open the Bible and preach the saving message of the gospel! What an hour in which to proclaim with ringing certainty the glad tidings of the returning Christ!

This is indeed no time for feeble repetition of pious platitudes. This is no time for dull recital of outworn theories. This is no time for interminable regurgitations of wearisome quotations.

The earthquake is upon us! The fire roars about us! The whirlwind from the ends of the earth envelops us!

If ever the Christian ministry should preach with passionate eloquence, it is now.

If ever Christian literature should speak with a voice of thunder, it is now.

For this is the great day of God.

This is the hour of His judgment.

This is the beginning of the time of trouble, the midnight hour before eternity's dawn.

Today the ax is laid to the root of the trees. Every tree that "bringeth not forth good fruit" is to be hewn down and cast into the fire. Already the trees are falling. Dynasties, governments, nations, institutions, churches, individuals, have crashed and are crashing. The ax is laid. The hewing is proceeding. The judgment is on.

Nothing but a mighty message, flaming forth from souls afire for God, will satisfy heaven in this colossal climax of history.

God help us all to understand the times and to know what Israel ought to do! God help us as Christians to rise to this tremendous occasion, and play the part He has planned for us with the zeal and earnestness that such an hour demands.

It is our supreme opportunity for service and witnessing for the Master. It will never come again.



*An impressive display of air power at the Grand Central Air Terminal, Los Angeles, as Major General Henry H. Arnold, Chief of the Army Air Corps, arrived to review one of the Army's cadet aviation training schools.*



OVER the radio the other evening came word that a group of Protestant leaders, representing Lutherans, Baptists, Seventh-day Adventists, and others, had called upon the President to voice their convictions regarding the appointment of a United States representative at the Vatican.

Many persons, unacquainted with history, no doubt wondered why anybody should protest against a move so evidently intended to be in the interest of world peace.

However, Protestants have memories. They cannot forget some of the lessons of history. Burned into their minds is

the record of the baleful results that have always attended the union of church and state throughout the centuries.

It was such a union that led to the frightful persecutions of religious minorities during the Dark Ages. It was such a union that was responsible for similar terrors in South American countries of more recent date.

Always and inevitably when the cross and the sword are uplifted in unison the principles of Christianity are forgotten.

But what has this to do with Mr. Taylor's appointment to the Vatican? Nothing at the moment, perhaps. Mr. Taylor may accomplish much good in Rome. Nevertheless, there is an inherent peril in such a plan. It forges a link between the State and the Church, and the Catholic Church at that, which is not the church of the majority of the citizens of the United States. The link may be small and thin and easily breakable; but it is a link, and it may become stronger. It may lead to closer relationships. It may lead to the appointment by the Vatican of a special representative to the White House. It may lead to a great increase of Jesuit politics in Washington. It may lead to more Roman Catholics being given key positions in the administration of the country. It may lead to the ultimate domination of the United States by persons in league with the Vatican.

On the other hand, of course, it may not. It may all be very innocent and harmless. Yet, remembering history, it is just as well to be watchful. We may well thank God for the vigilant Protestants. After all, there may be something in that old saying that Rome is "in adversity a lamb, on an equality a fox, in supremacy a tiger." Lambs may not matter much, but tigers do.

*Pictures like this are becoming more and more familiar, after all the bombings in Poland, Spain, China, and elsewhere. Here Finnish soldiers are seeking victims of a Soviet air raid on Helsinki.*







CERTAINTY IN  
AN UNCERTAIN  
WORLD — 6

# ALEXANDER'S Victories FORESEEN

*The Mighty Conqueror Spurred on by  
Daniel's Prophecy*

by WILLIAM A. SPICER

WHEN the war fleet of Alexander, first king of united Grecia, drew near to the shores of Asia Minor, on his expedition to attack Persia, it is said that the young conqueror threw his javelin from his boat to the land, and then jumped into the shallows and waded furiously ashore. It was characteristic of his rushing, headlong spirit. The prophecy of Daniel had drawn just such a picture of Grecia and its first king—under the symbol of the rough goat of Daniel 8. The Grecian goat, it was foretold, would charge the Persian ram "in the fury of his power." He cast down the ram, "and stamped upon him." That was the spirit. Verses 6, 7.

That is why things looked serious for Jerusalem as Alexander neared that city after his successful battles in other parts. It is said his thoughts were not at all friendly toward the Jewish nation. He was displeased with their attitude. When great powers were in conflict, it was hard for little nations to know just when to break former relations with the old and swing over to the new.

Now Alexander had reduced Tyre, by the sea, and taken Gaza. Next was to come Jerusalem. Jaddua, the high priest, was in terror. Josephus says he called all the people to prayer for God's protection. And as Alexander approached the city, a solemn procession of priests and people went forth to meet the king. The priests were clad in their fine linen, the rest of the people in white. The high priest led the way clad "in purple and scarlet clothing, with his miter on his head, having the golden

plate whereon the name of God was engraved."

The king was greatly impressed with the solemnity of the scene, and to the amazement of his followers, instead of giving the word for attack, Alexander bowed his head in worship of the name on the golden plate worn by the high priest. Josephus, the historian, continues:

"When the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year."—"Antiquities of the Jews," book 11, chap. 8, par. 5.

The king granted their request, and went on his way evidently feeling assured, by the reading of the prophecy, that he would be successful over the Persians. He was familiar enough with the oracles of Greece and their obscure say-

ings which were capable of double interpretation. But here was no blind, oracular utterance. The words of the prophecy, written two centuries before, declared in plain language the course of history. And what prophecy had foretold was fulfilling before the eyes of men in that generation. Recall but a few lines of the prophecy of Daniel 8, and in fancy see how the historic picture must have appealed to Alexander.

There was the symbol of the goat coming from the west, so fleet that its feet scarcely touched the ground.

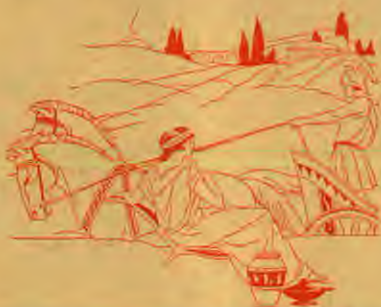
There was a ram facing it. But the goat ran upon the ram, casting it down; "and there was none that could deliver the ram out of his hand."

Now followed the angel's interpretation: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

What a picture of the very situation, written in the prophecy two hundred years before! Surely the young conqueror knew that the God of heaven had borne witness to him in the high tide of his career; and for the moment proud Alexander bowed before the living God. He spared the "city of the great King," the time of whose visitation had not yet come. The same prophecy of Daniel had pictured Jerusalem's desolation by the Romans, the power that was to follow Grecia.

So, through the ancient centuries, the word of prophecy bore its witness at

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A group of London school children taking part in an evacuation test. Hundreds of thousands have been removed from the city.



# The PRICE of FREEDOM

*What the War Has Meant to Me and Mine*

by MARY J. VINE  
*London, England*

I WAS tired; oh, I was tired!

Ursula had had measles, and Honor had had measles, and Margret had had measles; and, because it *was* measles, of course they *had* to stay in bed.

If only they had felt as bad as they looked! True, there were one—two—three bad days, one each, very miserable, very itchy. Honor asked very plaintively one day: "Mummy, did *you* have measles when you were a little girl?"

"Yes."

"And did *you* get better?"

Those days over, however, they were all three remarkably well.

And they wanted to cut out pictures. They wanted to do jigsaws; "No, not that one, mummy, another."

And then again they didn't know what they wanted to do; but, oh, they wanted to do *something*!

"Mummy, isn't there any *new* thing we can do?"

"Mummy, will you fetch me 'This Is the Book'?" and, five minutes later, "Mummy, I don't want this after all; will you fetch me another one?"

"Please, mummy."

"Mummy, may we sew?"

"Mummy, have you any wool and needles to make a scarf for Esther Lou?"

"Mummy, will *you* come and play with us?"

I fairly panted for freedom. Ursula so many days, Margret so many, Honor so many. There was still a little summer left, and the last spot had scarcely cleared before we wrote and asked the home folks if they would let us come. Sunshine was what the books all said the children needed, so sunshine they should have, down there by the sea.

But in the interval there came that fateful Sunday, September 3, so that not only did they go down to the seaside to recuperate, but, like thousands of other little Londoners, they went there to stay.

While I, like many another mother also, returned alone.

And how the weeks drag by!

"You're looking so much better," folks say. I can scarcely answer.

Oh, I have freedom all right now! I can even go out, I alone—my first opportunity in years. I visit and go to meetings. Himself and I, again we can wander around together, free. For once my old bicycle is justifying itself.

But—it—just—hurts!

What does being tired matter anyway? And what *is* freedom? It depends on how we have been bound. As for me—

Someone else is bathing Margret and wiping yet again her sticky little hands. Someone else is tying on her bib, shoveling the food aside on her plate, to

find the picture of the funny old man on it. She is calling someone else, not mummy. She is getting into the habit of calling someone else. She is only two, and it is easy for her to get into the habit of calling someone else. But she will never be two again; and I—I had so looked forward to it! I didn't want to miss a minute of it. It is bought too dearly, this freedom. I would rather be bound.

Oh, how I miss them!

Their ever-ready laughter and their tears.

The dear, delicious feel of them.

The clamor of their constant needs.

The unfeigned joy, the sudden, swift surprise of them.

Not to know that they'll be coming in at twelve, they two.

Not to hear their increasingly rising voices, one on this side and one on that, both so anxious to tell it all that one hears neither. Not to wander round the house putting things straight, nor to feel the sweet relief of seven o'clock and sleeping time. To see only empty beds in the moonlight and a scrupulously tidy mantelpiece and unlittered floor. It was an exquisite moment of our every day, to stand there together, now at the foot of this bed and now of that, leaning together over Margret's cot. That they could look so innocent! We could afford to smile at their scampishness now; but they were dearer for their very naughtiness.

If only, we feel, we could see the end. If only everything weren't so uncertain. To go on without them indefinitely seems unthinkable. We want them so—so very much—so very, *very* much!

And yet there must be some reason in it all.

Despite the universality of our calamity, torn homes and hearts on every hand, God does still have a plan in our individual lives; and all things, even the exigencies of war, do work together for good in the lives of those who wholly trust Him.

Can it be, I wonder, that He has had to resort to this just to teach us? We are so slow to learn.

Can it be, I wonder, that this is the way He wants us?

The way we want them!

So achingly, so consumingly!

Himself went to see them just recently, just for a day, and, arriving back, he recounted their every word. He had taken them out, and he recalled the feel of their hands in his. Again and again since that day he has lived in the rapture of their overwhelming welcome. He came back. "They need this," he said; "they need that." And as my fingers sewed and knitted and finally finished "this" and "that," just to have a finger in the pie, Himself would get out the

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## The PROGRAM of the Coming World Ruler

by CARLYLE B. HAYNES

IT HAS been pointed out in previous articles that a supreme world ruler is about to take over control of human affairs.

Already the plans have been perfected. The arrangements are completed. The manifesto of the coming kingdom has been proclaimed to all mankind.

This definite program of procedure has been placed in the eternal archives. Just as M-day has been charted and planned and arranged for, so the coming world Sovereign has drawn up, completed, and announced His plans for world dominion.

These are made available to us in that astonishing, indestructible volume in which He has revealed His divine will, the Sacred Scriptures.

We hear much these days about planned economy, a planned society, the regimentation of humanity, together with all manner of schemes for old-age security, sharing the wealth, assured employment, with prosperity for all.

These are the things men in all ages have set their hearts on as the *summum bonum* of earthly attainments.

These are the things political leaders and political parties make fervent—and impossible—promises to obtain.

Socialism, communism, fascism, totalitarianism, liberalism, democracy, republicanism, and all other political isms have the same goal—a perfect human society, differing only in their ways of reaching it.

None of them has been able to accomplish what it has set out to do. All of them have failed, and are bound to fail. "It is not in man . . . to direct his steps."

Over a period of six thousand years man has demonstrated that he cannot realize his fondest hopes, cannot obtain his most eager desires. He has always wanted peace and prosperity, and these have always persistently eluded him. His ideals have been high, but he has never found the way to reach his ideals.

Man ruined the world. All his efforts to rebuild it have been in vain. He ruined it in a moment. He has had six thousand years to reconstruct it. His downward progress was swift enough. His upward progress, back to God, has not been discernible. There has been no such thing as evolution upward. Rather the trend from the beginning has been devolution downward.

The vast experiment of six thousand

years is now nearly complete. And the case is manifestly going against man. We find the world more wicked and more lawless than at the first. Peace does not reign among the nations. Misrule has not departed. Righteousness does not rule the world. Holiness does not beautify the homes of men. The heart remains deceitful above all things, and desperately wicked. Oppression, cruelty,

selfishness, debauchery, lust, sedition, strife, hatred, and murder are not eradicated or subdued. Man has found no cure for them. They rage on, and man is powerless to check them.

The curse still rests on the earth and poisons the air. Man cannot check it. The thorn and the thistle—the prickly memorials of the first sin—still shoot up. Man cannot uproot them. Disease still scourges the body. Man cannot drive it out. Sorrow and grief still sear the memory, scorching the freshness of health, tearing down life remorselessly. Man vainly endeavors to pluck them out. Death still smites down its daily myriads. Man cannot disarm or check it. The grave still receives the loved, and preys upon the beautiful. Man pleads in vain that it should give back the joy of his heart and the desire of his eyes.

It has been demonstrated that man can ruin, but not restore, the world. His attempts at restoration have resulted only in greater evils.

But this progress in evil has a limit. God has set bounds beyond which He will not allow it to pass. He will not allow this earth of His to become altogether a hell.

He will make the wrath of man to praise Him, and the remainder thereof He will restrain. A certain amount and a certain duration He will allow, but no more. Neither the amount nor the duration are indefinite. And we are nearing their boundaries.

What man has found it impossible to do, God can do. In the provision that God has made for the future, the fondest dreams of men will be realized. And God has made it possible through Christ for every soul to enter upon and enjoy the highest hopes he has ever cherished of a perfect society. Man's planned society has become the world's jest. God's planned society, soon to be realized, is something to set the soul aflame, and make the heart leap with eagerness and intense desire.



### The DEATHLESS LAND

R. HARE

O sing to me of that beautiful land  
Beyond all the shadings of night.  
Where sorrow has flown, and grief is unknown,  
And joy reigns in peerless delight.  
They tell me that death never enters that home,  
That blossoms are fadeless and free,  
And the crystal strand, with its golden sand,  
Is washed by a stormless sea.

No frostings of winter can ever annoy,  
And pain with its touch is unknown.  
While hearts known to grief find perfect relief  
In sight of the glory throne.  
I am told that the mildews of time and decay  
Cannot darken the fadeless scene,  
And the sorrows of earth, which here had their  
birth,  
Pass as though they never had been.

Sweet friendship, uncertain in life here below,  
Will smile in its ne'er-fading guise,  
With all things divine, in glory to shine,  
A friendship that never dies.  
Then sing of that bright, that beautiful, land,  
Sing on though earth's glories decline,  
Oh, tell me once more of that deathless shore,  
Where life, love, and joy are divine.



As the first step in the planned society of God, all "rule," all "authority," all "power" other than that of God, is to be "put down." 1 Corinthians 15:24. There is to be no divided authority, no limitation of rule. God is to rule alone.

Then, and not until then, will righteousness prevail over all the earth. "The inhabitants of the world will learn righteousness." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 26:9; 32:17.

Justice and oppression will be eliminated forever. For "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." Psalm 72:4.

Included in the establishment of God's planned society of the future are recovery from death and the absolute abolishing of death. "Thy dead men shall live." Isaiah 26:19. "Many of them that sleep in the dust of the earth shall awake." Daniel 12:2. "The hour is coming, . . . when the dead shall hear the voice of the Son of God;" "all that are in the graves shall hear His voice, and shall come forth." John 5:25, 28, 29.

There will then be such a redistribution of wealth and of all good things that the people of God will not only be kings, but will actually be lifted to share the nature of the angelic life, and death itself will be abolished forevermore. Revelation 3:21; 5:11; Luke 20:36.

The earth itself, cursed as it has been by sin, will be completely renewed, renovated, cleansed of sin, made over into an entirely new earth. "Behold, I create new heavens and a new earth." Isaiah 65:17; 2 Peter 3:13; Revelation 21:1; Psalm 37:11.

In this new earth there will be pleasant, homelike joys and occupations, surrounded by righteousness, justice, and peace. Isaiah 65:21, 22.

Peace and security, quietness and assurance forever, will be the outstanding characteristics of this world soon to come. Isaiah 32:18; Ezekiel 34:28.

There will be no crime, no violence, no accidents, no wasting, no destruction, under the government of God. Isaiah 60:18.

There will be no sickness within all the borders of God's planned society. "The inhabitant shall not say, I am sick." Isaiah 33:24.

And death, sorrow, pain, crying, will be forever past, altogether unknown in God's kingdom. Revelation 21:4.

No need for life insurance. There will be no death.

No need for old age insurance. There will be no old age, "for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:22.

No need for sick insurance. There will be no sickness.

No need of accident insurance. There will be no accidents.

No need of theft and fire insurance. There will be no robbery, no fires.

No need of unemployment insurance. The service of God will employ all forever.

No need of security insurance. Safety and quietness will prevail always.

No need of storm and lightning insurance. Wasting and violence and destruction will give place to security and peace and assurance.

No more depressions. No more uneasiness and fear. No more alarms. No more wars. No failures. No poverty. No injustice. Nothing to molest. Nothing to make afraid.

No more tears, sorrow, crying. No more pain. No more death. Sin and the curse gone forever. The former things passed away.

No freezing cold. No burning heat. No gloomy clouds. No darkness of night. No wasting sickness. No cruel pain. No graveyards. No parting with loved ones. No temptations. No sin.

Only victory. Only praise, and rest, and glory, and quietness, and confidence, and assurance, and safety evermore, world without end. Fulfilled then will

be the ancient oath of the divine Administrator: "As truly as I live, all the earth shall be filled with the glory of the Lord." Numbers 14:21.

It will not be difficult then to exclaim: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psalm 16:6.

To God, who is now preparing all this for His people, we shall sing: "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Verse 11.

As our hearts thrill at the contemplation of this coming planned society, and we meditate on the infinite goodness of God in making it possible, let us remember that all these glorious prospects are for the followers of God, the saints of Christ. They cannot be claimed, and the future life cannot reasonably be expected, by those who will not surrender themselves to Jesus Christ our Lord and accept His salvation.

Even now every person is preparing for a harvest of glory or a harvest of shame. Even now everyone is deciding whether he will be in the new earth we have been describing. Our individual future is in the making now. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:8.

God has planned this future ideal society for you. Will you plan to be there to enjoy it?

## Flashlines

by W. L. Emmerson

**DRAGON'S TEETH** "If vengeance is allowed to dominate the peace," asserted Sir Patrick Duncan, Governor-General of South Africa, in a speech at Johannesburg, "the world will be merely sowing dragon's teeth. Unless at the end of this war the nations are wise and strong enough to prevent this tendency, the penalty will be further destruction. . . . All the nations of the world," he added, "must come together and help to build up an enduring peace."

**WILL THERE BE A FAR-EASTERN WAR?** According to the *Kokumin*, an organ of the extreme army party in Japan, "after the European war another war to acquire the South Seas' resources will be fought in the Pacific and the Philippines, and other South Sea islands will become the focus of contest among various powers."

Spokesmen of the newly formed "Institute of the Pacific" also foresee, according to the *New York Times*, "titanic battles" in the Pacific, and proclaim that Japan, which has been awaiting its fate for the past 3,000 years, will play the leading role in that contest."

## Alexander's Victories

(Continued from page 4)

times to the great pagan world. And now it speaks to all mankind of the last things to be done in earth. Even hardened conquering kings of old were moved in a measure at least to hearken to the prophetic word. Happy those who today hear in the "sure word of prophecy" the guiding voice and the message of salvation from sin.

Why has the Lord caused the prophetic word to be written from ancient times? He tells us frankly:

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee. . . . Thou hast heard, see all this; and will not ye declare it?" Isaiah 48:4-6.

Does it not describe truly the obstinacy of the natural heart of unbelief? But, in His mercy, evidence has been piled upon evidence to show us that the living God speaks in Holy Scripture. Finding certainty in the sure word of prophecy, we are prepared to listen to the divine voice in all the Bible as it tells of the way of salvation and eternal life.



# PROPHECY PREDICTS *the* MODERN DISCOVER

IT WAS the month of May in 1794, and the French Revolution was at its height. Antoine Laurent Lavoisier, the most talented chemist of his country, stood before the Revolutionary Tribunal in Paris to receive the death sentence. In sending him to the guillotine the judge announced, "The Republic has no need of scientists." But the spirit of invention and discovery did not die.

Thirty-nine years later a veteran employee of the United States Patent Office at Washington decided to resign, and his remarkable letter of resignation is preserved in the government records. Briefly stated, his reason was that "everything inventable had been invented," that the Patent Office would soon be discontinued; hence there would be no further need of his services or the labors of any of his fellow clerks. He therefore decided to leave before the blow fell.

The writer of that letter traveled by stagecoach or canal boat, read at night by the light of a candle, and never imagined the wondrous things that were so soon to transform our world.

Were the hands of time turned backward a century, how would we adjust ourselves to the primitive conditions that then existed? There were no telephones, bicycles, electric cars, subways, elevated trains, or elevators. Steamship transportation was in its infancy; the railway train was but an experiment; while gas engines, fire engines, motor cars, and airplanes were as yet hardly a dream.

In the home there was no radio, no phonograph or photograph, no sewing machine or vacuum sweeper, no bathroom or sanitary plumbing, no electric light, for the old tallow candle was still in its glory. The farmers of that day knew nothing of threshing machines, gang plows, steel harrows or cultivators, grain drills or tractors; while with the old plow, the scythe, the cradle, and other crude hand instruments most of the farm work was done.

A century ago our forefathers traveled, built houses, wove homespun garments, planted fields, and harvested their crops in practically the same way that their ancestors had always done; but suddenly great things began to develop. From the sleep of centuries there came a mighty awakening. In a few short decades, the world was transformed. Almost every process and habit of life was changed.



Research became a magic power. Man tamed the invisible, omnipresent electric force, and harnessed it to his tasks, so that today's civilization depends upon its uninterrupted flow. Scientists found a way to capture nitrogen from the air and manufacture with it powerful explosives for war or valued fertilizers for the farmer. They devised processes of making paper from wood and cornstalks, ice from gas, scores of useful articles from coal, machines that serve as retail clerks, and robots that take the place of skilled workmen. Miracles of achievement greet us at every turn.

American chemical laboratories and allied industries based upon chemistry have become so important that they employ one fifth of all factory workers, and one fourth of the capital invested in industry. The chemist produces durable lacquer finishes for the automobile and the refrigerator, the gleaming transparent cellophane, the rainbow of colors made from coal tar, and numerous fabrics fashioned from rayon. Other synthetic plastics are used in making toilet

articles, jewelry, unbreakable tableware, electrical appliances, dental plates, windows for airplanes, motion picture films, and countless other articles.

From coke, limestone, and salt the chemist-magician brings forth a new rubber, Koroseal, which is in many ways superior to the product of the rubber tree. It is far more resistant to heat and sunlight, to acids and alkalies, to oxygen and ozone, and is not damaged by contact with certain oils and solvents. It is predicted that automobiles with transparent plastic tops may soon be seen upon our highways; while other plastics "as strong as steel" may be utilized for body and fenders.

In house construction streamline apartments with glass walls are among the new novelties, while indirect, shadowless lighting that eliminates eyestrain brings efficiency in the factory and comfort in the home.

Modern science has equipped mankind with many new weapons to fight disease, and the hope of the average individual to attain to ripe old age is twice



ARVELS of

Y



INTERNATIONAL  
Drastically reducing time and space, modern inventions have stepped up the tempo of our lives to a degree undreamed of even fifty years ago. This streamliner, arriving at Miami after a twenty-five-hour run from New York, is welcomed by planes giving a "smoke-screen salute."

as good as it was a century ago. Even astronomy has been enrolled in the battle against human ills, and helium is used for the relief of certain respiratory ailments. At the beginning of the twentieth century cancer was fatal to 90 per cent of its victims, while today approximately 50 per cent of cancer patients recover. During recent years physiological chemistry has delved into the amazing secrets of food and nutrition, and has given the world a new science of dietetics with valued knowledge of how a man may postpone his own funeral.

Among the greatest achievements of modern invention is the practical elimination of time and space. More than 344,000 miles of submarine cable are in operation between the nations; while, through the magic of radio, the world is but "one seventh of a second wide." On

## How this Age of Inventions Announces the "Time of the End"

by ROY F. COTTRELL

swift streamline trains passengers may speed three fourths of the distance across the American continent in but little more than one and a half days. Or, by air, one may leave Newark, New Jersey, at 5:15 p. m., traveling by United Air Lines "Continental" sleeper, and reach San Francisco at 8:15 on the following morning.

Giant seaplanes maintain regular service across the Pacific and the Atlantic. The "Yankee Clipper," first of the Pan American air fleet on the New York-to-Europe schedule, has a cargo capacity of 5,000 pounds and luxurious accommodations for seventy-four day passengers, or forty during night service. With its two decks and eighteen separate rooms, a dining room with five tables, its richly carpeted floors, its "davenport" lounging chairs, its convenient dressing rooms, its modern styling throughout, and with every comfort and desire of the traveler anticipated, this Atlantic air queen appears as a "Park Avenue suite on wings." The trip to Europe requires about twenty-four hours by the northern route, or thirty-six via the Azores.

By speedboat, man has glided over the waters at the rate of more than 130 miles an hour. He has constructed an "unsinkable ship," capable of carrying two hundred passengers and traveling eighty miles an hour. Riding an army plane, he has shot through the air at the incredible rate of 500 miles an hour, or more than eight miles a minute.

We pass along these eventful years with their amazing developments until our sense of thrill is almost paralyzed. It would seem that we have almost reached the pinnacle of achievement. But no, the master minds of genius assert that we have hardly begun to explore the temple of knowledge. Declares a celebrated inventor: "There is no limit to the possibilities of science and invention. Your wildest dreams will be the commonplace actualities some day." Modern world speed outruns our thinking and planning, so that today's new program becomes obsolete before we can carry it into effect tomorrow.

What is the meaning of this astounding age of progress? Why did the inventive genius of man lie dormant for a hundred generations to burst suddenly into flame in the nineteenth and twentieth centuries? Here is something more

wonderful than the sleepless eye of the magic robot. The prophetic eye of Omniscience penetrated the future; its vision leaped across centuries and millenniums to focus itself upon our day. Twenty-five hundred years ago the voice from heaven spoke to the prophet-premier of Medo-Persia:

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

What an exact and striking forecast of our times! How marvelously is knowledge increased! In every field of endeavor the mind and heart of man have been stirred to discover, to invent, to achieve, to blaze a new trail, until within the past century his industrial and his social life have witnessed greater changes than throughout all past history. In prophecy and its fulfillment we witness the inherent foreknowledge of God.

"Many shall run to and fro." Formerly, the great masses of mankind led simple, quiet lives in and about their own homes. They knew little of other countries, races, and peoples. But while inventors juggled with the secrets of coal and steam, gasoline and electricity, to inaugurate a new era in modern transportation and communication, intrepid explorers went forth to the untrodden wilds of every unknown land.

In the infinite plan of God, all this was scheduled and foretold two and a half millenniums ago. God declared that in the time of the end knowledge would be increased; and when the hour struck, the dawn of a new day sent its thrill around the globe. Consider this undeniable evidence that God has not left the world without witness, and that the Bible is a divine, up-to-date guidebook. This era of achievement is big with meaning. "This is the Lord's doing; it is marvelous in our eyes."

In the march of modern events, the Bible student beholds the marvelous foreknowledge of God and the fulfillment of divine prophecy. In the language of the prophet this is "the time of the end," the climax of the ages. Soon will occur the greatest of all twentieth-century wonders, the second coming of Christ and the commencement of God's new era for mankind—a transformed civilization in a perfected homeland.



# The Price of Freedom

(Continued from page 5)

sheets of tissue paper and do them up nicely. Sings Fay Inchfawn:

"If He's like that, why, then I understand!  
But, David, answer me:

Are you quite sure that such a thing could be?

God is a creditor, whose just demand  
My soul must meet; a judge, a caterer,  
For all mankind. A wise physician too.  
All this I can believe, or think I do.

But *this!*

My soul, this is too great a thing to miss!

*Like as a father pitieth,*

*God pities me, . . .* so David saith.

Yes, pities me, remembers I'm but dust.

If this be true, then worship Him I must.

For, mark you, there was not a day, an hour,

But that my father pitied me. No flower,

Rain-buffeted and sad,

Knows half the care I had.

No lamb within the fold,

So cosseted and cared for, kept from cold.

No bleak wind ever blew,

But that my father knew.

No burden came my way,

But he was sure to shoulder it, and say:

"This is my part."

So, David, answer me:  
Did you mean this? Did you speak hastily?  
I'm groping at it, grasping at it, rather;  
Because, you see,  
God's so—so *loving*, if He's like my father!"

I sometimes wonder if I shall ever get familiar enough with this London to be at ease in it. And now the black-out! As I venture out on Sabbath evenings, it is with very much the same sensations as when I start out to visit the dentist. But needs must—one cannot expect a band of Missionary Volunteers to be more venturesome than their leader; so out I go. And the trams are long in coming and slow in going; and, when they do, they put one down half-way.

"Not any farther tonight, miss."

I stumble off the white-edged path to get on to the next one.

"Not this one, miss."

It is already late, and I begin to get anxious.

Dim lights appear in the distance, and again I get ready; but again, "Not this one, miss;" and that too rumbles back into the darkness.

One is conscious of a crowd collecting—someone seems to be edging all too near. I hug my bag a little more closely and reassure myself that my umbrella is still there; oh, it's only a tram conductor after all, and he hasn't even seen me. Now a drunken man joins us. *He* lights a match in several of our faces just to have a look at us. He makes comments on us too. It is most enlightening. Will the next tram *never* come?

Thankfully at last I also scramble for a seat, and, as though the journey had not already been troublesome enough, of course go on too far.

"Have we got to Trinity Road yet, conductor?"

"Yes, miss, last stop."

What was it the poor "drunk" said?

"Thish infernal black-out!"

How I could sympathize!

But how must He, the Lord!

This dark, distressed, this crazy world, how He must yearn to snatch His children from it, to come for them, to gather them in His arms, the parting over!

And that He will do so soon, how fortunate are we who believe!

Only let us keep on believing; let us not for a moment forget Him.

The house seemed particularly desolate the other day, and I—I complained!

"Margret will have forgotten what I look like," I said; "and if ever I do have her back again, she'll be calling me grandma."

How, then, must He feel who gave His life for our remembrance! That He tarries is through no fault of His, though it might well be said that it is through our own. Had we labored more earnestly and remembered more consistently, He might easily have come and gone already, we with Him. Once, however, His purpose *is* fulfilled, in that same hour swift wings will bear Him earthward; not for another moment will He be separated from His children.

Let us look up, then, even while we ache and yearn.

Do we love them?

How greatly!

Does He love us?

In His reply He is very like us, ourselves.

Why do we love them? Because they are *ours*, our own. And so He.

He loves us, He says; and, having no words to describe the whys and the wherefores of that love, He finishes up so understandably.

He loves us just because He does.

Can we begin to comprehend Him, then? May He help us to do so even more.

## NEWSGRAMS

by BENJAMIN MAXSON

### NOTES AND QUOTES FROM FAR AND NEAR

#### Japan Cities Half Lighted

While western European cities black-out at night, Japanese streets are now reduced to a half-lighted dim gray, due to a serious power shortage. Recent reports indicate that one of the worst droughts in Japan's history, plus the insufficient coal supply, are straining industrial and economic projects that depend either on water or power.

**Problems of the Orient** Though less publicized than the Mannerheim and Maginot Lines, the Far East is nevertheless a frontier of perhaps first-rank importance for the United States. Expiration of a trade pact with Japan on January 26 finds the United States deep in Oriental problems. Preservation of as many rights for Americans in China as possible will be the objective of any future discussions.

**U. S. Third in Taxes** Comparison of the per capita taxes of six important Western nations shows the United States taking third place, according to a study of the tax burden made by the National Industrial Conference Board. The countries and respective amounts are: Germany, \$109.69 (1938); Great Britain, \$107.80; United States, \$107.51; Canada, \$76.76; France, \$54.51 (1937); and Italy, \$30.90.

#### Evolutionists' Self-Contempt

Europe's museums, sandbagged, with finest treasures hidden away somewhere outside cities or in underground galleries, "reflect the culture of our period," observes the Cranbrook (Michigan) Institute of Science. "European museums seem to have completed the cycle of human cultural de-

velopment, which started when progressive Cro-Magnon man concealed himself and his exhibits from predatory beasts by hiding them in caves, and which now has culminated in the frantic attempts by so-called Homo sapiens to guard his treasures from destruction at the hands of predatory fellow man by concealing them in cellars."

**Victory Promised** The year 1940 opened with the leaders of each of the warring countries promising victory to their people. Before this victory can be gained, however, all the forces of destruction may have to be released. And after that there may be few left to celebrate the victory. Indeed, with modern weapons and about equally matched sides, there can be no satisfactory victory for anyone. The only real hope for humanity is the stopping of all war by the return of Christ.

#### Soya Market Lost to Manchukuo

"The economic prop of the German-Japanese entente, Manchukuo, at one stroke lost the principal foreign market for her basic crop of soya beans and her principal source of machinery and equipment," asserts John R. Stewart, in the current issue of the *Far-Eastern Survey*. "The suspension of trade with Germany, as the result of the war in Europe, involves a 45-per-cent reduction in Manchuria's acquisition of foreign exchange, and a 53-per-cent reduction in her imports of machinery and equipment. Hope is held in some quarters that current negotiations will lead to shipments of soya beans across the Trans-Siberian Railway, but the prospects of accomplishing this feat are none too bright."





# He Refused to COMPROMISE

by R. H. HARTWELL

Director, Kiangsu Mission of Seventh-day Adventists

HE WAS a man in his early thirties. For more than three months he had attended evangelistic meetings and Bible classes. The Bible truth had found entrance to his heart. The Holy Spirit caused him to see that it was his duty and privilege to keep God's commandments. He came to see that the seventh day is the Sabbath of the Lord and that God expected him to observe the Sabbath by keeping it holy—for the worship of the Creator. He saw that God had planned that each week six days should be used for secular labor, but that on the seventh day no work was to be done.

He had a good job as a linenroom tailor in one of the best hotels in Shanghai. Being a true Chinese, he had a very practical outlook upon life. He had a family of five dependent upon his income for their livelihood. But as day by day he pondered the lessons he had learned from the Bible, he became more and more convinced that God expected him to step out definitely and obey all the commandments.

With a burdened heart he came to me one day and said: "I have come to ask you to speak to my employer and ask him to allow me to be free from work on the Sabbath day—from sunset Friday night until sunset Saturday night. Please tell him that I will be willing to work overtime on other days to make up the time, or I will be willing to have him cut my income one day's pay."

I asked, "But what if he says it can't be done?"

"Well," he said, "I suppose that in that case I will have no method. My family must eat, so I will have to work on the Sabbath."

"In that case," I said, "I am afraid that I had better not speak to your employer about this question."

I began to explain to him that the Lord wishes us to show our love for Him when it costs us something as well as when it does not.

I tried to show him that a strong Christian is one who passes through trial and test without wavering. I told him a story about a setting hen I once had and how I had tried to save a few of the unhatched chicks a bit of effort and hard work by removing the shell for them as soon as they had started to show the first signs of coming out, and that unwittingly I had deprived them of the exercise and muscular strength which they needed to secure by forcing their own way out, and that as a result they died very soon. Afterward I applied the incident to his own experience, and told him that it

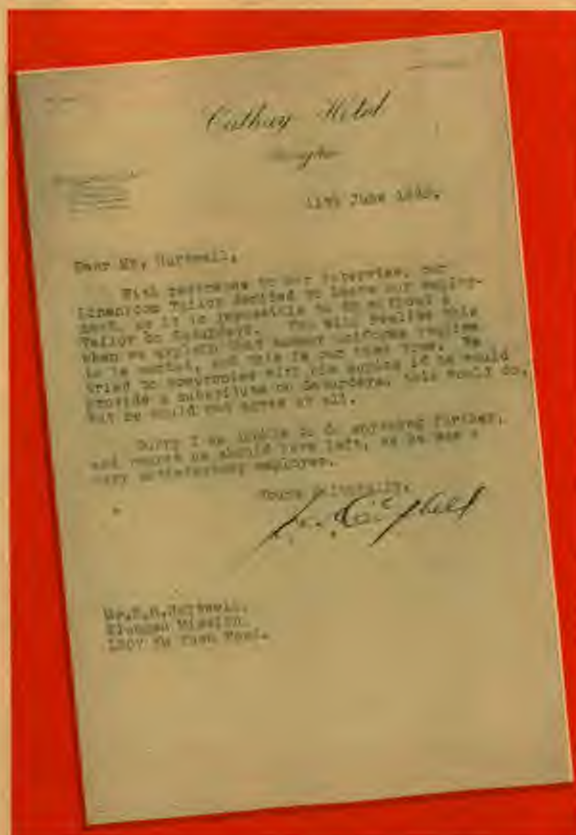
would be unwise to assist him in finding an easy way to become a Christian, but that if he were willing to take a definite stand to obey God at any cost, then I would be happy to talk with his employer.

At the time he was not quite ready to pay the price. The cross seemed somewhat too heavy to bear. He thought of the family. What if he should fail to find other work and the family should go hungry? It was a real test, and his faith wavered. He asked for time to think it over and to pray about the matter. He went out of the room with his heart heavier than when he came in.

Two or three weeks passed, and he came again, this time with a smiling face. He had made up his mind. He had placed God's requirements first and uppermost. He had counted the cost. He had settled it in his closet alone with God, and God had given him the faith to step out upon His promises. "Please," he said, "go and speak with my employer. I am ready now to obey God at any cost. Tell the employer that I like my work, I like my employer and fellow workers, and I wish to continue working in the hotel, but that I must have the Sabbath free. If he says it cannot be done, then I will quit my work and trust God to help me find other employment." His face radiated with joy, but the tone of his voice revealed the fact that this experience had cost him a real struggle.

At an early date I called to see the hotel manager. The man in the office received me with a far from pleased attitude. He felt that missionaries were not even a neces-

The letter that seemed to close a door on one who chose to obey God's commands.



(Continued on page 14)



IN CHINA it is said that the first ten kings lived a life of perfect innocence, and were called the "Heavenly Emperors." "Beasts of all kinds are believed to have lived in perfect peace with mankind. Primeval man was supposed to subsist on a vegetarian diet, and it was not before he began to kill animals for food that they became hostile to him."—"Ancient History of China," by Hirth.

Ten legendary kings are also spoken of by the Greeks and the Egyptians. Berossos (250 B. C.) enumerates ten "whose fabulous reign extended to thousands of years." According to the Bible, there were ten patriarchs before the Flood, counting Noah. This makes at least nine sources for the ten-king pre-Flood legends. There are perhaps other sources.

As for the ten Atlantis kings, they were said to be brothers, reigning concurrently. Though the writer is inclined to give some credit to the legends that Atlantis once existed, yet we find it impossible to fit it into the pre-Flood picture. Atlantis apparently fought and conquered its way among other nations, several of which are still in existence today. Plato's story of Atlantis makes no claim to be of a flood, but of a subsidence of land, and local only. The Greeks well knew the story of the Flood, but they did not confuse the two.

There is room to surmise that Atlantis ruled over large areas in Mexico, Central America, and South America since the Flood. Of late western Africa is also mentioned. There are some whole races in those parts, especially in Mexico, millions strong, some of them white and blonds, which have no known modern connections with the blond Europeans. Also the culture, worship, pyramids, temples, along the Atlantic side, though strongly suggesting Egyptian and European origin, find few echoes along the Pacific side, much less from eastern Siberia, Mongolia, or China. In fact, some legends expressly state that those on the eastern coast, and far inland, came from the east. The apparent lack of Asiatic traditions and religion among the American Indians throws a damper over their Asiatic origin, but not completely.

This is not to deny, however, some legends of their northwestern or Bering Strait passage, which some western coast tribes had. (Only last year "Glacier Priest" Hubbard sailed 2,200 miles through the roughest of Bering Sea in a boat made of driftwood and hides, with several tons of supplies and ten or more men. He did it as a test.) This is also confirmed by accumulating archaeological finds of Orientals along the western coast. Indeed, only recently we have the news that, between 502 and 556 A. D.,

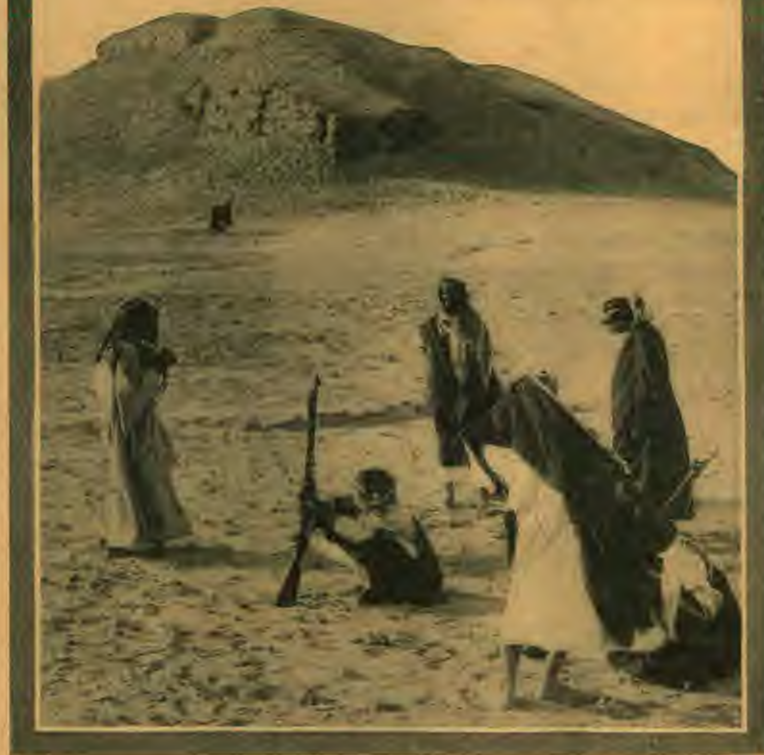
*Did Noah's Flood Really Happen?—6*

## A WORLD-WIDE FLOOD

*Folklore Testimony in Every Land*

by

BENJAMIN FRANKLIN ALLEN



*The ruins at Birs-Nimrud, which are believed to be of the Tower of Babel, built soon after the Flood.*

Hai Sen, a Chinese explorer, sailed as far south as California and Mexico, establishing colonies. These and other colonies before then may well have been exterminated. See *Los Angeles Times*, Nov. 8, 1936, page 8. There is little difficulty left about how the people of the dispersion reached the remotest lands. But they seem to have degenerated in later ages, losing skill in seamanship, and forgetting their place of origin.

1. From the Bundahish comes the following:

The angel Tistar was waging war with the spirit of evil at the beginning of the world. When the sun was in the sign of Cancer, the angel caused it to rain for thirty days. At the end of that time

the water stood over the earth as deep as the height of a man. All noxious creatures, the offspring of the evil spirit, were drowned, and their venom made the water salt, as is the sea today.

2. From the Zend-Avesta, the sacred book of the Zoroastrians, or Parsis:

Yima, the first man, ruled over a perfectly happy world, in which there was neither disease nor death. Man and animals multiplied so exceedingly that on two occasions, at intervals of three hundred years, Ahura-Mazda (the god of light), the supreme being, increased the size of the world to give them room. Then he warned Yima that he would bring a great catastrophe to reduce their numbers. He told him to make a great

SIGNS of the TIMES



enclosed area, or park, and bring into it his family and a number of useful animals. Then he sent a great spell of cold weather, with frost and snow, so that all perished but those in Yima's enclosure.

Thus the impression persisted, everywhere, that there was a great controversy among the gods in the casting out of the rebellious and evil ones. The impression also persisted that there was a time of great purity and happiness among men before the Flood, at the first. Then there are several accounts of very sudden cold during the Flood. This all fits our Bible theology and deluge geology very well.

3. Other ancient Oriental books, such as the Satapatha Brahmana, the Mahabharata, and the Sanskrit Puranas, contain a story of how the hero of the Flood was warned, instructed, and saved by a great fish towing his boat to some mountains. This is also told by the Bhils, a jungle tribe in Central India. There are other Flood legends in India, not yet in written form, having many details in common with the account in the Bible. A great deal remains to be done. Our present labors are intended to be only introductory, and only to open up, direct, and inspire more and better study, rather than to prove anything as yet.

### *A Polynesian Record*

The hero, Nuū (pronounced Noo-on, a close approach to Noah), was commanded by his god Kane to build a large houseboat called "Waa Halau." In this vessel, accompanied by his wife Lili-Noe, he rode out the Deluge. When it was over, the gods told him to leave the ark, and he found himself on Mount Mauna Kea, Hawaii, where he dwelt in a cave. When he left the ark, he looked up and saw the moon, and thought it was the face of his god Kane. (This suggests to us that this may have been his first sight of the moon as we see it today, cooled and dead, with a "face" in it.)

He sacrificed an animal to this moon-man. Kane was very angry, and came down to punish him. But Nuū explained his mistake, and Kane, who had come down the rainbow, went back up the rainbow, and left it there as a sign of forgiveness. Nuū had three sons, who were saved with him, while all others in the world perished, and they became the progenitors of the race. See Fornander's "Collection of Hawaiian Antiquities and Folklore," vol. 6, No. 2, Third Series, part 2.

### *Ancient European Legends*

1. In Thessaly, Deucalion, the Greek "Noah," was warned by his father Prometheus that the creator Zeus had de-

cided to destroy all mankind because their crimes had excited his anger. Deucalion built a vessel in which he and his wife Pyrrha took refuge. The vessel floated at the mercy of the waves, and finally landed on the summit of Mount Parnassus. They came forth, offered a sacrifice, and, according to the command of Zeus, repopulated the earth. In this and one or two other stories they tossed stones over their shoulders, which became people. Some legends we have given contain some nonsense, no doubt by way of corrupting the originals, but we have had space only for those parts which contained clear-cut references to the Flood.

2. This story is first mentioned in the odes of Pindar (522-448 B. C.), in which he states: "The dark waters overwhelmed the dark earth, but the sea waters, at Zeus's behest, suddenly received an ebb." Plato, in his "Critias," says that Attica is only a remnant of what it was before the Flood, the land having been greatly rearranged and reduced. Another Greek poet, Appollodorus (140 B. C.), said that when all but a few men who reached the mountains had perished, "the mountains were cloven asunder," a clear reference to gigantic crustal convulsions.

Some ask how the ark could survive such tremendously stormy waters. But we recall that it was built as a houseboat or barge, with no sails or rigging to catch the wind, and offshore far enough there would be comparatively little danger. Even mighty earthquake waves that rise over the lands perhaps hundreds of feet are far less perceptible out in the open ocean.

Do you recall that the U. S. Navy battleship "Oregon" was built on the exact dimensions of Noah's ark, less one seventh, that it was famous for ease and speed of maneuvering, and that other vessels since then have been built on the exact dimensions of the ark?

In the Edda of Saemund the Wise, "The Vale's Prophecy," from Scandinavia, there is a realistic action picture of the Flood as follows:

"Then trembles Tggdrasil's ash (the sacred tree) yet standing, groans that ancient tree, and the Jotunn Loki is loosed, the shadows groan on the ways of Hel (death), until the fire of Surt (the moon) has consumed the tree. Hyra (god of waters) steers from the east, the waters rise, the mundane snake is coiled in Jotunn rage. The worm beats the water and the eagle screams; the pole of the beak tears the carcasses; Naglfar (the ship) is loosed. Surt (the moon) from the south comes with flickering flame; shines from his sword the Volgod's sun. The stormy hills are dashed together, the giantesses totter. Men tread the path of Hel (death), and heaven is cloven. The sun darkens, earth in ocean sinks, fall from heaven the bright stars, fire's breath assails the All-Nourishing, and towering fire plays against heaven itself."—"Atlantis," by Ignatius Donnelly, page 94.

The fire of the moon burns up the sacred tree. Earth wobbling conditions are indicated when the moon was seen rising from the south. The "flickering flame" of the moon could well mean its dying explosions, and this has been mentioned elsewhere. The waters rushed from the east, which all tides do in the open oceans, following the rotation of the earth and the attraction of the sun and moon. The expression, "the sun darkens," adds another to the many such statements from distant parts of the world. Clouds and cloudiness are frequently mentioned, but never confused with the dimming of the sun and extinction of the moon.

Of course, these legends are not scientific in any sense; far from it. But it is also possible that there is a good deal of scientific suggestion in them. Our attitude is that any statement should be

## COMING NEXT WEEK

in addition to the regular features:

President, Pope, and Prophecy . . . . .	Charles S. Longacre
Jerusalem—City of Fulfilled Prophecy . . . . .	William A. Spicer
God's Remedy for World Confusion . . . . .	Carlyle B. Haynes
Industrial Strife Foretold . . . . .	Roy F. Cottrell
Mission Advance in the Orient . . . . .	V. T. Armstrong
Three Great Proofs of Universal Flood . . . . .	Benjamin Franklin Allen
Starting Out With God . . . . .	Inez Brasier





investigated *as it stands*, at its face value, in its most literal interpretation. The persistence of these details is what causes us to investigate them. At best, however, all that these details are worth is to lead to proper scientific investigation, *not that they are of any scientific weight in themselves*. Let all readers remember to keep strictly to this attitude. It is foolish and fatal to dogmatize on mere theory; but it is the part of wisdom to search for light.

### Astonishing Words From Ovid

Ovid, the Roman poet (43 to 17 B. C.), in his renowned epic poem, gives a vivid view of the creation, the "golden age" of purity, peace, and happiness, the perfect climate, and then of the growing wickedness of man till the Flood. We will paraphrase and quote, in part, his remarkable story of the Flood.

Jove, the creator, announces his decision to destroy man. He compares this crisis with the war against "the serpent-footed giants," meaning the oft-reported story of the former war against Satan and his followers. Jove would have burned up the world, but he remembered that such a fate was to be the *final one*. (The Bible is surprisingly full and detailed on this point.) Therefore he used the Flood "to destroy the human race beneath the waves and to send down rain from every quarter of the sky."

"Forth flies the south wind with dripping wings, his awful face shrouded in pitchy darkness." "A crashing goes forth, and next the dense clouds pour forth their rain." "His sea-god brother aids him with auxiliary waves. He summons his rivers to council." "Neptune (the god of water) himself smites the earth with his trident. She trembles, and at the stroke flings open a wide way for the waters." "And now the sea and the land have no distinction. All is sea, but a sea without a shore." (How we wish we had space for all the poem!) "The sea in unchecked liberty has now buried all the hills, and strange waves now beat upon the mountain peaks."

At length Deucalion and his wife Pyrrha land on Mount Parnassus, are saved, and offer sacrifice. Jove calms

the winds, stops the rushing waves of the ocean, and the sun shines through. It was clearly a *planned* world-wide event. See Ovid's "Metamorphoses," English translation by Frank J. Miller, vol. 1, pp. 1-29.

An ancient Greek legend says that the king of Boeotia, Ogyges, who "belonged to the earliest ages," escaped with some companions in a boat from a Flood "that reached to the sky." Many ancient Greek scholars and historians describe the Flood as world-wide. None describe it as local.

### Credibility

A well-known rule of credibility is that the nearer in time a historian lived to the event he describes the more credible he is. But this rule is being reversed and grossly violated with respect to the legends of the Flood. It is a fact that all of these ancient scholars and historians, who stood at the head of their race in their time, and were by many centuries and often thousands of years closer to the events they described than their skeptical critics are today, are worthy of far more respect than they have been receiving.

If modern skeptics shy around the hundreds of plain statements about the Flood, and about creation also, and the fall, what *will* they depend upon in ancient historical research? They are in difficulty. This is much worse than ignorance.

Our hope and purpose is so to push both historical and geological research that no open-minded person need be deceived. We hope that a plain and fully credible earth history will finally be developed.

In our next article we shall focus three lines of evidence: (1) the ancient day of mourning for the dead who died in the Flood—"All Souls' Day," on or about November 2, the day on which, some believe, the Flood started; (2) the lines of migration all emerging from the vicinity of the landing of the ark; (3) the discovery and identification of the Tower of Babel.

"God's delays are not denials."

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## Refused to Compromise

(Continued from page 11)

sary evil. He explained that he did not believe that man was ever made in God's image. As for the Chinese who accepted the Christian religion, well, they were certainly a weak lot. They went whichever way the wind blew. Many more words were spoken to the same effect. I stated that my primary object in calling was not to learn so much about what he thought of us as it was to find out about the possibility of securing the Sabbath off for his linenroom tailor. He promised that he would see what could be done, but did not see much probability. He said that he would speak with

## IF YOU GET the "FLU"

Better stop work and go to bed at once.

Keep the room warm, and, above all, avoid chilling.

Have your physician see you. It may avoid some serious aftereffects.

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the young man after a while. I left with a prayer in my heart that God would work out the problem as He should see best.

The next Sabbath the young man was in one of the front pews at the church services. After a time I had an opportunity to talk with him, but he did not say much about it. He had given up his job, and was not quite certain just what the future held in store. He felt that God was with him, and he had peace in his heart. The practical test had now come to him, but God was helping him to endure steadfast.

In a few days a letter came from the hotel, which read: "With reference to our interview, our Linenroom Tailor decided to leave our employment, as it is impossible to do without a Tailor on Saturdays. You will realise this when we explain that summer uniforms require to be mended, and this is our busy time. We tried to compromise with him saying if he would provide a substitute on Saturdays, this would do, but he would not agree at all. Sorry I am unable to do anything further, and regret he should have left, as he was a very satisfactory employee."

### *Now in a Better Position*

He had refused to compromise, as the employer pointed out. He had decided to obey God at any cost. He could not work himself, and he could not ask a substitute to work in his place, because the commandment says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exodus 20:10.

He reasoned that if it would be wrong for his servant to work on the Sabbath then he could not employ a substitute to work in his place. Had the employer been able to arrange directly for a substitute, then he would gladly have kept his job, but as it was he lost it. He lost his job, but he had a peaceful conscience. For a time it pleased God to test him by sending him only occasional tailor work to do in his home, but now he has secured a good position as tailor in a hospital with the Sabbath free, and he has a larger income than he had before when he worked on Saturday.

He found as did Daniel and his three friends in Babylon that it pays not to compromise when there is a divine principle involved. Today he is confidently looking forward to the soon coming of Jesus when the eternal rewards will be given to those who have overcome. It is our hope and prayer that he may be among the number who shall "endure unto the end" and be saved.

## The Motives of Men

RUTH B. LADD

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matthew 7:1.

With what quiet, compelling force the words of Jesus come to us across the centuries! How much we need to follow His teachings in these heated days! How much we need His calm, charitable spirit in all our human counsels!

Jesus Himself did not escape criticism when He sojourned on earth. If He were here today, might He not suffer more of it, since the number of His professed followers has increased?

We have all heard the voice of whispered criticism, perhaps even against one who has been long in God's service, who has borne heavy burdens through the heat of the day. It has seemed foolish and ungrounded to us, and has been quickly forgotten. But lo, time passes,

and the whispered criticism has swelled to a strong, well-directed chorus, and has worked sudden ruin and destruction. We say involuntarily: "An enemy hath done this." "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice."

I am reminded again of the words of King Hezekiah, who resolved, "I shall go softly all my years." How *very* softly and carefully we need to walk in these last days—and to talk, remembering the words of the Lord Jesus: "He that is without sin among you, let him first cast a stone."

## Refugee Fund

We are glad to see that our readers have not forgotten this fund, which is still open, and more needy than ever. Special thanks to the following recent donors:

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## IF CHRIST WERE HERE TODAY

by G. G. LOWRY

IF Jesus were among us today as He was in the days of His ministry on earth, what would be His attitude toward present-day problems? What would He say of the strife that is continually going on between the forces of capital and labor? What would be His attitude toward conditions in Europe, where might seems to be considered right and where helpless minorities are crushed and overridden roughshod? What advice would He give to China and Japan, who are engaged at the present time in a death grapple—the one to protect herself from destruction and the other for supremacy? Which side would He take in India, where political unrest and communal disturbances keep the people in a continual state of restlessness?

If Christ were here today, it is quite certain He would belong to no political party of any nation, nor to any of the labor union organizations. Neither would He be found in the capitalist groups, which dominate the finances of the world. The essence of His message to all communities and nations of the earth would be, essentially, what it was two thousand years ago: "Love one another," and "Whatsoever ye would that men should do to you, do ye even so to them."

It is wholly unlikely that He would be the leader of a national rising against the powers that be. He would endeavor to keep free from political agitations, and would tell both sides engaged in

conflicts that they had wrong standards of values. In speaking to the avaricious rich man in the parable, He called him a "fool," not a "thief;" and He would probably say the same today to covetous, grasping money hoarders as well as to embittered wage earners. He would tell them both that they had their eyes on the wrong objective. He would say, Seek first the kingdom of God, and His righteousness; and all men will be able to live happily together. This was the social message Christ bore when He was here before; how badly the world stands in need of the same admonition today!

His message to all would be, Keep out of everything that leads to strife and quarreling, whether it be communal, theological, or political. Serve the souls of men. Instead of striving to secure as much as possible for yourself, see how much you can do for your neighbor. Be content with what you have. Let not your heart be troubled: ye believe in God, believe also in Me, and trust Me to work things out for you in My own way.

Christ, if here today, would condemn in no uncertain tones hypocrisy wherever found—in the church, in society, and among nations. He would unquestionably denounce war, and rebuke severely those men who in every nation are manufacturing the instruments of wholesale murder. His appeal would not be to force of arms, but to the inner life. "Repent" and "seek those things which are above" would be His admoni-

tion. All the outward problems of men and of nations would be solved if this attitude were taken. If men could but have the mind and spirit of the Master, they would love instead of hate, and use friendship instead of force.

An English writer once said that "if Christ were here now, He would sweep aside worldly ideals—wealth, national greatness, chauvinistic patriotism, economic power, . . . and, above all, selfishness. He would teach a new sort of love that would reveal an earthly paradise to men, women, and children; it would have nothing in common with base, selfish, thoughtless emotion, which passes for love among many today, and hurls countless lives to disaster. He would teach that the supreme happiness of life is not in seizing one's own pleasure, but in creating it for another."

Such teaching as this would, of course, be unpopular in almost any part of the world today. One advocating such things would be unwanted in most places. The frontiers of every nation would be closed to Him. Even if He should find a place in any nation, and should give His message, He would probably be looked upon as a public nuisance, run afoul of the authorities, and finally be committed to an insane asylum as a person of an unsound mind. But a message of love and respect for one another, peace and good will among men, would be His message nevertheless, for He never changes. He is "the same yesterday, and today, and forever."