

# SIGNS OF THE TIMES



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February 13, 1940

INTERNATIONAL

# PRESIDENT, PO

## *White House and Vatican Forging Chains of Spirit- ual Bondage*

*The east approach to the White House.*

THERE is no earthly power concerning which Bible prophecy has given more specific revelations than the papacy. The books of Daniel and the Revelation contain important predictions concerning it.

In the thirteenth chapter of the book of Revelation, two religious powers are symbolized: one, as "the beast," the other, as "an image to the beast." The Bible interprets its symbol of a "beast" as representing "a king" or "kingdom." "The beast" received worship; therefore it must be a religious power. "They worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" This religious power exerted world-wide influence over the people: "All the world wondered after the beast. . . . And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:3-8.

It was a persecuting power: "It was given unto him to make war with the saints, and to overcome them." Verse 7.

This power was to reign as supreme for more than twelve centuries: "Power was given unto him to continue forty and two months" (verse 5), or "a thousand two hundred and threescore days" (Revelation 12:6), or, literally, 1260 years (Ezekiel 4:6). It is not difficult to determine what religious power is here symbolized in prophecy.

The thirteenth chapter of the book of Revelation contains a prophecy that covers the history of the Christian dispensation, beginning with the first advent and closing with the second advent of Christ. The first ten verses deal with the ecclesiastical history of the Roman Empire, and the last eight verses deal with the history of the American Republic and its connection with "the beast" power, or papacy, and the "image to the beast," or political Protestantism.

What spiritual power was ruling in the Roman Empire during the Christian dispensation for more than twelve centuries, which commanded worship, persecuted the saints, and exerted an influence over "all kindreds, and tongues, and nations," and, at the end of 1260 years of rule, was led "into captivity" and received a "deadly wound," which "was healed"? Practically every Protestant Bible commentator is agreed that the description of the above power refers with unmistakable evidence to the papacy. From the time that the pope of Rome assumed the supreme headship of all the churches, and succeeded in driving the Goths out of Rome in 538 A. D., until he was led into captivity by "the sword," by Napoleon's army in 1798, covers a period of exactly 1260 years. The pope of Rome was taken

captive and sent into exile in 1798. The papacy then received a "deadly wound;" and from that time on the pope was deprived of his dominions, and, in 1870, was completely shorn of all his temporal power and possessions. For sixty years he was known as "the prisoner of the Vatican."

But, according to the prophecy, this "deadly wound" inflicted upon the temporal sovereignty of the pope was to be healed. Until 1929, when Mussolini gave back to the pope sixteen acres of land surrounding the Vatican, he was not only deprived of all temporal sovereignty, but of temporal possessions not under the sovereignty of other kings. Since then

*As Bishop of Rome, Pope Pius XII blesses and imparts a plenary indulgence to the people of that city.*



# E, and PROPHECY

by

CHARLES S.  
LONGACRE



Part of the Vatican gardens.

the pope has been gradually gaining in political influence and prestige, until all the governments, except the United States, Japan, and Russia, have recognized the spiritual and temporal sovereignty of the pope by sending ambassadors and envoys to the Vatican. Thus, gradually the "deadly wound," received in 1798 and in 1870, depriving the pope of his temporal sovereignty, has been in process of healing.

On December 23, 1939, President Roosevelt sent a letter to Pope Pius XII, announcing that he had appointed Myron C. Taylor as his personal representative at the Vatican; so that "when the time shall come for the establishment

of world peace on a surer foundation, it is of the utmost importance to humanity and to religion that common ideals shall have united expression," and "that we encourage a closer association between those in every part of the world—*those in religion and those in government—who have a common purpose.*"

In the second paragraph of his letter to the pope, the President asserts that "a civilization capable of giving to mankind security and peace" must be "*firmly set in the foundations of religious teachings.*"

These are significant statements, and have far-reaching implications. The President's motives undoubtedly are good, and we must commend him for his endeavors to establish world peace in this troubled and afflicted world; yet

we cannot forbear calling attention to the grave dangers involved in the method and procedure by forming a church-and-state alliance between the government of the United States and the Vatican "for the establishment of world peace on a surer foundation." Union of church and state in the past has not only failed to establish world peace, but has led to the disruption of peace in every government that has tried the experiment.

During medieval times in Europe, a union of church and state was responsible for the bloody crusades that drenched the soil of Europe and Palestine with the blood of millions. It resulted in religious wars between European nations more cruel and horrible than any civil wars that have thus far afflicted the world.

We wonder if President Roosevelt was oblivious to the instruction the founding fathers handed down to posterity at the time they disestablished the church in American jurisprudence. When the church was disestablished in Virginia, James Madison, the father of the Constitution, drew up "A Memorial and Remonstrance," addressed to the Virginia Assembly and to the people of that state, saying: "It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

A little later, James Madison, writing to Edward Everett, laid down this fundamental principle: "Religion is not in the purview of human government. Religion is essentially distinct from civil gov-

Loud speakers erected on a balcony of the Vatican, used by Pope Pius XII to address the people soon after his election.





Though named City of Peace, truly did Josephus say of it:  
"Never did any other city endure such tribulations."

# Jerusalem

*City of Fulfilled and  
Fulfilling Prophecy*

by

WILLIAM A. SPICER

THE news from the Near East, these days, shows how poorly the name of old Jerusalem fits the modern city. Jerusalem (meaning in the old tribal form of the word, City of Peace) became the City of the Great King, the center of worship of the true God in days when the nations served other gods.

When its people were walking in the light, God put His fear upon the tribes round about. The worshipers of Jehovah could forsake their homes and fields and go up to Jerusalem at the time of the appointed religious feasts, knowing that there were none to molest or to make them afraid. Jerusalem was the city of peace. The kings of the nations round about sought unto Solomon, in the height of the glory of the kingdom, to hear "his wisdom, which God had put in his heart."

Then came centuries of backsliding from God, and worldliness, that thrust away the protection of the Lord. The Assyrians came down and led away the northern tribes into captivity. That should have warned Jerusalem of judgments to come. The ancient record tells how the Lord tried to hold off the threatening doom:

"The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." 2 Chronicles 36:15, 16.

Then came the overthrow by the Babylonians, and though the city was, in a way, restored in the days of Persia, it was never again the old Jerusalem. It

passed under the dominion of the Greeks, then came fully under the Romans, those warriors of "fierce countenance," who were destined by prophecy to destroy the city utterly. Daniel 8:23, 24. Divine prophecy, in the days of Babylon, had allotted a given time during which the Lord would still wait in mercy for the favored city to fill up its cup of iniquity in the rejection of the Messiah. Then soon after were to come those Roman armies as foretold some five hundred years before: "The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Daniel 9:26.

## *When Light Becomes Darkness*

The desolations came as a flood, as the prophecy had said. How little those Jewish leaders realized the meaning of the cry, "His blood be on us"! Graetz, a Jewish writer of our time, evidently looking upon Jesus as a mere human reformer who was unjustly condemned, says:

"How great was the woe caused by that one execution! . . . He is the only mortal of whom one can say without exaggeration that His death was more effective than His life. . . . Strange that events fraught with so vast an import

should have created so little stir at the time of their occurrence at Jerusalem!" —*History of the Jews*, vol. 4, p. 165.

The great crowd never has time to pay attention. The round of social activities ran on, business was brisk in the city, money was to be made, daily bread to be earned, and political rivalries were keen. The people generally could not stop to pay attention. Yet in that crucifixion of Christ the doom of Jerusalem was sealed.

The blow was terrible when it fell. Jerusalem had been so blessed that when its light became darkness how great was that darkness! Standing so high, it fell so low! It chose the evil one as its leader, and turned away from the protection of the Almighty. Josephus, the ancient historian, says in the Preface to his "Wars of the Jews":

"Of all the cities which came under the Roman sway, Jerusalem arrived at a higher degree of felicity than any other; and then it fell into a lower depth of calamity. It appears to me that the misfortunes of all men, from the beginning of the world, are not to be compared with those of the Jews."

And in the body of this book he says:

"In one word, and to speak in brief the whole truth, never did any other city endure such tribulations; and never from the beginning of time was any generation more prolific of evil." —*Book 5, chap. 10, par. 5.*

What a testimony to the fulfillment of the woe pronounced by the voices of the prophets through the ages of warning and entreaty, the full measure of which, summed up, as Jesus said, was to come upon that generation!

Daniel's ancient prophecy had foretold

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## OUR COVER PICTURE

This week our cover shows the scene outside the Vatican at the time of the election of Pope Pius XII. The white smoke, signaling the election, and produced by the burning of the ballot papers, may be seen issuing from the smokestack of the Sistine Chapel.



THE PRESIDENT  
The White House

My dear Mr. President:

Seventh-day Adventists join with our fellow citizens of all creeds and religious faiths in fervently praying for peace. In harmony with the teachings of Christ in the gospel we deplore war and all the miseries and horrors that grow out of it. We loyally support you in your earnest and diligent efforts to preserve peace in our own country and to help restore it in other lands which are now at war.

We believe in following the admonition of Scripture to pray for those in authority over us. As the honored Chief Executive of our country, we pray that you may be guided by the providences of an all-wise God. We believe that all Christians should join in this.

We recognize the problems and difficulties confronting the heads of nations today, and sympathize with every right effort to ameliorate the tragic conditions existing in some parts of the world. Praiseworthy as these efforts are, however, we would respectfully point out a danger which we believe threatens certain fundamental American principles. This danger arises in connection with the appointment of a representative to the Vatican in an endeavor to co-ordinate your efforts with those of the pope in working for world peace. While the objective is a worthy one, we believe the method contravenes the principle of the separation of church and state.

As a religious body, Seventh-day Adventists are firm believers in the American system of civil government, based on the principle of a total separation of church and state. We do not believe that the state should be dominated by the church, or that the church *should be* dominated by the state, but that each should be entirely free and untrammelled in its own sphere. The baneful efforts of intermingling the affairs of politics and religion are clearly revealed in history.

When our system of government was established by the founding fathers, there was a struggle over the question of whether there should be an established church or whether the church should be free from state control. In the struggle which took place in Virginia and which led to the disestablishment of the church,

## ADVENTISTS PROTEST

# Appointment to Vatican

Letter to President Roosevelt from J. L. McELHANY

James Madison prepared that memorable document, "A Memorial and Remonstrance" addressed to "the General Assembly of the Commonwealth of Virginia." He stated:

"It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Some years later this same national leader, in writing to Edward Everett, laid down this principle: "Religion is not in the purview of human government. Religion is essentially distinct from civil government, and exempt from its cognizance; . . . a connection between them is injurious to both." We believe that the United States has come to occupy its present position of influence and power among the nations largely as a result of the cherishing of these fundamental principles, and that the only safe path is to continue to maintain these exalted ideals.

For a brief time the experiment was tried by our government of maintaining diplomatic relations with the Vatican, but fortunately, we believe, was later abandoned. We do not believe it is your intention to attempt the establishment of a state church by sending a representative to the Vatican; but with James Madison we believe that we should see the consequences in the principle and avoid the consequences by denying the principle. As the head of our government, your acts and those of any representatives you may appoint, may be fairly regarded as official acts. We therefore believe no step should be taken that would favor or honor one religious organization above another.

If we may accept as authentic the reports regarding your proposal, the Vatican and also the diplomatic representatives here in Washington regard your action as laying the foundation for a re-

sumption of diplomatic relations between the United States and the Vatican. As reported in the *Washington Post* of December 24, the Associated Press brings this word: "While Vatican quarters observed cautiously that Taylor's mission was limited, it was felt in these circles that it might eventually prove a step toward resumption of diplomatic relations." A further Associated Press report appearing in the same paper of the same date states: "Although diplomatic relations between the United States and the Vatican are not thus fully established, it was considered in diplomatic circles here (Washington) to be a step in that direction."

The danger in this act is what it may eventually lead to. All other questions aside, it is evident that the pope's appeal for universal peace is not based on the fact that he is the head of a sovereign state, but rather on the fact that he is the head of a great world-wide religious organization. His power and authority grow out of his relationship to the spiritual organization of which he is head. As innocent seemingly as is this proposal, and as worthy as is the cause of peace, to enter upon a course that may lead to the re-establishment of diplomatic relations with the papacy is to work contrary to the principles that led to the disestablishment of all state church organizations in the early history of this country.

Religion as represented by the various religious organizations, continues to prosper in this country without state recognition or support. The history of the past serves as a warning against combining of religious and political organizations to serve either political or religious ends. The door which even in principle is likely to lead eventually to the establishment of diplomatic relations between the United States Government and any religious organization whatsoever, should never be opened. What other nations or rulers have done in establishing diplomatic relations with the Vatican should not be regarded as a precedent by the United States Government.

In your capacity as the Chief Executive of our country, you represent every

(Continued on page 14)



UNDERWOOD

*The shore of time is strewn with the shattered hulks of ships of state that have gone forth freighted with human hopes.*

## GOD'S REMEDY FOR WORLD CONFUSION

by CARLYLE B. HAYNES

**C**IVILIZATION on this planet is not going to die sometime in the future. It is dying now. One by one nations pass away. And those that are left are locked in a death struggle for existence.

No nation will win in the final struggle. All will be defeated. All will be exhausted and spent. All will go down.

The death of the world! We are looking on while the inevitable end approaches. And as the old world passes to its certain doom, we become aware that a new order is in the making; but not at all as men have planned it. Men are to be confounded and overthrown. The new world of God's planning will be utterly beyond and above all that man has imagined in his fondest dreams. Men's eyes have not seen, men's ears have not heard, neither have entered into men's thoughts and hearts the faintest conception of the perfect and entrancing world of the future that God is preparing and planning.

Nevertheless, He has revealed some parts of His stupendous program. With breathless wonder we looked at some of these in our study a week ago, and our longing hearts were drawn out in profound praise for even the brief glimpse of the marvels that are comprehended in the preparations of our God.

From the beginning until now, men

have striven in vain to realize their dreams of a world at peace, a world of safety, of prosperity. Their cherished hopes have been thwarted. Their fondest desires have been defeated.

Even in the welter of blood and broken covenants today men still dream of a better age to come.

There are some who are looking for an age of law and arbitration to succeed the days of strife.

Talk is beginning to be heard once more of a world federation, a United States of Europe, the creation of a great international supreme court, with its police force composed of the federated armies and navies of the world.

Others, dreaming dreams and seeing visions, fondly—and most mistakenly—look for a disbanding of armies and a dismantling of navies, as a result of world-wide acceptance of the gospel of Christ.

Amid this tumultuous babble of ten thousand foretelling tongues it is well to remind ourselves that for six thousand years men have dreamed of these things—and have always been disappointed. We have no more reason to believe that men can attain them now than at any time in the past.

What, then, is coming? The restless tumult that today is shaking the world

is only the climax of the ceaseless din of war, commotion, and strife, out of which, for nearly sixty centuries, nations have risen, lingered for a brief existence and passed away, only to give place to others.

Through all time, ship after ship of state has gone forth, freighted with human hopes, only to be eaten by worms, stranded on sand bars, foundered in gales, broken on reefs, or sunk in collisions, until the shore of time is strewn with their shattered hulks.

Much as men have desired peace and prosperity, their desires have not been fulfilled. Human projects have failed, human hopes have proved phantoms, human promises have turned out to be falsehoods. All that wisdom, genius, education, civilization, and philanthropy have accomplished still leaves the whole head faint and the whole heart sick. And the ten thousand panaceas of men have brought no relief.

The plans of men have failed to take into account human inability to change or to remedy the root cause of all human misery. And, as a consequence, the plans of men, conceived in the highest idealism as they have been, have failed. They are always bound to fail. It is not in man to make a good world or an ideal social order.

There is something about this whole situation that statesmen do not take into account, that they leave out of their reckoning. It is this: There is that at the root of social and economic confusion, of hu-

# Why Human Plans All Fail

man wretchedness and misery, which no scheme or arrangement of men, no political philosophy or administration, can ever remove or change. And that thing which is the root cause of all human ills, and which men cannot reach or deal with, is bound to bring every human scheme of recovery to defeat.

It is not in men to recover. The thing that is wrong with this world, the thing that produces all human maladjustments, all depressions, all wars, all wretchedness and misery, all injustice, all unfairness and oppression, is not bad politics. It is sinful human nature. It is not wrong governmental arrangements or regimes. It is wrong lives.

Sin is the root cause of all that is wrong in the world. And sin cannot be reached or destroyed or changed or modified by any political, economic, social, or governmental arrangement which can be effected even by the wisest and best disposed statesmen in the world.

Human environments can be changed, human conditions of life can be improved; but, when this is done, it does not change human nature. Change every social and economic arrangement and structure as you will; change the government; change the whole political philosophy of government; and, when all that is done, you have not changed fallen human nature one iota.

Democracy is not the answer to human need. Monarchy, constitutional or unlimited, is not the remedy. Fascism is no help. Naziism will not serve. Socialism does not qualify. Communism is no remedy. Try all these, and human nature remains what it was.

It is human nature that is wrong. It is human nature that is productive of all other wrongs. The tree is bad. The fruit is bound to be bad.

No political system will ever bring recovery to fallen humanity, for no political system will change the human heart; and it is the evil human heart that is causing all the trouble in the world.

Sin is at the root of all the trouble and injustice and wrong in the world. And nothing that men can do will remove sin. Change every form of government, and all that has been done has been to change one group of sinners for another group of sinners. Shift from one party to another to any extent, and you still have sinners in office. No difference in political philosophy makes a difference in the human heart. And human nature is just the same, operates just the same, responds to the same incentives, moves from the same motives, and is ruled by the same iniquity and sin, no matter what political banner it marches under.

So put any political system, any form of government, into power, and sin will still ruin it and make it ineffective.

But, notwithstanding all this, the situation of humanity is not hopeless. A remedy for sin has been offered. It is an entirely adequate remedy. God has set His hand, has pledged Himself, to recover what man has lost, to restore what man has ruined.

God's remedy is just Jesus Christ. He sent His Son into the world to meet sin, to grapple with it, to take all its dire penalty on Himself for every human being, to exhaust all its venom and malice upon Himself, to go down into death to meet its dread punishment, and to conquer it, and finally to take it all away, destroy it forever, banish it from the universe. Yes, sin is destined to be destroyed.

And the time is nearly here when sin is to be finally disposed of, and the world freed of its curse. The time is about here for God's new social order to displace the wreckage of the world.

The good is about to displace the evil. The blessing is about to take the place of the curse. The second Adam is at hand. With Him will come the kingdom and the glory. He will bring the cure. He will knit the broken world. He will rebuke disease and sorrow. He will banish sin and death. He will rifle the grave. He will deliver creation. He will bring permanent world-wide recovery. He will establish eternal codes of righteousness. And, on His righteous,

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## Flashlines

by W. L. Emmerson

**"IF ONLY!"** Commenting on the now closed New York World's Fair, the *New York Times* says: "It showed how comfortable a dwelling place the earth could be if men could only learn to work together."

**SMOOTH PREACHING** In denouncing those preachers who, in the face of the stern issues of today, have become "purveyors of soft things," the Rev. Dr. William Ward Ayer declared in a recent sermon: "Instead of severe denunciation of existing evils, the church's message has become one of 'sugar and spice and everything nice.' The call to repentance has disappeared," and the preacher in too many cases is nothing more than the "cheer leader for every community project," instead of "getting men to know God and to depart from evil."

peaceful throne, He will reign forever and ever.

There is no other remedy for a ruined world than this. There is no other prospect of genuine recovery than this. This is the one great hope of the whole creation. It is the only hope of a sorely burdened world which, under Him, will at last know the blessedness of righteous rule.

God's new social order is very near at hand, nearer than many of us are ready to believe.

Jesus came the first time "to seek and to save that which was lost." He was born, He lived, He taught, He labored, He worked miracles, He gave Himself as a sacrifice for sin, He died, He was raised, He ascended to heaven.

And is that all? If so, it is not enough. The very purpose of His coming demands something more. We are not satisfied with such a climax. So far as it goes, it is well; but it does not go far enough.

If this is all, and if the last the world was to see of the Lord was His thrilling ascension to heaven nineteen hundred years ago, then His mission was a failure, and He might as well have remained in heaven.

If the ages of the future are to go on in endless repetition of what has been; if the agelong battle between good and evil is to continue forever, with only slight advantages to one side or the other, but without a definite outcome; if there is to be no decisive and triumphant conclusion of the work our Lord began, then there is an incompleteness about the entire gospel scheme that is not at all to be reconciled with the idea of its divine origin.

It is not sufficient, in reply to this, to say, as some do, that Christianity is a plant whose roots are in the earth and its flowers are in heaven; that the beginnings are below and its consummations above.

No, what has been begun here should be finished here. If Christ came to save the world, then His work will not be finished until the world is saved. If Christ brought salvation into the world, then in this world it ought to be fully accomplished. All its blessings, its fruits, its achievements, should be seen in the very domain where they were first projected.

So the plan of God for this world, the purpose of God for the human race, the gospel of God for human salvation, are incomplete without the return of Jesus to finish the salvation He began in tears and blood. He must restore all things. He must destroy the works of the devil. He must inaugurate His kingdom.

Then the drama of redemption will find a fitting consummation in everlasting glory.

IN THE opinion of Walter Lippmann, eminent journalist, this continent has "raised up something too great for little men to deal with." He continues:

"In every field of activity we have come to think that there is a surplus to be gotten rid of: We seem to have too much land. The land seems to be too fertile. We have taken elaborate measures to reduce the yield, and we do not know how to dispose of the surplus. We seem to have too many factories, and the machinery seems to be too efficient, and we seem to have too much labor. We rack our brains to devise schemes for limiting the output and reducing the work done by the worker. We seem to have too much capital, and we worry about how to reduce our savings and how not to invest them where they will produce too many goods. We seem to have too much gold, and we bury it in Kentucky."—*Reader's Digest*, August 1939.

As if by magic the world of the nineteenth century began to move with incredible swiftness, and through inventive genius the methods of work, travel, communication, and thought were completely revolutionized. On the trail of the new order came unprecedented riches, with millionaires and multimillionaires arising on every hand. A poor, struggling inventor might devise a new machine, a shorter process, a chemical formula, and, as the result, become the possessor of untold wealth.

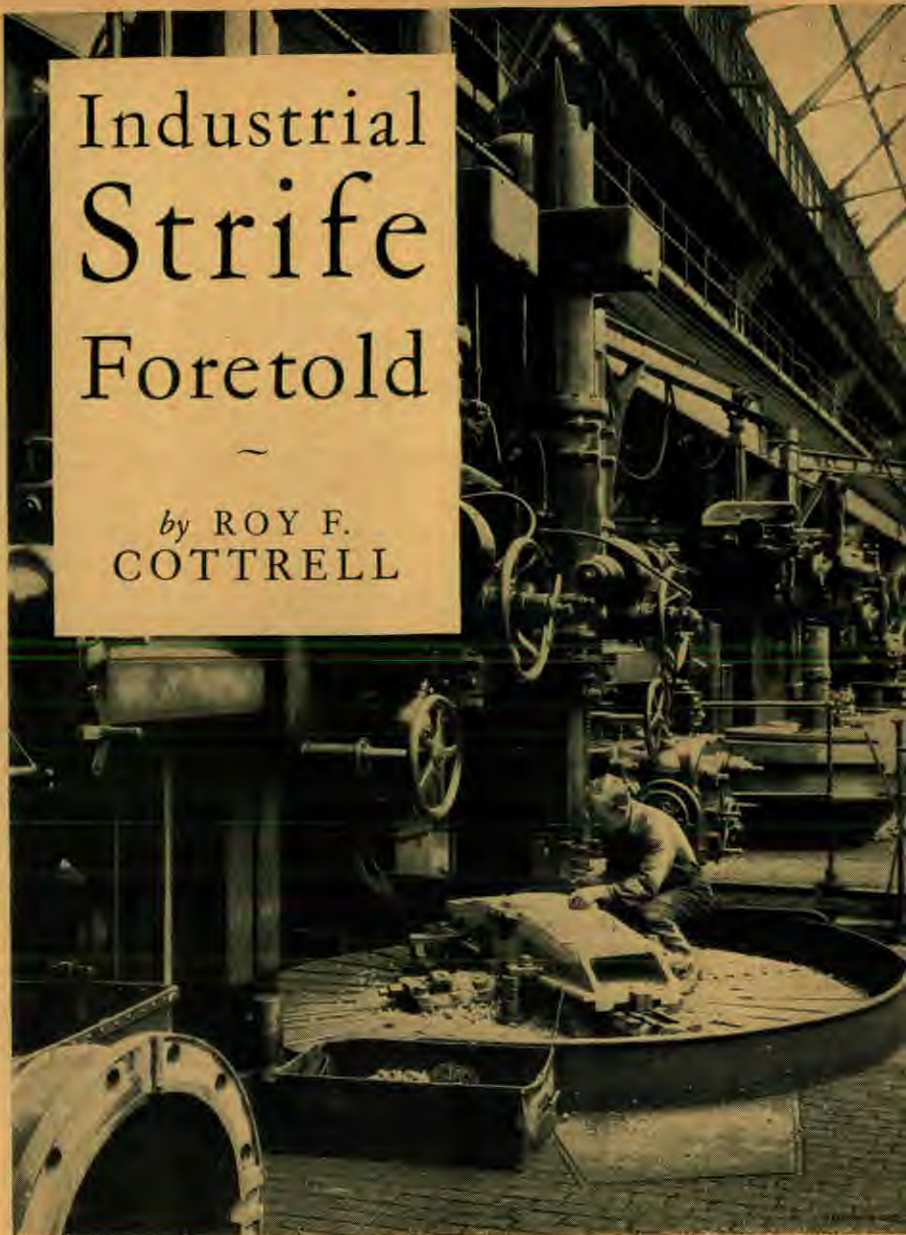
As the machine age developed, many business executives and speculators arose from comparative poverty to become kings of industry and finance. Combination and monopoly followed. Banks and business concerns established branches and subsidiaries, which reached their long arms around the globe to control trade, the money market, and commerce. In the United States of America two hundred of the larger corporations are said to represent nearly one half the business wealth of the country.

It is estimated that 22,000,000 persons in the United States are victims of poverty; that 50,000,000 are barely able to meet living expenses; that 35,000,000 dwell in comfort; that 10,000,000 are wealthy; and that 2,000,000 live in luxury and own about 50 per cent of the nation's wealth.

Just prior to the downfall of the ancient Roman Republic it is asserted that the nation "had become a commonwealth of millionaires and beggars." Of that situation the historian observes that "wealth that is used only for idle luxury

# Industrial Strife Foretold

by ROY F.  
COTTRELL



## Ancient Prediction Outlines Capital and Labor Conflict

is always envied, and envy soon curdles into hate. It is easy to persuade the masses that the good things of this world are unjustly divided, especially when it happens to be the exact truth."—*Froude's "Caesar," chap. 11, par. 9.*

In his book, "Answer by Fire," Enos K. Cox writes:

"The world is bewildered. Not since the debacle of the Roman Empire has humanity been more like men at sea without a compass. Lost in a labyrinth of conflicting counsels, dazed by the ex-cathedra pronouncements of material science, perplexed by the theories of a crass philosophy, affrighted by tottering governments, torn by contradictory civic concepts, the world reels and totters in the dark."

Speaking of the sharp conflict between the "haves" and the "have-nots," President Franklin D. Roosevelt said: "The

millions who are in want will not stand by silently forever while the things to satisfy their needs are within easy reach."

As reported in *The Nation's Business*, Mr. William Green, President of the American Federation of Labor, voices the determined aims of his organization:

"America cannot be a nation of outcasts and remain America. It cannot be a nation of workless men and women and remain America. We shall bring back work and safety, or give everything we have and are in the effort. . . . A workless America is safe for none. . . .

"We have simply come to what we are determined shall be the end of the road of suffering. Here we take our stand, and here we fight, perhaps such a battle as no labor movement has ever fought before. We shall fight a battle for restoration, for happy homes, for great safeguards that shall take from the pillaging

bands of exploiters the weapons with which they have stricken down our millions. We are out to end legalized robbery in the United States."

A most remarkable feature of the present situation is the fact that this economic struggle was long ago foretold by a New Testament prophet. He beheld the unprecedented accumulation of riches, the calamities that would overtake the men of wealth, and the conflict between the forces of capitalism and labor. The phraseology of this divine preview of present-day conditions is worthy of careful study:

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." James 5:1-6, R. V.

The above prophecy declares, "Ye have laid up your treasure in the last days." No previous age has witnessed the erection of such towering pyramids of wealth. Men now living recall the time when there were but two or three millionaires in America. Then, with dramatic rise, came the unprecedented amassing of fortunes. How remarkably was the New Testament forecast fulfilled!

*What can cure the hostility that always has existed between the "haves" and the "have-nots"?*



"Ye rich, weep and howl." In the autumn of 1929, as the great depression struck the world with paralyzing intensity, the men of wealth keenly felt the stroke. In one year, the number of American citizens whose annual income was estimated at a million dollars was cut in half. Bewildered by the desperate crisis and facing heavy personal losses, many chose death rather than continue the battle against crushing odds. Even now every twenty-six minutes, day and night, someone takes his own life. In this tragic procession toward the gateway of suicide, we see not alone the discouraged poor, but also many whose wealth has turned to ashes. The extent and reality of the crisis should focus the attention of all upon the rapidly fulfilling scroll of Bible prophecy.

"Your gold and your silver are rusted." Millions of investors have seen their treasures transformed into "frozen assets," which fact appears in striking fulfillment of the prediction, "Their rust shall be for a testimony against you."

"Ye have lived delicately on the earth, and taken your pleasure." While thousands suffer for the bare necessities of life, a rich magnate or a society queen may spend thousands of dollars on an evening's entertainment. Such foolish, lavish expenditure not only arouses the enmity of the masses; it is also seen to be in full accord with the prophetic blueprint of our day.

"The hire of the laborers, . . . kept back by fraud, crieth out." Too often capitalism has been blind and arrogant, leaving in its course a sickening trail of exploitation; while at times the working classes are far too hasty in their resort to violence.

During the years 1937 and 1938 there were more than seven thousand strikes in America, involving some three million workmen. When President Roosevelt attempted to help arbitrate one of these industrial disputes and found neither side willing to compromise, it will be remembered that he employed in reproach the words of Shakespeare, "A plague o' both your houses."

Labor disputes bring unrest, and may pave the way to anarchy and dictatorship; and whether the latter is a capitalist dictator or a labor dictator matters little. Under any totalitarian regime liberty of thought and action is superseded by a ruthless terrorism.

"The cries of them that reaped." The industrial situation, grown to great pro-

portions, is acting its part in exact fulfillment of the prophetic word. The struggle between the classes and the masses has been appropriately termed "A battle of Titans," and the stage is set for spectacular developments. In this partisan conflict, the true Christian is counseled to take no part, but is instructed: "Be patient therefore, brethren, until the coming of the Lord." Verse 7.

Likewise, Christ Himself while upon earth pointed forward to this time of "distress of nations, with perplexity," and announced that this condition would immediately precede His second coming to our world. Luke 21:25-28. Said another divine spokesman: "The Lord has a case against the nations, He has brought an indictment against all flesh; and the wicked shall be put to the sword, is the oracle of the Lord. Thus says the Lord of hosts: Behold, trouble is spreading from nation to nation, a mighty tempest is stirring from the ends of the earth." Jeremiah 25:31, 32 (translation by Smith and Goodspeed).

What a preview of the world's plight with its seething, distressed, baffled, and exasperated humanity! The future would certainly be dark were it not illuminated by the bright promises of God. "There shall be a time of trouble," declared the prophet-statesman of Babylon, "such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1.

Soon after the World War, it will be remembered, there came the financial crash in Central Europe. Bread, butter, and other necessities of life were sold at fabulous prices. Then paper money became absolutely worthless. Millions of men and women became paupers in a day; and those who had stores of provision guarded them day and night from the frenzied, hungry bands that ravaged city and country for food.

That experience may serve as a type, or shadow, of the coming world-wide crisis. Says the word of God: "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Ezekiel 7:19. See also Zephaniah 1:15-18.

Rich and poor, high and low, are alike caught in the modern maelstrom. The outlook may appear dark, but to the Christian optimist who believes his Bible and trusts his God these occurrences indicate "the breaking of the day." This is the supreme message of cheer to a suffering world: "Be ye also patient; stablish your hearts." "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." James 5:8; Luke 21:28.



*Round the World With the Gospel*

## MISSION ADVANCE In the ORIENT

by

V. T. ARMSTRONG

*President, Far Eastern  
Division of Seventh-day Adventists*

LOOK on your map for the longest peninsula in the world. You will find it, pointing like an index finger from the southeast corner of the Asian continent. Here, employed by the commercial interests that hold estates in this tropical strip of land, the Chinese, the Telugus, the Malays, and the Tamils dredge for tin ore, and draw sap from the extensive forests of rubber trees; while strong nations of earth conjecture as to the future control of this strategic territory.

The Malay Peninsula reaches southward to a fraction over one degree north of the equator, with the important city of Singapore situated on an island at the southern extremity. Long noted as a great shipping center in the markets of the world, Singapore, with its cosmopolitan population and its general appeal to world tourists, is today attracting unusual attention. Black-outs, beives of airplanes, powerful searchlights, modernized fortifications, and increased numbers of regiments of trained soldiers indicate that this peninsula is counted exceedingly important, not only for the products shipped to world markets, but as a strategic political spot on the changing map of the world.

The recently completed airport, which is counted as one of the world's best, daily accommodates passenger and mail planes that arrive from or depart for Australia, Java, Sumatra, Hong Kong, Indo-China, Siam, India, and Europe. Boats from the seven seas steam toward Singapore, and flags of all countries fly from the masts of the ships that call at this important harbor. Here the trails of globe trotters cross and recross, and travelers relate their experiences while ships discharge and load varied cargoes.

Influences are at work today that may vitally affect the future lives of all the people who call this part of the world their home. It is expected that Singapore, with her cosmopolitan population and her unique location at the crossroads of the East, and surrounded with desirable natural resources, may be a prize

that one day will be fought for by ambitious nations.

There are many interesting and attractive reasons why Singapore is so well known to the world; but it has a special appeal to men and women engaged in the various lines of missionary endeavor. To the north is French Indo-China, where twenty-six million Annamese and Cambodians live. Siam, with more than twelve million people, is another needy mission field. The islands of Sumatra, Java, Borneo, and the Celebes, together with scores of smaller islands, are in close proximity and present a picturesque and promising field for missionary activity. In all these places aggressive mission work is being done, and results are most encouraging.

In 1936 the Seventh-day Adventists voted to establish their mission headquarters for these fields in Singapore. Known as the Far Eastern Division of Seventh-day Adventists, its territory includes Japan, Formosa, the Japanese mandated islands, Korea, the Philippine Islands, Guam, Borneo, British Malaya,

Siam, French Indo-China, the Netherlands East Indies, and Portuguese Timor. Here, under the flags of England, the United States, Japan, France, Siam, Holland, and Portugal, scores of missionaries from overseas are united with several hundred indigenous workers in active mission work. The total number of workers now exceeds one thousand. Evangelical, medical, educational, and publishing work are the general lines of endeavor.

Perhaps some reader may raise the questions, Do missions pay? and Is it a good thing to urge Christianity upon the peoples of the different nations? Perhaps a few personal experiences will lead to a better understanding of the results of mission work.

A few weeks ago, while visiting churches in North Sumatra, I had pointed out to me the spot where one hundred years ago the first two mission-

*The Far Eastern Division 1939 council held at the Singapore Seventh-day Adventist headquarters.*





*Tapping a rubber tree in Malaya.*

aries to the Batak people were killed and eaten. Today, scores of churches dot the field. The Batak people are a progressive, intelligent, energetic people. A great change has come into their lives since the missions have been at work in their country. Today scores of educated Batak workers are engaged in spreading Christianity, not only in Sumatra, but they have also gone to the benighted people of the surrounding territory, and are giving their lives in faithful service to those in need of help. As one travels through Sumatra, he will come to know from the testimony of living examples, that Christianity elevates the morals and brings joy and satisfaction to the people. A hundred years of mission endeavor has paid large dividends for every sacrifice made.

In Bangkok, Siam, is conducted a mission clinic by the Seventh-day Adventist Mission. In rented quarters, with meager facilities, and with a very small staff of workers, Dr. Ralph F. Waddell is doing a noble medical missionary work for the people of all classes in that great city. In a recent letter he tells how God is blessing the medical missionary work in the clinic. He writes:

"About six weeks ago, as we were driving into my yard, we met a woman who had recently been baptized as a result of the contacts made with our medical work. She seemed to be greatly excited, and asked us to hurry on to the clinic. She told us that her daughter-in-law was bleeding to death. We hastened down and found that her relative was in a most critical condition. She was very pale, already unconscious, and the pulseless heartbeat was hardly perceptible. Examination revealed the cause of the condition to be typhoid fever of about a week's duration, which was now complicated by intestinal hemorrhage. The end seemed very near unless something

miraculous should take place immediately. We did everything that was humanly possible, including the administration of the most potent hemostatics on the market.

"We then called in the mother-in-law, and told her that unless the Lord intervened her daughter would die. We suggested that we get down on our knees and pray. The husband of the patient, a heathen, was also there, and, as the mother and I knelt, he knelt also. The mother of our patient prayed a most earnest prayer in Chinese. She talked with God as with a sincere friend, and as though she fully expected a definite answer. After she had completed her prayer, I also petitioned our heavenly Father, requesting that His will be made manifest in this needy case, and that if healing would add to His name's honor and glory, such might be granted.

"As we arose from prayer I observed that this mother had an entirely different expression on her face. She seemed relieved and confident that God had heard her prayer, and that He would answer her petition. Her husband, a heathen, was standing out in the hall wringing his hands. He said, 'Oh, what can I do?' I told him that there was but one thing he could do, and that was to go home and get down on his knees and pray to God for help. He promised that he would do it. His wife took his arm and, with a smile of confidence, she started down the stairs for home. As we stepped back into the patient's room, we found her heart beating a little more strongly. From that time the hemorrhage stopped. Within a few minutes she opened her eyes, and asked for a drink. Four weeks later that girl re-

turned to her home, feeling strong and well. God worked miraculously in her behalf. This experience has created an interest and established confidence in the hearts of all in the family."

In these thrilling mission days, we find "the wild men of Borneo" being touched by the truths of this message. Pastor J. M. Nerness, until recently director of the Sarawak Mission, told us a short time ago something of what God is doing among the primitive people of the jungles of that territory. Thirty-seven miles from the city of Kuching, the main seaport of Sarawak, is a school especially for the training of the Dyaks. These people were formerly headhunters. In the Dyak villages, or long houses, as they are called, because the people of the entire village live in one very long house, you may still see some of the skulls of the victims of cannibalism on the shelves or hung from the ceiling of their council rooms.

These people know nothing of civilization as we understand it. They are without education, and they are bound by gross superstition and devil worship. They live more like wild animals than like human beings. But a change is coming, and some of the Dyak young people who have been to our school are going back to their jungle villages and are telling the wonderful story of Jesus. They are living witnesses of the new life that has come to them. And wherever they go they carry the glad tidings of salvation. As a result, many calls are coming to us for the message that will transform lives, and make these dwellers of the jungle a clean, happy, Christian people.

Not only is the message of salvation going to the primitive peoples of the Far Eastern territory, but it is also sounding in the cities and villages of all the countries in this part of the world field. More than thirty-eight thousand members of the Sabbath schools in these fields are studying the Bible regularly, and are joining, week by week, in Christian worship. They are giving liberally of their personal funds to help send the message to others not yet touched by the gospel. They know by experience that Christianity in the life is a blessing, and they desire to see it go to others.


Truly great changes are to be seen in the Orient. Politically and financially the Orient is attracting the attention of the world; but the greatest work being done in these countries today is the sounding of God's everlasting message of salvation; and the influence of this work is reaching to every corner of these needy fields. Once again we are reminded of the beautiful gospel prophecy: "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.

## NEWSGRAMS

by Benjamin Maxson

### Unemployed Youth

One of the most urgent problems in the United States arises from the widespread unemployment of youth. One third of the young people in the country between the ages of 16 and 25 who are out of school are unable to secure employment. At least 4,000,000 young people are in this unfortunate predicament.

 **Peace Objectives** Outlines for a future World New Deal were sketched by Pope Pius in a recent address to the College of Cardinals: (1) guarantee of independence to nations large and small; (2) disarmament; (3) a new or revised organization like the League of Nations; (4) justice for "true needs" of nations and ethnic minorities; (5) end of all hatreds. It is hardly a coincidence that these five points have often been stated by President Roosevelt and Secretary of State Cordell Hull.



One artist's depiction of Babylon's Hanging Gardens and the Tower of Babel.

## THREE GREAT PROOFS OF Universal FLOOD

*Converging Lines of Evidence*

by BENJAMIN FRANKLIN ALLEN

IT is our purpose here to show, (1) that the annual festival for the dead who died in the Flood was originally, and still is, celebrated all over the world; (2) that the lines of all present racial sources go back to the vicinity of the landing of the ark and to the Tower of Babel; (3) that the Tower of Babel, which figures so largely in world legends and in the Bible, has been actually identified.

### 1. The Annual Flood Festival

At Athens each year was celebrated a festival of mourning for the dead who died in the Flood. Near the temple of the Olympian Zeus, nations and peoples from long distances would bring sacred water, and pour it down a fissure in the temple. In many of the legends, especially in the Near East and in India, the deity thus was thought to have disposed of the waters of the Flood. Traces of this feature, the pouring of water into a crevice in the earth, are found in Mexico, Central America, and elsewhere.

Among the Aramaeans in Asia Minor at the sanctuary of the temple of Hierapolis (formerly Bambyce), there was a legend written by one of the ancient Greeks called, "On the Syrian Goddess." It is an excellent version of the Deucalion experience as recorded by Ovid and others. It says the Flood was worldwide, and this legend was repeated often in that temple.

In that temple was celebrated twice a year the festival of mourning for the dead who died in the Flood. This was done by pouring water down a fissure over which the temple had been purposely built. People from all over the Near East came to take part, bringing sacred water. Some writers state that one of these fes-

tivals took place on November 2 of each year. This was common in other parts of the world.

This festival on November 2 is now called "All Souls' Day" by the Catholic Church. However, it is several times older than that church, and even today it is celebrated by peoples who never came under Catholic influence. The Catholics merely adopted it, along with numerous other pagan forms of ceremony and worship.

The Koran mentions that "the oven (taumur) began to bubble and disgorge water all around at the commencement of the Deluge," and states that the waters were finally absorbed into the earth. See "Beginnings of History," by Lenormant, pages 431-438; "Atlantis," by Ignatius Donnelly, pages 85, 86.

### Anniversary Still Celebrated

In every land today Noah's Flood is celebrated each year as a day of deep mourning and of prayer for the dead. This is true today mostly because it is a great Catholic festival, and because there are Catholics in all parts of the world.

"The Festival of the Dead, or Feast of Ancestors, is now, or was formerly, observed at or near the beginning of November by the Peruvians, the Hindus, the Pacific Islanders, the people of the Tonga Islands, the Australians, the ancient Persians, the ancient Egyptians, and the northern nations of Europe, and continued for three days among the Japanese, the Hindus, the Australians, and the ancient Egyptians."—"The Year of the Pleiades," by Haliburton, page 388.

"The Jewish civil year commenced at the autumnal equinox, about September twentieth, and the seventeenth day of the second month (the day the Flood

started, Genesis 7:11) would therefore correspond to the fifth day of November; but as the festival was originally, as in Egypt, preceded by three days of mourning, it appears to have been put back three days in countries where one day's festival only was observed, and to have been generally kept on November second."

"It is worthy of remark that this feast was celebrated among the ancient Peruvians at the same period and on the same day that Christians solemnize their commemoration of the dead, the second of November!"—*Id.* It seems that in Mexico human sacrifices were offered about the middle of November, expressly in fear of another Deluge. See "The Worship of the Dead," by Col. J. Garnier, pages 1-11.

Though the date was in the spring in certain places, in these places the months were, in general, numbered six months differently. Therefore, it appears that they stuck to the proper day and month number anyway, though this may be only a conjecture.

### 2. Migrations From Mesopotamia

Our second converging line of evidence is the scattering of mankind from in and around Babylon and the headwaters of the Euphrates River. This point is almost universally accepted by scientists today, and has never been seriously questioned. Flood traditions and archaeology have played a great part in this conclusion. Therefore, the Flood receives back, from this firm conclusion, a reflection of strong confirmation.

Here is what one of our leading archaeologists, Dr. Melvin Grove Kyle, says about it: "The theory of this location of the point of departure for the

dispersion of the race, as indicated both by the record in the Bible and by facts ascertained through research, is all but universally held. It cannot be said that it is yet definitely substantiated, but it is receiving cumulative corroboration along ethnological and philological lines." By "ethnological" he means the comparison of races and peoples by their customs, their traditions, their works. By "philological" he means a comparison of the languages of people, words used in common, words pronounced alike, or of the same root origin. The well-nigh universal seven-day week illustrates the first, and the equally universal word for "Sabbath" is an example of the second.

"Wherever it is possible," says Dr. Kyle, "to trace back lines of migration of the early nations mentioned, or to gather notes of direction from the traditions of various peoples, or discover indications of the derivation of languages, it is always found that the ultimate direction is toward a comparatively small area in western Asia."

"Of the first dispersion of the human race over the surface of the earth [before the Flood] we know absolutely nothing aside from the statements of the Bible. Of speculation, scientific theory, there is much that is reasonable; but of real historical statement there is nothing else that presents even a reasonable claim. The second dispersion, however [after the Flood], as recorded in the Bible, is being exactly, and, as investigation progresses, more and more fully, confirmed by the results of archaeological research. That from a central point, somewhere in Mesopotamia, the Hamitic branch of the race migrated to the southwest, the Japhetic branch to the northwest, and the Semitic branch 'eastward' toward the 'land of Shinar' is indisputable. As the details of these race movements emerge from obscurity, the meager account in Genesis 10 is not discredited; rather, little by little, it is being confirmed."—"The Deciding Voice of the Monuments," pages 64, 231.

3. The Tower of Babel Discovered

Many striking legendary references to the Tower of Babel and the confusion of tongues we have sketched. They are as world-wide as Flood legends.

An ideal example of the Babel legend is one from the Cheras, Central America. Briefly it is as follows:

Men were returning from a long journey in search of a place where they could better view the sun, but "not finding the means of reaching the sun, enamored of his light and beauty, they determined to build a tower so high that its limit should reach to the sky. Having collected materials for the purpose, they found a very adhesive clay and bitumen,

with which they speedily commenced to build the tower; and having reared it to the greatest possible altitude, so that they say it reached to the sky, the Lord of the heavens, enraged, said to the inhabitants of the sky, 'Have you observed how they of the earth have built a high and haughty tower to mount hither, being enamored of the light of the sun and his beauty? Come and confound them, because it is not right that they of the earth, living in the flesh, should mingle with us.' Immediately the inhabitants of the sky sallied forth like flashes of lightning; they destroyed the edifice, and divided and scattered its builders to all parts of the earth."—"Historia Antiqua de la Nueva España," by Father Duran, 1585, as quoted by Donnelly in "Atlantis," pages 200, 201. The fact that this comes from Central America, west of the Atlantic, should not be overlooked.

The Spade Finds Babel

Dr. John P. Peters, a renowned Babylonian research expert and archaeologist, has practically settled the location of the Tower of Babel. It was the great Temple of Nebo, known as Ezida, the most striking ruin in all Babylonia. It is located in a suburb of Babylon called Borsippa, an older city than Babylon, or rather the oldest part of Babylon, the whole having been one city.

Dr. Peters says: "In the form in which it has come down to us this is a reconstruction by the great Nebuchadnezzar. Unlike the ordinary ziggurat with which we are familiar, every stage of this was faced with kiln-burned bricks laid in bitumen, the core of the structure consisting of sun-dried bricks. How so solid a mass was destroyed, we do not know. It looks today as though it had been blasted by a stroke of lightning from God. Whatever the catastrophe was which destroyed it, the bricks that faced this tower, which were glazed, each stage having a different color, were run into

one whole at the catastrophe, the glaze fusing the bricks together, so that they constitute today one great mass, split and riven above, as though by a thunderbolt, but so solid that only blasting can disintegrate it.

"We have Nebuchadnezzar's own account of how he happened to repair and rebuild this ziggurat, and from that account we learn that long before his day it was the most conspicuous monument in all the region, and also that, enormous as it was when he found it, it was a work only partly completed, which had been begun and never finished."—"The Bible and the Spade," pages 76-79.

Several of the legends speak of the destruction of this tower by the Creator, and some even speak of the lightning which did it.

In that country at a later period it became quite a habit for emperors to build ziggurats in their own honor, as pharaohs built pyramids in Egypt. The Encyclopedia Americana says this inscription is frequently found in ancient Babylonian towers: "I laid the foundations of the ziggurat in the breast of the earth and built it up so that its head was in the heavens." Such inscriptions have caused some uncertainty all along as to which tower really was the original. These inscriptions are also pointed to, along with various other objections, by agnostics who wish to quibble and confuse. Beware of them.

The Lines Converge

Our three lines therefore come to a focus. The world-wide annual day of mourning for the dead who died in the Flood, as old as the Flood legends themselves, has an absolute continuation today in the "All Souls' Day" of the Catholics.

All races of today, according to gradually accumulating evidence, migrated from the vicinity of the legendary and Biblical landing place of the ark of Noah.



COMING NEXT WEEK

in addition to the regular features:

- Christianity's Competitors . . . . . William A. Spicer
- The Foundations Giving Way . . . . . Agnes Lewis Caviness
- When Christ Will Come . . . . . Carlyle B. Haynes
- Prophecy Points to This Lawless Age . . . . . Roy F. Cottrell
- The Advent Message to All the World—and India! . . . . . G. G. Lowry
- You Can't Get Rid of God . . . . . Benjamin Maxson
- The Master Counterfeiter . . . . . Murl Vance
- Your Gethsemane . . . . . Frank Lemon

Special interest has recently been focused on the very significant finds in the Euphrates Valley which are declared by some (but with our reservations) to be of the people who lived in the valley prior to the Flood.

And the third line is the location of the Tower of Babel, with its vivid physical evidence of construction and destruction according to Bible and legendary accounts, and this apparently backed up by the ancient repairer, Nebuchadnezzar.

To these we add a fourth: the quite evident lack of any legends or accounts whatever, about anything, common to all the world, *except those dating from the creation, the Tower of Babel, and the dispersion*. At that time the separation of the people forever cut off events common to them all. A typical example of the Eden legends is the following from the South Sea islands: "The son of the first man killed his brother." Such legends, as well as Flood legends, are a waiting and promising field of research.

Have we not now arrived at sufficient accumulation of evidence exterior to the Bible for a reasonable faith that it is true, or at least that it is worthy of thorough study and testing? Try it out.

Our object has been, and is, to help cut away the brush and weeds which have grown up around the spring of the water of life, the word of God. We believe that further research will continue to demonstrate still more clearly that while "the grass withereth, the flower fadeth," "the word of our God shall stand forever." Isaiah 40:8.

## Adventists Protest

(Continued from page 5)

American citizen regardless of creed or religious affiliation. The representatives you appoint likewise become the representatives of every citizen.

We know, Mr. President, that there are many of your fellow citizens who while recognizing the pope and the Roman Catholic Church as a great religious force in the world, do not, on principle, believe that the United States should be represented at the Vatican. In your laudable efforts for peace we believe you can be assured of far more united sup-

port from the people of this country who are with or without religious affiliations if you refrain from sending such a representative. In behalf of the Seventh-day Adventist Church, I therefore appeal to you to withdraw the appointment of a personal representative to the Vatican, and thereby safeguard the principles of separation of church and state.

Assuring you of our best wishes and trusting you may ever be guided by an overruling Providence in your earnest efforts in behalf of peace, I remain

Respectfully yours,

(Signed) J. L. McELHANY,  
President, General Conference of  
Seventh-day Adventists.

## Jerusalem

(Continued from page 4)

the time of their visitation. But their eyes were blinded by unbelief. Jerusalem had fully rejected the influence of heaven. The rival factions fought one another within the city even while the Romans were before the walls.

Then Judah raged, by ruffian Discord led,  
Drunk with the steamy carnage of the dead;

He saw his sons by dubious slaughter fall,  
And war without, and death within the wall.  
Vide-wasting Plague, gaunt Famine, mad Despair,  
And dire Debate, and clamorous Strife were there.

—Heber.

The pagan Roman besiegers were astonished at the recklessness of the people. Titus, the Roman commander, appealed to the Jews to save the temple. He said:

"If you will but change the place whereon you will fight, no Roman shall either come near your sanctuary, or offer any affront to it; nay, I will endeavor to preserve you your holy house, whether you will or not."—Josephus's "Wars of the Jews," book 6, chap. 2, par. 4.

But Christ had said of the temple: "There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2. Titus's efforts to save the temple in spite of the Jews failed, and the house went down in ruins. The walls of the city were laid "even with the ground" as Christ had foretold.

# SIGNS of the TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

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Of the multitudes in the city, famine and pestilence and the sword took terrible toll. Afterward many of the survivors were sold into slavery. Josephus adds:

"As for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines."—Id., book 6, chap. 9, par. 2.

To Egypt? Out of the remote past there leaps up a prophecy of this very thing, uttered just after their fathers left Egypt, nearly fifteen hundred years before. The Lord spoke by Moses in the wilderness, warning of the judgments that would follow transgression when they should come into their inheritance and turn from the way of truth: "The Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Deuteronomy 28:68.

## Protection Withdrawn

They were sent into Egypt by ships to be bondmen, and their number was so great that the price of slaves fell to almost nothing, people being unwilling to buy. "No man shall buy you."

How these Scripture prophecies leap out of the past and cry their message of a living God who knows the end from the beginning!

His protecting care had been over that people and that land. He had held them together as a nation until the promised Messiah came. Then the favored city, that was called to be a light to all the world, filled up the cup of transgression, and there was no remedy. The protection was withdrawn, and Satan, the destroyer, was fully at the helm. The last overturning spoken of by Ezekiel the prophet had come: "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:27.

But still the Lord invites every son and daughter of Abraham to join in waiting

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for the Messiah's return in power and glory to restore all things.

And prophecy pictures unsettled times for this land of ancient light and glory to the very end. The movement of forces round about this ancient center—"between the seas in the glorious holy mountain"—will start the final clash of nations (see Daniel 11:45 to 12:1, 2) that is to end in the coming of Christ and the first resurrection.

## Prophecy

(Continued from page 3)

ernment, and exempt from its cognizance; . . . a connection between them is injurious to both."

It is true that the American Government for a time maintained diplomatic relations with the Vatican when the pope was a temporal king over most of Italy. It is also true that nearly all of the thirteen original states maintained established religions in the beginning. Massachusetts did not disestablish its state religion until 1834. But gradually all state churches were disestablished, and diplomatic relations with the Vatican were abandoned.

While Mr. Taylor's mission at present is limited, yet the diplomatic circles at the Vatican and in Washington both hold "that it might eventually prove a step toward the resumption of diplomatic relations."

Religious and civil combinations for political or religious purposes are always dangerous, and are fraught with dire consequences even though they have innocent beginnings. A re-establishment of diplomatic relations with the papacy is entirely contrary to the principles that led to the disestablishment of all state-church organizations in the United States. However, it is in harmony with a prediction in the thirteenth chapter of the book of Revelation. Some leading commentators are agreed that the expression in verse 11, "Another beast," with "two horns like a lamb," which "spake as a dragon," refers to the Republic of the United States. That government, according to the prophecy, was to cause "the earth and them which dwell therein to worship the first beast [the papacy], whose deadly wound was healed." Verse 12.

Certainly the door that President Roosevelt has opened, which never should have been opened again, is likely to lead eventually to the full and complete re-establishment of diplomatic relations between the United States and the Vatican, and will do more than anything else to complete the healing of the "deadly wound" and to restore the influence and prestige of the papacy in the world. Ultimately, it may well lead to

the exercise of temporal papal power in the same arrogant way it did in medieval times, when the streams of Europe flowed crimson "with the blood of the saints, and with the blood of the martyrs of Jesus." Revelation 17:6. It was then that millions were slain by those who "in religion and . . . in government" had "a common purpose," whose governments were "firmly set in the foundations of religious teachings," and who believed they were doing it to bring "back order and culture and religion," on "a surer foundation." The Saviour of men and the Prince of Peace said,

"The time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

We believe that this move on the part of President Roosevelt will eventually lead to a rapid and complete fulfillment of the prophecy in Revelation 13:11-18. The United States and political Protestantism are to play a prominent part in the restoration of the papacy to its former possessions and power.

"God can use consecrated nothingness more than self-confident pride."

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TWO-MINUTE MESSAGE

## Starting Out With God

*The Blessing of Morning Prayer*

by

INEZ BRASIER

Truly, His mercies are new every morning. How He longs that each of us take with us through the day the thought of His care, the thought of His love. He wants us to carry the consciousness of it into every duty and into every pleasure. What might each day be if at its very gates we would take time to commune with Him who is our best friend! It would mean less hurry and fret, less chafing under petty things that often loom so large. It would mean grace to keep sweet in all the provocations the day may bring. It would mean a quiet joy and happiness in the inmost life.

"The great English preacher, Spurgeon, expressed the same thought in these words: 'The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is as foolish as if he had not put on his clothes or cleansed his face, and as unwise as if he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress us.'

"A quaint old church still stands on a little street of a great teeming city.

Beside its steps, hollowed by the thousands of feet which have walked on them through the many years that have come and gone, is written this invitation: 'If your knees are knocking together, come in and kneel on them.'

"This invitation is for us in these times of modern hurry, when there is danger that we walk uncertainly. Come; come when there is need. Come to praise. This is the Master's invitation, surely. I plead with you to come in the morning. Kneel at His footstool, not only to gather strength for the day, but to behold the face of Divine Love. And as we kneel let us praise Him for His goodness to us, the children of His care."

The service was ended. Slowly I took the homeward path, thinking, sadly, how often I had rushed into the day without pausing for the morning tryst with the Keeper of its gates. How we enjoy talking with dear friends and loved ones! Eagerly we await their visits, and yet—and yet—we so seldom talk with the "One altogether lovely," who waits with great heart longing to be more to us than friends and loved ones.

"Prayer is the secret door to that channel through which petitions ascend to God, and help and blessing descend to men. At God's end the channel is always open. How much of the time do you keep it open at this end? When do you pray?"

"Lord, in the morning Thou shalt hear  
My voice ascending high;  
To Thee will I direct my prayer,  
To Thee lift up mine eye."

IT WAS the hour of devotion. The sunlight through the stained windows lay like a benediction on the bowed heads of those gathered in the great church. From the choir loft the music swelled into the morning hymn:

"Lord, in the morning Thou shalt hear  
My voice ascending high;  
To Thee will I direct my prayer,  
To Thee lift up mine eye. . . .

"O may Thy Spirit guide my feet  
In ways of righteousness!  
Make every path of duty straight  
And plain before my face."

The prayer hymn was ended, and the speaker faced his audience. "What a loving heavenly Father we have," he began. "How good He is to His children!