

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

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TOPICAL



STORM AT HARVEST TIME

A FRIEND of ours had been working on a farm all summer. His days had been full and strenuous, but as autumn approached there was a general increase of tempo in every phase of the work.

It was harvest time; and out in the fields the order was constantly repeated: "Hurry! Hurry! Hurry!" As crop after crop was gathered in, so the pace quickened more and more, until the horses were put to the run as they hauled the precious produce back to the barns.

The days were fine, without a cloud in the sky, and our friend was unable to understand the need for all this haste.

The North Sea is no place for barges in winter.

He felt that the farmer's never-ceasing cry of "Hurry!" was unreasonable; that he was just another unfeeling taskmaster without thought or care for the weariness of his men.

Then one day a cloud appeared, no larger than a man's hand. Some said it meant nothing, that it would soon blow away again. But the farmer, with even more insistence, cried "Hurry! Hurry!" and himself drove a team of charging horses to and from the farmyard.

Now the wheat was in, the corn was in, only the final crop of hay remained. A quarter of this was gathered, a half, three quarters—and then suddenly the sky was blackened with storm clouds, a raging wind howled over the prairie, and a deluge of rain hurtled down.

"Hurry! Hurry! Hurry!" cried the

farmer as the last wet loads were galloped to safety.

They all understood now. And still more clearly did they understand the next morning when, looking out of the farmhouse windows, they saw the entire landscape blanketed deep with snow.

All through the long, beautiful summer, the farmer had been thinking of this storm. He knew it was coming. And he knew it would come at harvest time. That is why he would permit no resting, no slacking, no slowing down of service. And when the first sign of storm was seen, he called for still more speed, that the harvest might safely be gathered in.

So is it in the wider matters of the world and the souls of men.

All down the ages God has been thinking of this day. Millenniums ago He foresaw this storm in time of harvest that we are beholding now; and through the years He has been urging His followers to hurry to the ends of the earth to finish His work.

Now the storm is upon us in all its fury.

Storm at harvest time!

And the harvest is "the end of the world." Matthew 13:39.

To every laborer for Christ, to every faithful child of God, there comes the

SIGNS of the TIMES

A strange sight in New York—likely to become more familiar as the armament program is speeded.

INTERNATIONAL



electrifying call from the Master Husbandman: "Hurry! Hurry!"

What can we do but respond with renewed zeal and consecration?

There must be no slackening of effort in this crisis; rather, must we put ourselves to the stretch, throwing everything we have without reserve into the finishing of His work.

We must gallop to our tasks.

For the harvest time is here, and the storm has broken.



IN THE September number of *Harper's* magazine there appeared a challenging article on the inner weakness of democracy, which should be read by every individual in the country.

Through years of self-seeking and self-indulgence, declared the author, Roy Helton, the people of democratic countries have grown soft. They have not been willing to face the real cost of living as free people. They have followed after riches and comfort, luxury and ease, while others were practicing self-denial and self-sacrifice, and growing strong.

"We borrow and borrow instead of pay and pay. In our national economy we are like wastrel heirs of a great fortune. . . . Our leaders assure us that all will be well, but we know in our hearts some prodigious crash is ahead. . . .

"We indulge our children illimitably. Instead of rearing a race of lusty, weather-conditioned sons and daughters, we exhaust our purses to buy gasoline for our racing youth. . . . They must be constantly amused with motion-picture shows. . . . We exhaust the resources of our colleges to erect stadia unparalleled since the days of degenerating Rome.

"For the past twenty years American civilization has appeared to pursue no ideal more world-shaking than the attempt to get harder and harder butter on softer and softer bread."

If democracy is to survive in such stern times as these, said Roy Helton, all this must end. We must turn our backs upon these softening processes, and face the darkening future with courage and determination.

"To survive," he wrote, "we must turn our democratic energies toward strength and away from comfort and refinement. Every civilization that has avoided that truth has perished."

With fine vision he concluded with an appeal for resolution "to raise up on this continent the ablest, hardiest, and most

intelligent men and women that ever inhabited the world."

Surely it is high time that words like these should be ringing from every pulpit, and from every teacher's desk in high schools and colleges throughout the land.

With humility we must all admit that, to some degree at least, we have grown soft in these days of automobiles and "every modern convenience." Even our churchgoing has become dependent upon comfortable seats, soothing music, "soft lighting effects," and shorter and shorter sermons.

Undoubtedly in religious as in political matters we all need to ponder afresh the sound counsel addressed to Timothy by the apostle Paul:

"Thou therefore endure hardness, as a good soldier of Jesus Christ." "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Timothy 2:3, 12.

Neither democracies, nor churches, nor individual Christians, can survive on any other program.



FROM the U. S. Federal Jail at Ketchikan, Alaska, a letter of unusual interest has reached us.

A prisoner in this jail writes to say that he has just read a copy of the special temperance issue of the *Signs of the Times*, and how impressed he has been by the forceful articles contained therein.

Then he makes this remarkable statement:

"I am twenty-nine years of age, and in the past thirteen years have been in and out of jails no less than forty times, receiving sentences all the way from six

OUR COVER PICTURE

This week our cover shows a harvest scene in northern Ohio, where the storm clouds covering the setting sun point a lesson for us all today.

months to one year several times, and other sentences of ten to fifteen and thirty days. As God is my judge, I swear that upon each and every entry into the various jails, on sundry charges, I was *always* under the influence of liquor."

Could a more terrible indictment of the liquor traffic be conceived? Here is a comparatively young man of twenty-nine summers who, from his sixteenth year onward, has spent most of his life behind prison bars because of drink.

Forty times in jail because of liquor! No wonder this poor man writes:

"My advice to youth and all men is this: Do not take the first drink and you will not be tempted to take the second, and the third,—that eventually leads to shame, disgrace, and insanity, even to prison. Drink is truly another of the great curses of mankind, and may we all work to stamp out this evil habit."

Coming as this does out of a prison cell, from a man who is a tragic victim of the drink traffic, it should make a powerful appeal to all who may be tempted to indulge in liquor.

This incident also reminds us of the great good that may be accomplished by the circulation of the special Temperance *Signs* not only in colleges and high schools, but also in prisons.

There may be readers who would like to help provide means whereby this Temperance Number may be sent to all the prisons in the country. Fifteen dollars will pay for a thousand copies. We will undertake to obtain permission

(Continued on page 5)

U. S. Navy recruits receiving instruction in the construction and operation of a battleship at the Naval Training Station, Newport, Rhode Island.





Sailing or Drifting?

What Youth Needs Most Today

A Straight Talk to the Modern Young Man and Young Woman



by CLIFFORD A. REEVES



"'Tis the set of the sail and not the gale
That determines the way we go."

UNDERWOOD

"WHAT doest thou here?" 1 Kings 19:13. Do you know? Have you even thought about it?

Remember that aim in life is to characterize what the backbone is to the body—without it we are invertebrate.

Purpose is the primary element of all true living. Character is purpose crystallized. Success is purpose loyally obeyed. Achievement is purpose bearing fruit.

Circumstances are not always within our control; but we are absolute masters of purpose. *Where we are* may be determined by others; *what we do* is determined by ourselves alone.

"Do not dare to live," says a great thinker, "without some clear intention toward which your living shall be bent. Mean to be something, and to do something, with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading."

The true life clusters around a clear purpose; from this purpose it takes direction and form. Such a life declares: "To this end was I born, and for this

cause came I into the world." For such a life failure is impossible.

The man with a purpose is invincible and irrepressible till the purpose is realized. Ian Maclaren truly said: "Men with a fixed purpose are terrible men. They crash through conventionalities like a cannon ball."

Without a purpose, life is like a ship without a rudder. The breeze of fortune may fill the sails, the power of talent may throb within to urge it onward, but the purposeless soul will simply drift on the surface of life's ocean.

Environment and opportunity never yet made a great life unless they were combined with a noble purpose and earnest effort. To Luther and Erasmus came great opportunity in early Reformation days. Yet the life of Erasmus is forgotten, while Luther's name is a household word. Why? Because Luther "wove into the strands of divine opportunity the threads of his own dauntless purpose."

The man of purpose is he who bends all circumstance and privilege to one sublime objective. Such a one was

Daniel. Though a beardless stripling in a strange land, he rose superior to his environment. "Daniel purposed in his heart." That was the secret of his ideal life. He would not let any fleshly indulgence cut the nerve of his spiritual endeavor. *Purpose in your heart, and you are halfway to victory.*

When a young man, the late Lord Roberts applied for admittance to a certain regiment. Though he was found to be a fraction of an inch too short, and was consequently refused, he was in no wise deterred; with indomitable determination that would pay any price, he went out and bumped his head repeatedly against a wall until he had raised a bump high enough to make the required measurement complete. Then he had himself remeasured on the plea that there must have been some mistake in the former measurement! What a striking example of earnest purpose forcing its way! "Can't" is the groan of a slave. "Try" is the cry of a hero.

Of course Jesus is the supreme example of a sublime purpose. In the one all-controlling purpose of His life He stands alone. The same changeless devotion to the will of His heavenly Father inspired Him from the beginning to the end of His life, and shone out in His every word and look and act. That single-minded pursuit of His divine mission led Him on to Calvary's height. The cross of Christ is luminous with the blood-red light of His redeeming purpose.

"Live for something—have a purpose,
And that purpose keep in view.
Drifting like a helpless vessel,
How can'st thou to life be true?"

Without the guiding compass of purpose, the voyage will be a failure and no port be reached at last. Life will be a tragedy of aimlessness. "Sad will be the day for any man," says Phillips Brooks, "when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do."

Ask the question of your own soul until it is answered: "What doest thou here?" What am I doing with my life?

The answer must come from yourself. Circumstance and environment cannot reveal it. The true answer is contained

in that one mighty word—purpose. "What doest thou here?" It is a sentry's challenge on the battlefield of life. It comes to youth, before whom life is opening with untold promise. It comes also to those who for years have "borne the burden and heat of the day." It calls to labor, to battle, to conquest.

Man judges from a partial view,
None ever yet his brother knew;
The Eternal Eye that sees the whole
May better read the darkened soul,
And find, to outward sense denied,
The flower upon its inward side.

—John Greenleaf Whittier.

The Flight of Time

(Continued from page 3)

from the various prison authorities concerned for the distribution of the papers.

Remembering that more than 50 per cent of all prisoners in the United States definitely blame drink for their downfall, it would seem reasonable to expect that a journal with a strong temperance message might well receive a warm welcome in such quarters.

If you are interested in this suggestion, write to the Circulation Manager, *Signs of the Times*, Mountain View, California, who will be glad to co-operate in carrying out your wishes.

PREPAREDNESS

*Material or
Spiritual?*

by LEON A. SMITH

UNPREPARED! How often has this sinister word prefaced a tale of disaster to individuals and to nations!

Today America is astir with preparedness talk and planning, in anticipation of coming conflict. Concerning the measures to be taken there is division of opinion. But one thing is certain. No amount of material preparation, by any or all nations, will ward off trouble from a world that is in rebellion against God.

Today, because of war, half the world is facing famine. Victors and vanquished alike see the specter of want before them. War and fear of attack have paralyzed agricultural industry throughout Europe. Invading armies produce nothing, consume everything. Farm stock is killed or carried off; cars, trucks, and tractors are commandeered; railways and roads are appropriated for military traffic. Many normally fertile districts, upon which nations depend for food, will this year know neither seeding nor harvest.

"In the past," states an experienced reporter, "fighting nations relied on non-combatant neighbors. What impressed me most deeply as I went through Europe was that this time the neutrals are not only unable to sustain those engaged in killing but uncertain of sustaining themselves. Threatened by war on every side, they must abandon normal life and make ruinous outlays for armaments. The able-bodied man power has become the uniformed 'unemployed,' just loafing and eating."

Summing up the situation, this writer says: "Thirty million men are under arms in Europe. It requires the full time of two other workers to keep each man at arms supplied with sustenance, clothing, and ammunition. Thus ninety million able-bodied are forced out of peaceful production. All normal life is thrown out of adjustment. Above all, the normal planting and production of foodstuffs, their transportation and distribution, must suffer. Even under the best conditions, European agrarian econ-

omy has always been a tight squeeze. Already throughout Europe people are facing bread lines. What will they face a year from now?"

Famine does not usually travel alone. Pestilence comes with it; and revolution and anarchy follow. There is no assurance that plague will not again sweep the world as it did following World War I, when it killed more people than did the war itself.

Since the appalling conditions in Europe have not sprung from the earth or from any disturbance of nature, but have come solely from the evil that is in men's minds, it follows that only the curing of this evil can provide a certain and lasting remedy. And this is to say that only the eradication of sin from the human heart will bring the world peace so long and so vainly sought.

Viewing the matter in the light of man's relationship to his Creator, the conclusion appears obvious that because of man's attitude of rebellion toward God trouble is coming on the world which no nation can hope to escape, and against which military preparedness will avail nothing.

God has a preparedness program to insure the safety of all who will listen to His counsel at such a time as this. As given us in His word, it reads: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

How immeasurably better it would be if men today would seek righteousness and meekness instead of military power and glory! If only they would do that, accepting God's counsel, there would be no wars.

Preparing for war. But no amount of material preparation will ward off trouble from a world that is in rebellion against God.





What God Can Do For You

A Complete Transformation Possible

Fourth in the Series,
"All Things New"

by J. C. STEVENS

THE new birth produces the new man. "Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Colossians 3:8-10.

This "new man" (verse 10) is the spiritually resurrected man after the "old man" (Romans 6:6) is crucified and buried. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in *newness of life*." Romans 6:4.

The new man is the creative work of the Holy Spirit. It is accomplished by the Holy Spirit's administering the life and power of the resurrection of Christ to the surrendered, believing soul. Christ died for us on the cross, and He was resurrected for us. Romans 5:8; 4:25. But to mean regeneration and salvation, the cross and the resurrection must be made effective in us. It is the work of the Holy Spirit to make effective in the believer what was wrought out by the world's Redeemer.

After His resurrection, Christ ascended up on high, and sat down at the

Father's right hand to be man's High Priest in the heavenly sanctuary. Ephesians 4:8; John 7:37-39; Hebrews 8:1, 2. He then sent the Holy Spirit, whom He had promised, down to this earth, to carry on His work, and to make effective His death, resurrection, ascension, and glorification in the lives of those who accepted Him as their Saviour and Lord.

Promising the coming of the Holy Spirit, Christ said: "He shall receive of Mine, and shall show it unto you." John 16:14. The Holy Spirit administers the spirit and essence of the cross to the heart of man, which spirit is self-denial, sacrifice, and death to sin, so that the individual can testify, like Paul, "I am crucified with Christ." Galatians 2:20. Note the tense of the verb and the preposition "with;" also, "I die daily," and "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." 1 Corinthians 15:31; Galatians 6:14. People run after the world for selfish pleasure; but when the spirit of the cross (self-denial) is conveyed to the heart, it crucifies itself unto the world. If, then, a professed Christian seeks the pleasures of the world, what does it mean? Plainly, that he knows the cross historically only, not experimentally.

When the spirit and power of the resurrection are administered, the twice-born man seeks the things which are above because he has been born from above, and sets his affections on things above, not on the things of the world. See Colossians 3:1-5; 1 John 2:15. The new man lives on the resurrection side of the cross.

"In Newness of Life"

A young woman, recently baptized, came to her pastor and asked: "Is it wrong for me to go to the dance?" The man did not answer her question directly, but sat beside her, and drew on a paper a cross. On the left-hand side of the cross he wrote the words: The world, the flesh, the devil, the old man. On the other side he wrote: Resurrection, ascension, Pentecost, the new man. Underneath the cross he outlined a grave, with an arrow pointing in from the left, and one pointing out on the right. At the bottom he jotted down: Romans 6:6; Galatians 2:20; 6:14; Colossians 3:1-5. "Now," said he, "when you were baptized, your old life was buried with Christ, with the deeds of the old-self life, and then you were raised up to walk in newness of life. Tell me, now, on which side of the cross shall I write the dance? Does it belong on the resurrection and Pentecost side of the cross or on the other side?"

The inquirer could give but one answer. The theater, the dance, cards, and all such belong on the "old man" side of the cross, surely not on the "new man," or Pentecost, side. They, and all *things* of the world, belong to the realm beneath, not to the realm above.

The Holy Spirit was not sent down to administer a crucified and risen Christ only, but also an ascended and glorified Christ. Hence we read in Ephesians 2:5, 6 of the high privilege of a Christian: "Even when we were dead in sins, [God] hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Sitting together with Christ in heavenly places by virtue of His ascension is an experience into which the new man enters here and now. When the Holy Spirit administers this experience, our heaven begins here, and the result is "fullness of joy," and "pleasures forevermore." Psalm 16:11. Often the Christian religion is called a kill-joy religion; but it is exactly the opposite. The pleasures of the world are transient; but the pleasures and joys with Christ in heavenly places are "forevermore."

Old Versus New

If one could go to heaven and enjoy the bliss of heaven, would he desire to come back to this earth to enjoy the pleasures of the world? Certainly not! It would be similar to a person's satisfying his thirst at a stagnant mudhole when there was a sparkling fountain of cold water near by. And, mark it well, neither does the new man on the ascension side of the cross desire worldly pleasure or find satisfaction therein.

There was once a little girl who had thirty-two dolls at one time. What pleasure they gave her! She is married now, and has three beautiful children. Does she think of neglecting them to find pleasure in dolls? Surely not! The lesson is plain. But remember that the new-man experience comes only to those who are new creatures in Christ, living on the resurrection and ascension side of the cross. This new creation is produced only by the Holy Spirit when there is a definite surrender to God. "The blessing comes when the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."

THE crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas a Kempis*.



My MIND for GOD

PART EIGHT OF
"MY GIFT TO GOD"

by MARTHA E. WARNER

*"Take my intellect, and use
Every power as Thou shalt choose."*

AFTER asking God to take my intellect, I was curious to know just how the dictionary defined the word intellect; so I looked it up and found that it means "the faculty of knowing." While I was thinking about it, two incidents seemed to stand out clearly: First, I recalled watching a young woman busy folding and unfolding her handkerchief. This she did for hours at a time. She could not talk, but she made a sound like that of some wild animal. Her eyes were dull and vacant.

In that institution there were hundreds of other girls, all mentally deficient; how my heart ached for them! While I believe that all intellectual power is a gift from God, here before my very eyes could be seen what happens to the intellect when, along the line somewhere, someone has tampered with sin.

Either the intellect must be used for God or against Him. And the intellect that is not kept and used for God can accomplish more harm than can ignorance. Which brings me to the second incident.

I was riding down Broadway, in one of our largest cities. All traffic to the left had been stopped, and upon every corner three blue-coated officers were stationed.

We pulled to the curb and stopped, and upon inquiry learned that "God and His angels" were on their way from the station, where they had arrived that morning.

The streets were crowded with people, who for some time had been standing in the hot sun, expectantly and impatiently waiting for—whatever and whomever they expected to see.

Soon there were signs of the parade. "He's coming! He's coming!" people cried, as decorated cars passed us bearing the words: "Peace, peace. Thank you, father." "He healed me." "Father Divine is God," etc.

In the distance we heard the music which heralded the man called God. And after the musicians passed, the man for whom the people had been waiting appeared riding in a car along with "Illuminating Gloria" and "Faithful Mary." On the car was a pennant: "God is here."

Then followed eight hundred of his "angels," marching, singing, and waving their

hands. Many of the female "angels" were clad in green, crimson, and gold costumes.

That evening in an open-air meeting, the "angels" sang for twenty minutes, "Father Divine is God," keeping time to the music with feet, hands, and bodies.

When the dapper little man who has convinced thousands in scores of cities here and abroad that he is God appeared, the singing began, "God is here! God is here!" over and over again.

When this man was introduced, we were told that we should count ourselves indeed blessed, although unworthy, to be living in the actual presence of our Lord, "Father Divine."

After the song, "Father is here! Father is there!" the address followed. It was a good political talk, for the people were told how to vote and how not to vote. He mentioned bills he was trying to get through Congress. He told how the Government should be run, and how it would be run when his power should be fully recognized here upon earth.

He invited people to believe on him, promising to give them peace, to pay all their bills, to heal their diseases, and to turn the world into a Utopia. The vast audience cheered and cheered.

Why are these people deluded? Is it not because, in this generation, eyes are being dazzled, blinded, and the intellect controlled by evil spirits?

Was this man, in spite of all his claims, the God who is to come? Is he the Christ?

Take your Bibles and read in Matthew 24:24: "There shall arise false christs." And again in Mark 13:21: "If any man shall say to you, Lo, here is Christ; . . . believe him not." When the true Christ shall appear, every eye shall see Him coming in the clouds of heaven. Revelation 1:7: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

The intellect is a priceless gift, put into our hands that we may always be ready to sift error from truth. It is to be sanctified and controlled by the Spirit of God, and used for His glory.

*"Take my intellect, and use
Every power as Thou shalt choose."*

Was There a PARADISE on Earth?

Ancient Records Confirm the Bible Story



by TAYLOR G. BUNCH

NO PART of the Scriptures has been so severely criticized as the writings of Moses, and especially the Genesis record. Here the onslaughts of the critics have centered, particularly on the account of creation. But notwithstanding these attacks, genuine Christians still believe the words of the psalmist, "Thy word is true from the beginning," or, as the margin reads, "The beginning of Thy word is true." Psalm 119:160.

Genesis is the book of beginnings, and constitutes the only reliable record of the origin of the earth and every living thing in it. It gives the origin of life and matter, and attributes them to a direct creation.

It has been contended that the Genesis account, uncorroborated by contemporary evidence, is unreliable, and that it must be confirmed by other witnesses. The science of archaeology is producing those other witnesses.

However, according to the rule of evidence, as set forth by one of America's greatest legal authorities, the Genesis record would be accepted in any court without contemporary evidence. "In the absence of circumstances which generate suspicion, every witness is to be presumed credible, until the contrary is shown; the burden of impeaching his

credibility lying on the objector. This rule serves to show the injustice with which the writers of the Gospels have ever been treated by infidels; an injustice silently acquiesced in even by Christians; in requiring the Christian affirmatively and by positive evidence . . . to establish the credibility of his witnesses above all others, before their testimony is entitled to be considered, and in permitting the testimony of a single profane writer, alone and uncorroborated, to outweigh that of any single Christian. This is not the course in courts of chancery. . . . It is time that this injustice should cease."—Simon Greenleaf, *Testimony of the Evangelists*, pages 25, 26. (Simon Greenleaf was Professor of Law in Harvard University, and the author of *Treatise on the Law of Evidence*.)

It is not necessary for Christians to prove the Genesis record; it is for the critics to disprove it. Nevertheless there is an abundance of confirmatory evidence which was inscribed in stone and on clay tablets by different and enemy races, both before and after the time of Moses. In 1875 Prof. George Smith of the British Museum wrote a book entitled *The Chaldean Genesis*. His source of information was the royal library of King Ashurbanipal of Assyria, discovered by Sir Austen Henry Layard about the middle of the nineteenth century in the ruins of Nineveh. One of these clay tablets, copied from a far earlier record, tells the story of creation in language strikingly similar to the Biblical account.

A number of Babylonian inscriptions have been discovered, giving a record of creation not very different from that of Genesis. Speaking of the similarity of these accounts, Prof. A. H. Sayce says: "In both alike there is 'in the beginning'

a watery chaos, above which the darkness brooded, while 'the earth was without form and void.' In both alike the creation of the present world commences with the creation of light; it was the destruction of the powers of darkness by the gods of light that made it possible for the Babylonian creator to begin his work. In both there is a firmament dividing the imprisoned waters above it from the waters beneath, and in both, too, the creation of the heavens and earth precede the appointment of the heavenly bodies to mark and measure time. In both the creation of man is the final consummation of the creator's acts, and the artificial division of the Babylonian epic into seven books corresponds with the seven days of the Hebrew account."—*Monument Facts*, pages 103, 104.

In 1923, S. Langdon of Oxford wrote a book entitled *The Babylonian Epic of Creation*. The seven divisions of this epic are based on the seven tablets of creation. "The shortest tablet contains 138 lines, and the longest 146, the average length being about 142 lines," declared the writer. Although these accounts attribute the creation to pagan gods, and are mixed with pagan mythology, as must be expected, coming from so many different sources they furnish the best of proof that they had their origin in an actual event. Archaeological and traditional records of the creation have been found among many of the more ancient nations, including the Chaldeans, Sumerians, Egyptians, Assyrians, Phoenicians, Persians, Hindus, Chinese, Etruscans, Goths, and Greeks. Creation legends have also been found among the Peruvians, Mexicans, and other primitive peoples of the New

The Babylonian account of the Flood as it appears on a clay tablet taken from the library of Ashurbanipal, king of Assyria about 668-626 B. C.





MOULIN

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:18.

World. The value of this evidence is fittingly expressed by George Stanley Faber: "It is impossible for all to concur in relating the same facts, unless those facts had really happened in some remote period, when all mankind formed, as it were, but one great family. When we find that nearly all the pagan cosmogonies bear a strong likeness to each other, . . . we are constrained to allow that this general concurrence of belief could never have originated from mere accident."—*Horae Mosaicae*, vol. 1, pp. 18, 19.

A Perfect State

These ancient peoples also left records and traditions of an original perfect state which came to an end because of the wickedness of man. They describe the original home of man as a grove, garden, or beautiful forest, and perhaps the sacred groves of the heathen had their origin in the remembrance of the lost Garden of Eden. Speaking of recent archaeological discoveries in Syria, Claude F. A. Schaeffer says: "Even Adam and Eve are mentioned in the Ras Shamra texts. They lived in a magnificent garden in the East, a rather vague address, which, however, corresponds to that given in the Bible. Here are the oldest-known documents to mention the famous pair. . . . In the story as written by the Ugarit author, Adam was the founder of a nation, the Canaan Semites, probably one of the oldest sheiks or kings, and therefore apparently a historic personality."—*The National Geographic Magazine*, "Secrets From the Syrian Hills," July, 1933.

A vivid picture of creation followed by a "golden age" of peace, purity, and happiness under perfect physical surroundings was described by the Roman poet Ovid in his epic written in the first century before Christ. The most ancient Chinese records tell of the original Paradise: "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."—Friedrich Hirth, *History of China*.

Faber quotes the following Chinese account of the original home of man: "While the first state of heaven lasted, a pure and perfect tranquillity reigned over all nature. There was neither labor, nor pain, nor sorrow, nor criminality. Nothing made opposition to the will of man; the whole creation enjoyed a state of happiness; everything was beautiful, everything was good; all things were perfect in their kind. In this happy age, heaven and earth enjoyed their virtues jointly, to embellish nature. There was no jarring in the elements, no inclemency in the air; all things grew without labor, and universal fertility prevailed. The active and passive virtues conspired together, without any effort or opposition, to produce and perfect the universe. In this state of the first heaven man was united inwardly to the Supreme Reason, and outwardly he practiced all the works of justice. The heart rejoiced in the truth, and there was no mixture of falsehood.

"The four seasons of the year suc-

ceeded each other regularly and without confusion. There were no impetuous winds, no excessive rains. The sun and moon, without ever being clouded, furnished light purer and brighter than at present. The five planets kept on their courses without inequality. There was nothing which did harm to man, or which suffered any hurt from him; but a universal amity and harmony reigned over all nature."—*Horae Mosaicae*, pages 108, 109.

How could such traditions of an original perfect state as the result of a direct creation be handed down from generation to generation among so many different peoples in all parts of the world unless such a perfect state at one time actually existed? The Chinese account just quoted closely parallels the scriptural record.

The Bible declares that this Paradise home will be restored to those who accept the plan of redemption. The lost Paradise regained is pictured in the two closing chapters of the Bible. Paul said that "when the perfect state of things is come, all that is imperfect will be brought to an end." 1 Corinthians 13:10, Weymouth.

Story of the Fall

In 1922, an inscription in the early Sumerian language, written about 2100 B. C., was deciphered by Dr. Edward Chiera, Assistant Professor of Assyriology in the University of Pennsylvania, which gave an account of the fall of man very similar to the story recorded in Genesis. The inscription contains a dialogue between a man and a god. It speaks of a forbidden food, the disobedience of man, and his being driven into the desert and compelled to labor.

Professor Sayce gives the following account of another record of the fall: "An archaic Babylonian gem represents a tree, on either side of which are seated a man and woman, with a serpent behind them, and their hands are stretched out towards the fruit that hangs from the tree. A few stray references in the Assyrian dictionaries throw light upon this representation, and inform us that the Accadians knew of a 'wicked serpent,' 'the serpent of night' and 'darkness,' which had brought about the fall of man."—*Fresh Light From the Ancient Monuments*, page 25.

How true are the assertions of the apostle Peter that although the glory of man like the grass fadeth and falleth away, "the word of the Lord endureth forever"! It is dependable and true, and furnishes a solid foundation upon which to build our confidence. In the light of modern scientific research, we can with confidence declare of the word of God, "Thy word is true from the beginning;" "it liveth and abideth forever."

The PROMISES to Abraham

*How and When Will They Be Fulfilled?
Before or After the Millennium?*

by ALLEN WALKER

A CAREFUL study of the "rapture" teachings about the future restoration and conversion of the Jews, supposedly after the second coming of Christ, reveals that these erroneous and dangerous conclusions are reached because of certain misinterpretations of definite promises which God made "to Abraham and his seed" with reference to the possession of this world. The position is taken that these promises have never been fulfilled, but that they will be fulfilled during the thousand years following the Lord's return. Here we shall show that the fulfillment of these promises will take place *after* the close of the thousand years, when the earth has been made new.

Another reason for the teaching that Israel must return to the Holy Land is the misapplication of a great many promises which were made to Israel during the Babylonian captivity with reference to their return to Palestine after the years of servitude were over. These promises are misapplied to some future return following the Lord's second advent, in spite of the fact that the Scriptures plainly teach that they were fulfilled back there. Some of the promises of Israel's future glory were made upon conditions of faithfulness. When Israel failed to meet the conditions by departing from the Lord, these promises were forfeited. In order to have a clear understanding of the truth and to disprove the theory that sinners will be given another chance after the second advent it becomes highly important that we investigate these matters.

First, we shall study the promises of God to "Abraham and his seed" with reference to their inheriting this earth. We find that when "there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle," in order to settle the strife Abram suggested to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

The story reveals that "Lot chose him all the plain of Jordan," which "was well watered everywhere." This left the poorer pasture lands to Abram. Then "the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Genesis 13:7-17.

Let us see how much "land" was included in this promise to Abraham. We read in Romans 4:13: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." This verse proves two things: that the promise embraced the world, and that it was not made to fleshly Israel.

That these promises to Abraham were not realized at his death; that they are still in the future, is brought out in Acts 7:2-5. "He [Stephen] said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

It can readily be understood from this that if God keeps that promise it will be necessary to raise Abraham, as well as his seed, from the dead, and execute the promises, for it is certain that God has not yet done what He said He would. Keep in mind the words: "He gave him



The time is drawing near when to "Abraham and his seed" God's promise of a rich inheritance will be fulfilled.

none inheritance in it: . . . yet He promised that He would." Turning to Hebrews 11, we find the promises again mentioned, and the time when they will be realized. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of Promise [not "of possession"], as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers

and pilgrims on the earth." Verses 8-10, 13.

Please note carefully a number of things in these, and in context verses not quoted. It is again repeated that the promises were not received before the death of the heirs; that they saw "them afar off;" that they would finally receive them when there would be a city here "whose builder and maker is God."

Is there a time coming when there will be such a city upon the earth? and will this city come down upon the earth seven years after the so-called "rapture" or after the close of the thousand years? If we can show that the city will not come down until the close of the thousand years, then that will prove that the promises to Abraham will not be realized here upon the earth during the thousand years.

In a number of places the Scriptures speak of "Jerusalem which is above" (Galatians 4:26), and which is coming down upon the earth. That in itself proves that the promises have nothing to do with the old strife-ridden Jerusalem in Palestine. Let us read about the heavenly Jerusalem.

In Revelation 3:12 it says: The "New Jerusalem, cometh down out of heaven from my God." Again, John, in vision, saw "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2. Also in verse 10 of the same chapter we read: "He carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

The old Jerusalem in Palestine is far from being "holy." It has been defiled and polluted for centuries with war and strife. What a disappointment it would be if God, having raised Abraham and his seed from the dead, should say to them: Here is what I promised you back yonder when Lot chose the best of the land. Abraham might well answer: This is not what I saw "afar off." What I saw was a city, "whose builder and maker is God." This demonstrates what a travesty of truth it is to teach that the present Jerusalem, which "is in bondage with her children" (Galatians 4:25), is to be beautified and the land "reclaimed by modern agricultural methods" and "chemicals from the Dead Sea," and be given to "Abraham and his seed" in confirmation of the promises.

When Jesus comes, "the dead in Christ shall rise first." 1 Thessalonians 4:16. This will include Abraham and all the true seed. Then they, with those "which are alive and remain," shall be caught up together in the clouds, to meet the Lord in the air. From there they will go to heaven, and live and reign with Christ a thousand years.

Revelation 20:4. Then, at the close of the millennium, the holy city, New Jerusalem, will come "down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2.

The devil will lead the resurrected wicked against the city to take it; but fire will come "down from God out of heaven" and devour them. Then, with the city, "whose builder and maker is God," here upon the earth,—the fires of that day having purified the earth,—God will "make all things new." Revelation 21:5. This brings about the complete restoration of David's throne and kingdom. The word "Jerusalem" means

Flashlines

by W. L. EMMERSON

SATANIC FORCES IN THE SADDLE "Satanic forces seem today to be in the saddle," writes Dr. J. H. Oldham in *Christian News-Letter*. "Not only have the impulses of violence, cruelty, and lust broken loose in the world, but apart from the forebodings which these awaken, many people have a growing sense of a hostile element in the universe, a power of evil which wages malicious war against their spirits."

NOT A DAY ONLY "While there is great good, there is also some danger, in these special days of prayer," said the archbishop of Canterbury in the recent Canterbury Convocation when commenting on the Day of National Prayer. "It is not to occasional or dramatic acts of prayer but rather to prayer continuous and persistent that the gospel promises of answer are given. The church can fulfill a great service at the present time by carrying out in the hearts and homes of the people and in the churches its ministry of continuous prayer. With this ministry of prayer must always go the ministry of worship. Prayer is apt to try to bring God down to men for help; worship tries to raise men up to God for His glory."

A GREAT PRAYER A Canadian, who recently partook of an evening meal with Generalissimo and Madame Chiang Kai-shek and engaged in prayer with them afterward, tells in the *British Weekly* of the general's beautiful prayer for his enemies. "The most amazing thing in his prayer," he writes, "was a plea that God would help him and help China not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed for the people who were bombed, for forgiveness for those who dropped the bombs."

"habitation of peace," and the kingdom will be the kingdom of peace; the King will be "The Prince of Peace," and of His kingdom and peace there shall be no end. Then Abraham and his "seed" will inherit the promises, and not before.

In confirmation of the foregoing it is perhaps safe to say that the strongest language in the Bible is that used with reference to the certainty of the Abrahamic promises and the restoration of the Davidic kingdom here upon this earth after the purifying fires of the last day. The prophet Jeremiah declares: "A king shall reign and prosper, and shall execute judgment and justice in the earth." Jeremiah 23:5. This does not say a king *may* reign, but *shall* reign.

Turning to the 89th psalm, we find this language: "I will make him My first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven." Verses 27-29, 33-37.

The thing which God had "sworn to David," the "covenant" which God said, "I will not break" nor "alter the thing that is gone out of My lips," is revealed to us in Psalm 132:11: "The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." The "fruit" of David's "body" that will eventually "sit" upon his "throne" will be Christ—the "Son of David." After His return to heaven, Jesus said: "I am . . . the offspring of David." Revelation 22:16. And He is destined to come as "King of kings." As the angel said unto Mary, "The Lord God shall give unto Him the throne of His father David." Luke 1:32.

Both Abraham and David fell asleep deeply concerned about the future of this planet. To Abraham it was said: "To thee and to thy seed will I give it." To David it was said: "Thy throne and thy kingdom shall be established forever." Both promises had reference to the new earth when sin shall be no more. Then each will remember and see what God did promise. David will see Jesus on his throne restored. Abraham will look out upon the beautiful earth inhabited by a great company of the redeemed as "the stars of the heaven" for multitude.



The winds of strife are blowing strong today, but no one can deny that great unseen forces are still holding back the powers of darkness.

THE SEAL OF THE LIVING GOD

What Is It? Who Has It?



by CARLYLE B. HAYNES

THE sixth seal closes with the sixth chapter of Revelation, and the seventh seal is not opened until the eighth chapter is reached. Thus the seventh chapter comes in between the sixth and the seventh seal.

The sixth seal brings us up to the second coming of Christ, without including that coming. The seventh seal, as we have seen, covers the actual return of our Lord.

The events covered in the seventh chapter of Revelation, therefore, are additional developments connected with the second coming of our Lord. What these events are may be seen by reading Revelation 7:1-3.

Four angels, standing on the four corners of the earth, hold the four winds of the earth that the winds might not get out of control. And this is in order that the work of sealing the servants of God shall be finished before the destructive winds complete their work.

The symbol of winds in prophecy represents wars, strife, and political upheaval and turmoil. Jeremiah 25:32.

God would have us understand from this picture, then, that the wars which will devastate the earth just before the Lord's return will be held under control until some work of His shall be finished. That work is the sealing of "the servants of our God" with the seal of the living God.

This sealing work in these last days is here represented as of such vast importance that everything else in the earth sinks into insignificance in comparison with it, and everything that would prevent its consummation will be held in restraint until this work of God is completed.

All the wars and commotions of the world today will not be permitted to interfere with the completion of the special work which God is carrying forward.

The time when this important work of sealing the servants of God with the seal of the living God occurs is made so clear that a mistake need not be made. It

is to take place before the second coming of our Lord, and after the falling of the stars in 1833—the latest sign to be fulfilled under the sixth seal.

Plainly, therefore, this is a present-day work. This sealing work is something going on in the earth now. Between 1833 and the end of time the seal of the living God is to be placed in the foreheads, the minds, of God's people.

Not a Literal Mark

What is this seal of the living God? It must not be understood to be some literal mark which will be branded upon the foreheads of God's people in these days; it is, rather, some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are not His people, and separate the genuine from the false. It is a mark, a token, a sign, which will distinguish between the true and the false servants of God.

A seal is usually found in connection with legal documents, and especially in connection with some law that demands obedience. We therefore search for God's seal in connection with God's law.

When God's people are waiting for

Christ's return the law is to be sealed among them. Isaiah 8:16, 17. From this it is plain that God's law has a seal.

A legal seal contains three features, three parts.

1. It has the name of the one making the law, the lawgiver.
2. It contains his authority for making such a law, and this authority is expressed in his official title.
3. It defines the extent of his jurisdiction, and therefore the extent to which the law is to apply.

To illustrate: GEORGE WASHINGTON, PRESIDENT, THE UNITED STATES OF AMERICA. There is the name, the title or authority, and the extent of the jurisdiction.

We look, then, for some part of the law of God which contains His name, His title or right to rule, and the extent of His dominion. We find this in the fourth, or Sabbath, commandment, and nowhere else. This is that part of the law which distinguishes the true God from all false gods. It is that part of the law which points out the true God.

The first commandment does not do this. It merely forbids false worship, without declaring who is to be worshiped.

The second commandment does not do it. It forbids the making and worship of images.

The third commandment forbids taking the name of God in vain, but does not identify God.

The fifth commandment is equally silent in this respect.

And the sixth, seventh, eighth, ninth, and tenth commandments do not contain any name at all.

If the Ten Commandment law were without the fourth commandment, it would contain no signature, no seal.

But in the fourth commandment the true God is pointed out as the One who "in six days" "made heaven and earth, the sea, and all that in them is, and rested the seventh day." Exodus 20:11. Here the true God, the God who gave the Ten



The seal of a state, nation, or ruler is the sign of authority.

Commandments, is identified as the God who created the world and everything in it.

The Creator is the true God. It is His power to create which distinguishes Him from all false gods. Therefore, in order that His people may ever worship Him, He gives them a perpetual reminder of His power to create. He does this by establishing for their observance the seventh-day Sabbath. This is His memorial of His work of creation in six days, and His rest on the seventh day.

The Sabbath commandment is, therefore, the very heart of the law of God.

With the fourth commandment in its rightful place, this remarkable law, the Decalogue, the only writing among men which God ever wrote with His own finger, has a signature. It has a signature which renders it intelligible and authentic. It has a seal. But without the fourth commandment it lacks all these essentials. This Sabbath commandment, therefore, contains the seal of the living God. His name is "the Lord." His title of authority is Creator. The extent of His dominion is "heaven and earth, the sea, and all that in them is."

The Seal Complete

Here are all the parts of a true seal: JEHOVAH, CREATOR, OF THE UNIVERSE.

Look at Exodus 31:13; Ezekiel 20: 12, 20, and see that God declares the Sabbath to be a distinguishing mark, or seal, upon His people.

By observing the fourth commandment, God's people show that they are worshipers of the true God, the Creator.

The prophecy of the seventh chapter of Revelation, then, that of sealing the servants of God in their foreheads with the seal of the living God, a work to be done in our day, foretells the coming, in this present generation, of a world-wide message of reform with reference to the Sabbath of the Lord.

The distinguishing feature of this message will be the seal of God, or the Sabbath.

But is it true that the observance of the seventh-day Sabbath in these days puts on the one observing it a mark, or sign, of distinction, and separates him from the rest of the people? It surely does.

Just keep the seventh-day Sabbath in any community in the world today, and you will immediately discover that such a practice sets you apart both from professed Christians and from the people of the world.

It is a striking comment on the Christianity of the day that a person can arouse the bitterest opposition in a professedly Christian community by nothing more than simple obedience to all the commandments of God. Let a person once begin the observance of the sev-

enth-day Sabbath, and he is from that time marked as a "peculiar" person, different from those about him.

Most assuredly the Sabbath is a mark which distinguishes between those who obey God and those who merely profess to obey Him.

The most striking feature of this prophecy is that it is actually being fulfilled at the present time. There is a message of reform on the Sabbath question being preached in all the world today. It has encircled the earth with its truth, and attracts attention wherever it is preached. It calls the people of God back to the observance of His true Sabbath, the seventh day.

Those who accept this last message of God on earth, the sealing message, and bring their lives, through the grace of Christ, into harmony with His will as expressed in His commandments, will enter into the city of God.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Memories and Places

by NAOMI GUY

Listen! you hear the grating roar
Of pebbles which the waves draw back, and fling,

At their return, up the high strand,
Begin, and cease, and then again begin,
With tremulous cadence slow, and bring
The eternal note of sadness in.

—"Dover Beach," by Matthew Arnold.

THE March winds were tossing my hair softly back from my face. I stood on the shores of the Mediterranean, watching the waves break over the rocks into multitudinous shades of blue and green spray. The cadence of the pebbles being washed back and forth, back and forth, formed an endless song. How

long and many the years had been since God divided the water from the land, and set the sea into motion! How many persons of the generations before me had stood as I was standing, thrilled by the immensity of the universe! Though men have come and gone, still the pebbles move back and forth in rhythmic cadence. The sound of the stones will echo when I am gone. There is only one power that can still their restless motion, and that is the hand of the One who set all things in motion.

Life could be measured by the movement of the stones—so many to one span of life. The sea has a note of the eternal. Under God's hand it never rests. Though man is but a speck in the vast universe, God intended that he, too, should be eternal. He moves under the hand of the Creator, and when all the pebbles on the shore are quiet, man may still go on if he chooses eternal life.

There is a note of sadness in the cadence of the moving stones, because it marks the ceaseless passing of time. Unless we move with it to greater faith and purer lives, time will destroy us. Today is ours. God's hand that rules the troubled sea will move our troubled hearts to larger endeavor if we will but let Him.

As the spray washed against me and the roar of the pebbles repeated itself in my ears, I was nearer to my Creator than I had ever been before.

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WINDOWS *of the* SOUL

by LLEWELLYN A. WILCOX

NOW when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel 6:10.

"Now when Daniel knew that the writing was signed, he went into his house," and sat down and thought it all over. What thoughts come crowding into a man's brain at a time like that! What voices whisper to him! He thinks of his people. Amidst the reeling of Daniel's brain must have intruded the subtle suggestions of expediency, of caution: "Daniel, be prudent! Remember that discretion is the better part of valor. Go on worshipping God, but do it in secret. Keep your devotions a private matter. Now is the time to be wise as a serpent. A living dog is better than a dead lion."

Lions! Yes, that was the decree: Who-soever should worship or make any request of any god or man save King Darius for thirty days should be cast into the den of lions. On his way home he had passed their den. He had seen these hungry prowling forms, menace in their eyes. He had heard their roars of rage. Ah, he knew that that cleverly worded edict framed by his foes was a bill of attainder against him.

What then did he do, knowing that the political plot had succeeded and that the spies were watching? He told God about it. Prayer is the soul's refuge. And Daniel, as God's children have always done throughout the ages when their

spirit was overwhelmed within them, fled to the Rock that was higher than he. He betook himself to prayer. He went to God, for whose sake his life was sought.

And how did he do it? "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees . . . and prayed." Is that what we would have done? I fear not. We would have taken care to shut the windows and close the shutters and draw the blinds. We would have taken to praying standing or sitting or lying in bed after the lights were out. I'm afraid we would! Oh, we are so prudent when it comes to letting our religion be known. We take pride in proving we aren't Pharisees, by saying, "I don't advertise my religion!" If not, it's because we haven't any religion to advertise! We who hesitate to bow our heads in silent thanks in a

public restaurant or before unbelieving friends—what cowards we are!

But Daniel was not made of that craven stuff. Never had he hid his light under a bushel. Now, of all times, if it were the last thing he ever did, he would make his faith known. He would not deviate one jot from his habit of worship. Daniel, the worshiper of but one God, the King of kings, could never pray to Darius, his earthly king. On the point where they knew he was inexorable they had made their inexorable decree. Since Persian laws were irrevocable, there was nothing he could do about it. Very well. He would seal his death with his unflinching and unmistakable testimony. He would show them that it took more than snarling lions of Babylon to keep him from the Lion of the tribe of Judah! Perhaps his death for his fidelity to his God would witness for the true God more widely and powerfully throughout that world empire than could his life. Therefore, "his windows being open," by them he kneeled—not simply once, nor twice, but three times a day, and prayed "as he did aforetime."

So many thoughts come crowding into my mind all at once: "He kneeled upon his knees"—on the knees is the true attitude of prayer, as taught by both the example and precept of Old and New Testament saints and of Jesus Himself. It is the attitude of humility, of reverence, of allegiance. When Daniel kneeled, they could have no doubt *that he was praying*. He kneeled "three times a day." "Evening, and morning, and at noon will I pray," declared the psalmist. Oh, it is sad that the Jews of old and that Mohammedans of today can teach Christians so much of diligence and zeal and faithfulness in prayer. Let the call of prayer ring from the minaret, and no matter where a Mohammedan is or what he may be doing, five times a day he drops his prayer rug, and with his face turned toward Mecca, his holy city, he kneels upon it and repeats his devotions. With a living Saviour instead of a dead prophet, how many Christians would have the courage or the faithfulness to do that? How many of them go habitually apart and kneel in prayer three times a day before their God? Do you?

"And prayed . . . as he did aforetime." That phrase intrigues me. If he had not been in the habit of doing it, he could never have done it. What we do in the crisis is conditioned by the commonplace. Why should he change his custom now? Always it had given him courage and calmness before. If he had needed that before, he needed it the more now. So he went on praying—and giving thanks! Perhaps that is the most amazing part of all! With the game up, his political downfall com-

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J. R. FERREN, Circulation Manager.

passed, his life forfeited—and such a death awaiting him, he "prayed, and gave thanks before his God; as he did aforetime." I do not find any great difficulty in understanding his prayer. But thanksgiving—at a time like that! For what did he thank God? Well, doubtless for the privilege of suffering for His sake. Doubtless that the sufferings of the present time were not worthy to be compared with the glorious reward.

Upon all this I dare not pause longer. I have yet to notice again those open windows. "And his windows being open in his chamber toward Jerusalem." A century before, Jerusalem had been the proud capital of a sovereign people. And then as its own prophets had declared it would, it had fallen before the conquering armies of Chaldea; and Daniel had been carried captive from it to Babylon, where suddenly he had become prime minister of the nation which had overthrown his. And then Babylon had fallen before Medo-Persia, and Daniel the Jewish captive, Chaldean grand vizier, became in turn the grand vizier of the Persians who conquered Chaldea. But through it all his heart was in his desolated Jerusalem, where lay the ruined temple of the one true God. It was for that reason—that it enshrined God's worship—that before the windows that faced Jerusalem he knelt to worship the God whose earthly sanctuary was there.

Let the windows of the soul be opened wide toward the New Jerusalem. Let the light of God in the promises of His word and the sunshine of His presence irradiate your life. From every dark corner chase the shadows of suspicion and selfishness and sin. Look up, and not down. "When we look to man trouble grows; when we look to God trouble goes." Behind no shutters of pride or curtains of fear may our gospel be hid. May we dare to be like Daniel! May God give us the healing of the heavenly illumination, as "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

for OCTOBER 29, 1940

Should Children KNOW the Facts of Life?



WHO should teach? WHEN? WHERE? HOW?

This question is discussed in the November issue of HEALTH in a frank heart-to-heart article by Dr. Paul A. Teschner, Assistant Director of the Bureau of Health Education of the American Medical Association. Parents and teachers will thoroughly appreciate it. Look for it—entitled "Teaching Sex to Children"—right in the center of the magazine.

How to fight colds is another line of instruction in this issue that should go into every family at this time of year. Dr. Ar-

thur N. Donaldson tells exactly what to do when you feel the cold coming on, and he outlines successful treatment and procedure all the way through. "Fighting Autumn's 'Fifth Column,' COLDS" is the exact title of the article.

If you have been expecting to order HEALTH for the year, and have neglected it, let us urge you to **do it today**. Start your subscription with this November issue. Other of its outstanding practical features are:

"Your Back and Spine Under the X Ray" Walter L. Stilson, M. D.
"Venereal Disease Quackery Increases"
"Does Smoking Affect Efficiency?" Frank Leighton Wood, M. D.
"Invisible Doctors" (Light Treatments) Fred B. Moor, M. D.
"What Do You Eat?" A false and true test of 29 questions.
The Health News section is unusually good, and the dietitian gives a list of recipes for "Cold-Weather Entrees." Yes, and there is an interesting story for the children in this issue.

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sirable to have. The plan is nicely outlined, and all of the articles listed and pictured. A beautiful folder fully explaining the wonderful service of HEALTH in the home is furnished to help in securing the subscriptions. HEALTH is ministering in many thousands of homes, and should be in every home everywhere. It is a pleasure to introduce it. If you will write to HEALTH, Dept. S., Mountain View, California, we will send you full information about this interesting "HEALTH Plan."
J. R. FERREN, Circulation Manager.



"Even to your old age I am He; and even to hoar hairs will I carry you"—precious promise of God's care for those who trust Him! See Isaiah 46:4.

SHRIBER

SOMEBODY CARES

"THERE now, dear," said Mr. Russell to his aged wife, "please don't weep over it. It will do no good whatever. What has been done is done, and there is no way to undo it."

"Yes, I know that is true," she replied; "but it does seem so hard. Here we are, both of us past threescore and ten, old and decrepit. Your eyesight is nearly gone, and I have been unable to do anything for years, and now am all but helpless. Our home is gone, our clothes are worn out, and what little money we had saved is lost. It is more than I can bear to see ourselves in such a desperate situation. To make matters worse, no one knows our heartache, nor do they seem to care."

How many there are in the world today like Mr. and Mrs. Russell! In early life they started out well, worked hard, skimmed and saved for the rainy day they thought might come, put aside their savings in the bank as they went along, until they were in what might be called comfortable circumstances. They were contented and happy as they built up their home and saw their children growing up around them, and they felt little anxiety for the future.

Then came the crash. Property values came tumbling down. Banks broke and savings were lost. Homes that were not quite paid for went for the mortgage. Factories and public works retrenched, and jobs were lost. Men and women were without work and without money; but house rent and grocery bills had to be met just the same.

Instead of things getting better they became worse, until many, both on and over the poverty line, have lost all hope so far as this world is concerned.

To all in such discouraging circumstances the promises of God afford special consolation. Though we may feel sometimes that we are friendless, there is One, even Christ our Lord, who knows and understands our sorrows. He is the Friend who "sticketh closer than a brother." Prov-

by
G. G. LOWRY

verbs 18:24. Those who put their trust in Him will find a solace such as the world can never give. The more crushed and broken

one feels, the greater the comfort that comes through communion with Him. It is the man who is down and out, the one who feels friendless and alone in a careless and indifferent world, who most appeals to His heart.

To the weary and the oppressed, to the one who is sad and disappointed, He says, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. And again: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "A bruised reed shall He not break, and the smoking flax shall He not quench." "The Lord will give strength unto His people." Psalm 34:18; Isaiah 42:3; Psalm 29:11.

So, let us not be discouraged even though everything seems to be against us, and the future looks dark and uncertain. Let us ever remember that Jesus our Friend knows and cares for us; and, though others, even our nearest relatives and dearest friends, may forsake us, He never will.

"Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press, and the cares distress,
And the way grows weary and long?

"Does Jesus care when my way is dark
With a nameless dread and fear?
As the daylight fades into deep night shades,
Does He care enough to be near?

"O yes, He cares, I know He cares,
His heart is touched with my grief;
When the days are weary,
The long nights dreary,
I know my Saviour cares."