

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY
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INTERNATIONAL
Army training plane flying over Randolph Field, Texas.

AMERICA'S AMAZING FUTURE

by ARTHUR S. MAXWELL

OF ALL the world-shaking happenings of these tumultuous times certain events stand out as being of supreme importance. There is the Nazi-Communist Pact, for instance, the collapse of France, the successful resistance of Great Britain, and the Triple Alliance of the Axis Powers.

Thinking of the future, however, we suggest there is another happening which may be of greater significance than them all, and that is the rearmament of the United States.

This year America passed one of the most momentous milestones in its history. When, after all the friendly turmoil of democratic processes, Congress finally voted conscription and rearma-

ment, it launched this country upon the highway to world power and a destiny it never dreamed. While the strength of the nations of Europe and the Far East is being slowly but surely sapped in costly military operations, the United States—provided it continues its present policy of avoiding involvement in the war itself—will inevitably become stronger and stronger. In fact, it may soon become the most powerfully armed nation.

Already provision has been made for a two-ocean navy, greater than the combined navies of any other four powers;

for a vast air fleet, with a peak production of fifty thousand planes a year; for the training of ten million men in military service; for the manufacture of incalculable quantities of guns, tanks, ammunition, and all the vast and varied paraphernalia of war.

At present the wheels of this enormous program are only just beginning to turn. Imagine the result when they are all whirling at full capacity a few months from now!

Remembering America's possession of almost all the gold in the world, its self-sufficiency in the matter of most raw materials, its unlimited manufacturing capacity, its long experience in mass production, none can doubt that it will soon outbuild all possible rivals on land and sea.

Politically as well as mechanically America is moving rapidly toward a new position among the nations. Co-operation with Canada has virtually bound the whole of the North American

SIGNS of the TIMES

The world's largest bombing plane under construction at the Douglas aircraft plant for the U. S. Army.



continent into a single unit, at least so far as defensive and offensive purposes are concerned, while the acquisition of Atlantic bases from Great Britain has given the United States a strategic advantage of immense importance.

Referring to this latter historic transaction, *Life*, for September 16, 1940, said:

"So enormously will these bases strengthen America's Atlantic defenses, so vast are the possibilities now opened up for America to become aggressively dominant in both great oceans, that hardly anyone disputed the President's assertion that his deal was the nation's most important defense measure since the Louisiana Purchase in 1803."

"All signs point to a greater role for the United States in world affairs," wrote the editor of the *United States News* on September 20, 1940.

In similar vein the foreign editor of the San Francisco *Chronicle* wrote on September 11: "This suggestion [that America might run away with the prize of world dominion] has now appeared several times in foreign newspapers. Japanese newspapers have also expressed the conviction that the situation is developing in a direction to launch America into a career of triumphant imperialism. There might be something in it."

There may be something in it.

There is something in it.

Incredible as the possibility may seem to some, it is becoming more and more definite every passing week as the great rearmament program moves into high gear.

Most wonderful of all, this whole astonishing development was foreseen in prophecy nineteen centuries ago!

While most of the predictions of Scripture concerning the nations have reference to the Old World, there is one that indubitably points to the United States, clearly indicating the time of its rise, the manner of its growth, the nature of its principles, and the truly amazing part it is to play in world affairs.

This prophecy is found in the thirteenth chapter of Revelation, commencing with verse 11.

OUR COVER PICTURE

This week our cover calls to mind outstanding events in the growth of the United States as champion of the principles of civil and religious liberty. Reading down from the top left-hand corner we see (1) Washington Monument, (2) Independence Hall, Philadelphia, (3) An Independence Day Celebration, (4) The Capitol, (5) "Old Glory," (6) Gettysburg, (7) Independence Hall, interior, (8) Liberty Bell, (9) George Washington.

In the first part of this chapter there is a highly accurate symbolic presentation of the rise of the papacy upon the ruins of pagan Rome, its progress through the centuries until it received its "deadly wound," and then its slow, stern struggle to regain its lost pre-eminence.

Then in verse 10 we read: "He that leadeth into captivity shall go into captivity," which would certainly seem to refer to the papal disaster of 1798, and suggest the period when the next prophetic figure is to appear on the scene. Then John writes:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Note well the details of this striking symbol.

First, this new "beast," or nation, or power, comes into the picture as the other goes into captivity.

Secondly, unlike the other "beast," and, in fact, unlike most of the animal symbols used in Bible prophecies, this one comes up out of "the earth." Now the "seas" stand for "peoples, and multitudes, and nations, and tongues" (chapter 17:15), so that by contrast "the earth" would seem to imply a more or less uninhabited region.

Thirdly, this "beast" has two horns "like a lamb," suggesting the peacefulness and harmlessness of its principles and conduct, at least in the early stages of its development.

Fourthly, this "beast," unlike the other symbol in this chapter, has no crown on its head or on its horns. This would suggest that it is a republic, rather than a monarchy.

Fifthly, it "spake as a dragon." Now it was the "dragon" which gave to the previous beast "his power, and his seat, and great authority." Chapter 13:2. And that dragon was imperial Rome, whose assets were inherited by the papacy.

Well may we ask, What power was quietly and unobtrusively rising out of obscurity as the papacy was going into decline and captivity toward the close of the eighteenth century? What power, at that very time, was rising out of "the earth" in a land which, unlike overcrowded Europe, was sparsely peopled and largely a wilderness? What nation, rising in such a place, and under such circumstances, based its constitution, and therefore its future power and influence, upon two lamblike principles such as civil and religious liberty?

There is only one nation whose history fits perfectly into this amazing prophetic outline. It is the United States of America.

Every schoolboy instantly recalls the story of this country's unique and astonishing entrance into the family of nations—the coming of Columbus, the voyage of the Pilgrim Fathers, the ever-flowing tide of immigration, the war of independence, the drawing up of the Constitution, the acquisition of new territories, the opening up of the West, and, finally, the unification of the nation from the Atlantic to the Pacific.

What was the secret of this rapid growth and expansion? It was the fundamental principle of freedom,—freedom of speech, freedom of the press, freedom of assembly, freedom of religion,—this it was that gave to the new nation its lamblike appearance, so different from that of the ravenous monsters used to typify the warborn peoples of Europe. This it was that caused multitudes from every nation under heaven to flock hither as to a land of new hope

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Recruits for the U.S. Navy in training at Newport, Rhode Island.



INTERNATIONAL



STRIPPING OFF THE MASK

*Forces Gathering to
Destroy Evangelical
Christianity*

The New Pantheism

by
**GEORGE
McCREADY
PRICE**



report that the military powers are making the acceptance and the use of these shrines a serious issue; and many missionaries have become very much concerned.

On the continent of Europe the military powers have been working toward a similar end, though the issue has not generally been so clearly or so closely drawn. But a rejuvenated paganism is now triumphant through almost all the continental lands of Luther and Huss; and, in my opinion, it is only a question of time, and not a long time at that, before all loyal Christians will be confronted with the solemn alternative: "If the Lord be God, follow Him; but if Baal [or the state], then follow him." This is the

hard alternative confronting millions right now; and who knows how long it may be before this choice may be extended in one form or another throughout the entire world?

And everybody knows that the almost universal spread of the evolution philosophy has contributed in no small degree to this recrudescence of paganism, which in its national aspects has always deified the state, or made a superloyalty to the state a kind of religion. All ancient nations were on this basis—Egypt, Babylon, Persia, and all the rest. The Roman Empire had such a deified state during

the early days of Christianity, and it was under the hard dominance of the emperor as absolute lord and master, regarded as divine and actually worshiped with offerings and incense, that Paul and the other apostles worked, suffered, and died.

But that paganism of Paul's time was no more thoroughly opposed to the gospel of Christ than is the modern form, which is the natural outcome of that scheme of the origin of the world and of man himself which began with Charles Lyell, was finished by Darwin and Haeckel, and is now being taught in essentially all the educational institutions of the entire world, from the kindergarten to the university. This scheme not only gives mankind a burlesque of creation, but it depersonalizes God, making "nature" the only god there is; and the inevitable outcome of such a philosophy is the exaltation of the state as the only final authority in the regulation of all things pertaining to human life.

Pantheism is the name the Christian church has always applied to the heresy that "nature" and God are equivalents, or synonyms, and that there is no personal God to whom we can pray with the expectation that our prayers will be answered. Pantheism is a very old heresy, for it was the religion of most of the ancients. But in our day it has been revived on an enormous scale, and is today the religion of most of the fashion-

FOR some years it has been known that strong anti-Christian forces are at work in all parts of the world aiming at a complete uprooting of evangelical religion. Not alone among the admirers of Soviet Russia is religion regarded as the opiate of the people; the modern revival of paganism is much more widespread than mere communism and radical socialism. On the Continent it heads up in the philosophy of Nietzsche, which has long been a cult among certain self-styled "intellectuals" in various parts of Europe. But of late, the deification of the state as the only divine power with which the people should concern themselves has spread with such alarming and sinister speed that the rest of the world has taken alarm, and is now anxiously asking, "What is going to happen?"

In the Far East the worshipping of the emperor as the objectified symbol of the state has taken on a very aggressive aspect; and many Christian missionaries throughout both Japan proper and all the other lands now dominated by the Nipponese, are reporting that persistent pressure is being applied to compel all, old and young, but particularly teachers and leaders in the life of the various communities, to do homage at the official shrines, and to install small shrines in all the homes, in all the schoolrooms, and even in Protestant churches and chapels. Throughout Chosen and in other parts of the Asiatic continent where the Japanese have become strong enough, many Protestant missionaries



PEACE AMID PERPLEXITY

by BEN PALMER

Amid earth's turmoil, hate, and strife
Be not dismayed, dear soul,
Christ loves you even more than life;
Make God and heaven your goal.
Look up to Him who died for you,
Trust His unchanging love;
And peace will fall like heaven's dew,
Refreshing from above.

Men's hearts are failing them for fear;
Destruction stalks abroad.
The end of earthly things is near,
And soon we'll be with God.
So look above earth's sins and woes;
Lift up your head and sing,
For flaming skies will soon disclose
The coming Christ, our King!

able churches of Los Angeles, Chicago, and New York, as well as of many churches in Western Europe—if the things now taking place over there have not awakened multitudes to the need of something more than this worship of mere abstractions.

During the second week of September, 1940, there was held a Conference on Science, Philosophy, and Religion, at the Jewish Theological Seminary of America, in New York City. It was held under the chairmanship of Dr. Louis Finkelstein, president of this theological seminary. About five hundred eminent men attended; and the object of the Conference was to foster something like a united front in protest against the deification of the state, which has become so widespread in Europe and the Far East.

In the end, about forty of the leading men in attendance signed a joint manifesto, in which they denounced the totalitarian idea of the state, and begged all men to unite for co-operation on the basis of a humanitarian philosophy, much after the order of that milk-and-water "humanism," or religion of humanity, which has been before the world for over half a century, as the flower and fruit of the theory of organic evolution.

This manifesto declared: "This philosophy must take as its major premise the religious principle of the Fatherhood of God, and the worth and dignity of man."—*Science News Letter*, Sept. 21, 1940, page 180.

But this Conference, made up chiefly of Jewish scientists and liberal theologians, was divided over the question of supernaturalism. Almost all the scientists showed themselves to be mechanists or materialists, while the philosophers and theologians in attendance wanted to have a realm beyond nature, or the supernatural. Of course, the latter is a quite thin or tenuous form of religion, and can easily coexist with a complete repudiation of all the fundamentals of New Testament Christianity, and history has abundantly proved that this spineless belief in something "supernatural" often becomes violent and cruelly fanatical in its opposition to the genuine religion of Jesus Christ.

I quote again from the report of this Conference: "The majority of the scientists are on the naturalistic side of the line. For them God is a nonpersonal deity, such as Prof. Albert Einstein favors in his paper [presented at this Conference]. What others call God is to them The Great Unknown, still unexplained by sensory research."—*Ibid.*, page 188.

Professor Einstein was not present in person, but copies of a formal statement by him were distributed among those in attendance, and what he wrote will be noted presently. It asked all teachers of

religion to give up the doctrine of a personal God.

But before we look at this declaration, we need to get our bearings by calling to mind a little of the background of the man here mentioned.

During the nineteenth century, while physics and chemistry were making such astonishing advances both practically and theoretically, it was widely held that an invisible, imponderable stuff or substance, called the "ether," pervades all space, and is the medium for the transmission of light and other forms of radiation. But late in that century, a long series of experiments by A. A. Michelson and his associates, usually named the Michelson-Morley experiments, proved conclusively that no such stuff as the "ether" exists throughout space.

This discovery was a profound shock to the students of physics and astronomy; for now there was nothing left to act as the medium for the transmission of light and the other forms of radiation. This left all radiation as an action *across absolutely empty space*; and this would

put it in the same supernatural class as gravitation and the other attractive "forces," which have to be recognized as "action at a distance," and to the Christian must obviously be due to the direct fiat, or decree, of God. Then in rapid succession radioactivity was discovered, and mechanical means were invented for transmitting signals without wires, all tending to make even more insistent the rational demand for some medium for the transmission of all these actions, or else the world would of necessity be faced with the solemn and, to the unbeliever, the appalling idea that *all these phenomena must be due to the direct act of Jehovah*, the still-acting Manager of the universe which He once created by His word of command.

At this critical moment, some clever mathematicians came forward with suggestions that physicists and astronomers could get along without any ether; some formulas in mathematical symbols would do the trick, and would enable men to dodge the embarrassing concept of an

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SOWING and REAPING



by C. L. PADDOCK

SOME people expect to reap a harvest without any sowing, and some expect to do a lot of sowing and have no reaping.

In the first class are those who line the shores of the sea of life, looking for their "ships to come in," when they have sent no ships to sea. They would like to draw checks on the bank, without having made any deposits. They look for wages but will not work. They want to pick roses without planting rosebushes; to have friends, without being friendly. They desire to be at the top of the ladder, but don't want to do any climbing. In this class are the multitudes that intend to drift into heaven finally, without any effort on their part. They want a bounteous harvest without having done any sowing.

Then there is the other large class who expect to sow carelessly, recklessly; to plant their wild oats and reap the tame variety—to sow tares and reap wheat. We find them disregarding the laws of their own bodies, the laws of men, and the laws of God, always hoping that they will be lucky enough to escape the penalty.

A millionaire bootlegger who was serving a long prison sentence because of his disregard for law was one day visited by an old friend. The visitor found him sitting crosslegged in the midst of a large heap of burlap. With a large needle and a ball of twine he was sewing burlap bags.

"Hello," said the friend, "you are sewing, are you?"

"No," replied the prisoner, "I'm reaping."

He was reaping a harvest he had hoped he might miss. Paul warns us of the folly of this kind of reasoning. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7. This is one of God's laws, and is as sure and certain as the law of gravitation or any other of His laws.

Young people may sow their wild oats, and they will most surely reap that wild variety. We may break the laws of health for a time, and see no results, but the reaping will come in sickness and pain by and by. We have seen too many men and women dying by inches as a result of wrong sowing. The drunkard and the dope fiend didn't think, when they began their sowing, that they would have a harvest of misery and woe some day.

Many today are disregarding the laws of God, going their own ways, breaking the Ten Commandments, and expecting that a loving God will forget all about their sowing. "The wages of sin is death," says the Good Book, and we must all pay for our sins.

There is no way around the fact that we shall have no harvest without a seeding time; and we shall reap just as we sow.



As the Philistine idol, Dagon, was laid prostrate before the holy ark, so will all the idols of this world fall before the truth of God.

MAN-MADE GODS DETHRONED

*Shattered Idols of a
False Philosophy*

by
MERLIN L. NEFF

REBELLION against man-made gods sweeps over the world as humanity awakens to the bitter deception that led it astray. The glib promises of security have proved to be false, and the dreams of the golden age of peace and human perfection have been rudely shattered in world chaos.

Our increasing tempo toward destruction at our own hands demands a revaluation of the ideas which have fascinated the mind of man. Is this generation reaping the whirlwind because of the erroneous philosophy it has accepted? Where can we find the truth concerning our stricken civilization?

The doctrine of inevitable progress has been taught by philosophers, scientists, clergymen, and statesmen. Idols of self-gratification, materialism, self-glory, and conquest have been worshiped; but as men arise from kneeling before their gods, they find them to be monsters that bring iniquity. The words of Solomon ring in the ears, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

Striking against modern delusions of human prowess, Prof. A. V. Hill, Nobel prize winner in Medicine, and secretary of the Royal Society of Great Britain, spoke at the California Institute of Technology: "Left to itself, an ordered system gradually reverts to chaos. So it is in human affairs." Many people have believed progress was inevitable; but this scientist derides such a fallacy. "Such baseless optimism has done inestimable damage. . . . It found bogus authority for the theory of evolution."

For a generation we have heard that the theory of evolution was valid, and that mankind was rising above war and evil. Men spurned the spirit of love and sacrifice which epitomizes Christianity, and sought to climb up to heaven by

their own merit and power. They turned from the inspired word of God to the fables of the age. Evolution promised that men should be like gods.

"The bitter fact was disregarded that, just as a house of cards carefully erected can be blown down in a second, so . . . the art, the knowledge and beauty, the simple and kindly customs, which men have slowly and laboriously built up, can be quickly and easily destroyed," continues Professor Hill.

"Such destruction was long regarded, is still regarded by many, as unthinkable, yet it is just what is happening now to many millions of people in various parts of the world: it is what may happen everywhere if mankind goes on worshipping false gods."

Our generation has not been willing to make the sacrifices necessary to follow the teachings of Jesus Christ. We have tried to build our towers of Babel to lift us into heaven, trusting in man-made gods to bring us salvation.

Our idols have been shattered as they were in Israel three thousand years ago when the people refused to obey the eternal God of heaven. The record of that day is appropriate for this our time, for we read: "They chose new gods; then was war in the gates." Judges 5:8. Our twentieth-century idols have been impotent to bring deliverance from sin.

The idol of self-indulgence has been exalted. Men have loved self, and forgotten their neighbor. Hatred, jealousy, and war have destroyed the bond of love which Christ taught His followers.

The god of self-glory has been worshiped. Philosophers taught that human beings might become supermen who could sway the masses of humanity. Character has been sacrificed for power, and slavery has returned to millions of under this destructive regime.

The idol of materialism has enticed

many followers as they have sought wealth, luxury, and every sense enjoyment. But in their blindness such worshipers have forgotten their Creator. They refuse to give their allegiance or love to the true God. Building only for this life, men have laid the foundations of character upon shifting sands, and now, as the storms come, their castles fall.

With Woodrow Wilson we can say: "Our civilization cannot survive materially unless it be redeemed spiritually." But the lesson of the Master has not been learned by our world. We have refused to take up the cross and follow our Lord in times of peace and plenty; now that hope wanes, what can men do? They must renounce the idols of their own making, and return to the eternal precepts of God. The immortal values of Christianity must enter our hearts and control our lives, or we are without hope.

The president of the University of California, Dr. Robert G. Sproul, acknowledges this need as he declares: "I am convinced, therefore, that our American heritage cannot for long exist without a firmly grounded religious faith, for the very same qualities which religion stresses—self-sacrifice, self-abnegation, willingness to give one's time and effort without hope of material reward, scrupulous regard for the rights of others—are every one essential for the maintenance of representative democracy."

The Master called for a renunciation of every man-made idol when He said: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. The way of the cross is a path of loving sacrifice. Satan tempted the Christ to worship false gods; but He firmly replied, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8.

The final messages brought to this earth are symbolized by angels flying in the heavens, as depicted in Revelation 14. Listen to the inspired words: "Fear God, and give glory to Him; for the hour of His judgment is come: and wor-

ship Him that made heaven, and earth, and the sea, and the fountains of waters."

The clarion call is for men to return to the worship of the Creator, the heavenly Father, who gave His only Son that man might be redeemed from the slavery of sin. The allegiance we give to God must be based upon love, for "perfect love casteth out fear." 1 John 4:18.

The gods of sin that have been enthroned in human hearts have betrayed sincere searchers for truth. We must return to the Bible, for it contains the message of a living God for lost men. We must return to obedience to the law of God, for it is the test of our loyalty and love to both God and our fellow men. We must seek to build Christian character; but we can never do this in our own strength. Jesus said, "Without Me ye can do nothing." He can strengthen us to obey the words of 1 John 5:21: "Keep yourselves from idols."

All Things New—No. 5

NEW HEARTS FOR OLD

How God Can Change Men



by J. C. STEVENS

GOD'S promise is: "A new heart also will I give you." Ezekiel 36:26. What does this mean? Physically, the heart is the fountain, the spring, the center, and the source of life. It is the powerhouse of life. A man lives until his heart ceases to beat; then he is dead. Hence all through the Scriptures the heart is used figuratively to signify the spring of life (Matthew 12:35), the center of life (Proverbs 4:23), and the source of life (Matthew 15:19).

Christ characterized the natural heart thus: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. Is it any wonder that man needs a new heart to enter into the kingdom of heaven?

What is the new heart? It is Christ dwelling within as the center of life. "That Christ may dwell in your hearts by faith." Ephesians 3:17. Christ is love, righteousness, holiness; when one surrenders to God, Christ comes and abides in the heart by the Holy Spirit, who im-

parts the attributes of Christ. Another similar promise is that God will write His law in the heart. Jeremiah 31:33. This means that the Holy Spirit imparts the character of the law to the inner life, —righteousness, holiness, goodness, and such like,—and the result is, He causes us to walk in His statutes. Ezekiel 36:27.

The twice-born man keeps the commandments of God. 1 John 2:4. If "the love of God is shed abroad in our hearts by the Holy Ghost" (Romans 5:5), we will keep His commandments; for "this is the love of God, that we keep His commandments" (1 John 5:3). If we love God, we will keep the commandments of the first table of the Decalogue; if we love our brethren, we will keep the commandments of the last table. The basis of this table is Christ's commandment, "Love one another." One does not love his brother when he speaks evil of him, when he scatters slander, when he bites him in the back, when he delights in destroying the confidence of others in him. Genuine love is without pretense. Romans 12:9.

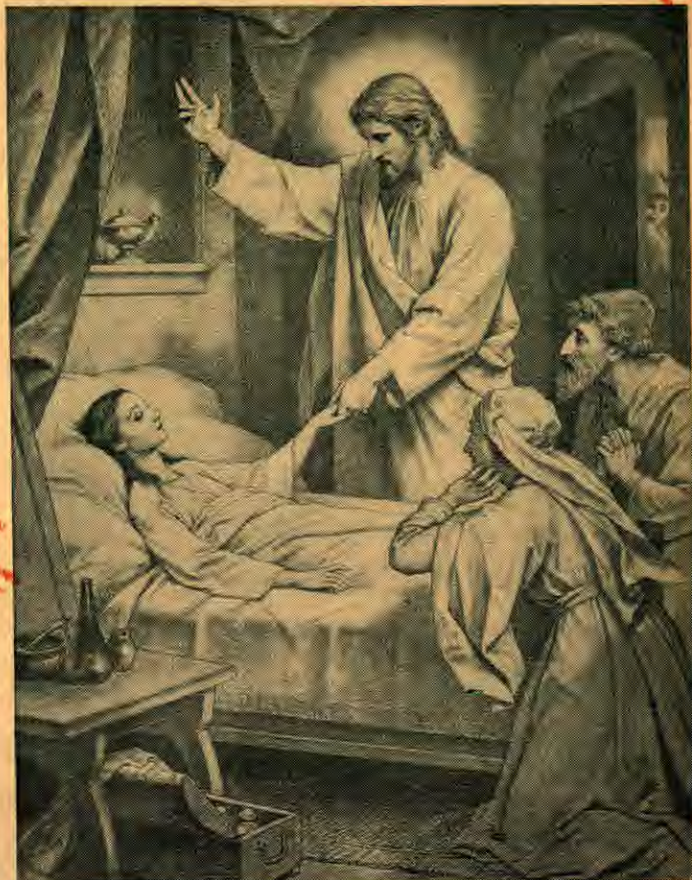
The Holy Spirit only can make the

heart new. A native once came to David Livingstone, the great missionary to Africa, asking for medicine to give him a new heart. He said: "I want medicine to give me a new heart. I do bad things every day." Of course the missionary told him that only God could make the heart new, and that was done when one was willing to surrender the whole heart to God. God says: "My son, give Me thine heart." Proverbs 23:26. This means the whole heart.

Suppose a ship were to pull away from its pier with two captains, each planning a different course and harbor. One pulls the wheel to starboard; the other pulls it to port. How far would the vessel go before it was wrecked? Yet some people seem to think they can have two masters, flirting now and then with the world, the flesh, and the devil, and at the same time professing to follow Christ. Such is not the life of the new man with a new heart.

A NEW MIND. "Be renewed in the spirit of your mind." Ephesians 4:23. The mind is the citadel of man. It is

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The life restored to the Jewish maiden at a word from Jesus was no more real than is the new life imparted by Him to a contrite heart today.

WAS THERE A UNIVERSAL FLOOD?



*World-Wide Evidence Testifies to
Truth of Bible Story*

by TAYLOR G. BUNCH

THERE are many accounts of a universal flood closely resembling the description in the Bible. These are known as "the Deluge tablets." Although written by different people at different times and in different places, they are alike in essential details. They tell of a righteous man, the tenth in descent from the first, who was warned by a god of a terrible flood of waters that would deluge the earth because of the wickedness of man. The righteous man was instructed to build a ship with rooms and stories and a window, and to bring into it "the seed of life of all kinds," together with his own family. The inscriptions tell how the flood submerged "all the high mountains," and, when it subsided, a dove and a raven were sent out, and the dove returned and the raven did not. The ship finally landed on the top of a mountain, where the man offered sacrifice to the gods, who, when they "smelled the sweet savor," promised him, with an uplifted rainbow, that the world would never again be destroyed by water.

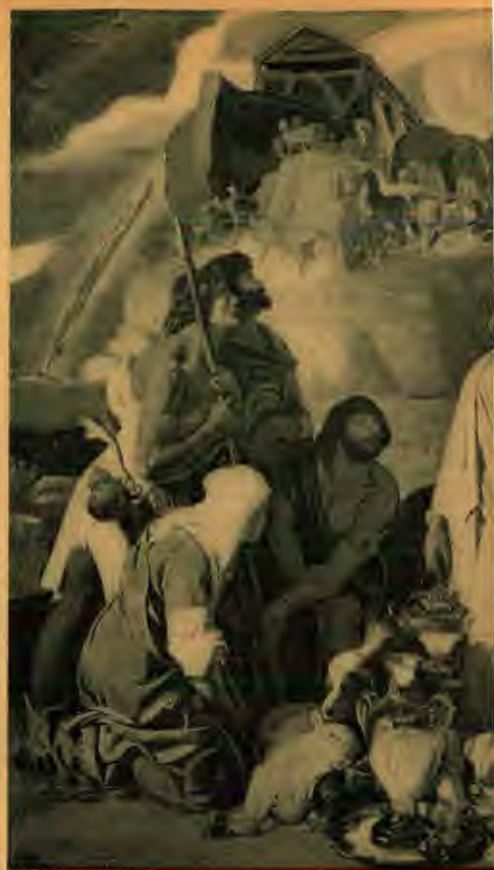
In the British Museum is a Deluge tablet of one hundred eighty lines, which was deciphered by Prof. George Smith. It tells of a man living on the banks of the Euphrates who was warned by a god to tear down his house and build a ship in preparation for a coming flood. He was bidden to cause the "seed of life of every sort to go into it." Then follows a description of the ship that was built: "I constructed it six stories, dividing it into seven compartments. The floors I divided into nine chambers." After the ship was launched, there came a terrible storm with thunder and lightning flashes,

and pouring rain and waves mountain-high. The storm was so severe that it dismayed all hearts, and even the gods were afraid. After the flood subsided, the ship landed in the mountains of Armenia.

A few years ago Dr. Romanoff of Yale University deciphered a tablet describing the Deluge. It shows that the Flood was caused by both heavy rains and the breaking up of the fountains of the great deep. It also stated that the duration of the Deluge was one hundred fifty days. C. Leonard Woolley, in his recent book, *The Sumerians*, tells of finding in the ruins of Ur and other early Babylon cities accounts both of creation and of the Flood. On pages 123 and 124 he gives a translation of one of the Deluge tablets, which is strikingly similar to the record given by Moses.

Claude F. A. Schaeffer in his article entitled "The Syrian Hills" in *The National Geographic Magazine* of July, 1933, says in regard to the excavation in northern Syria: "The American and English discoveries in Ur have already proved, with regard to the Deluge, that the Biblical stories are more than mere poetic fiction. They are based upon historical events. That is also proved by our excavations in Ras Shamra, which led to the rediscovery of the city of Ugarit and the costly slates with cuneiform writings from its temple library and its school for scribes."

An inscription found in Ur reads: "Then came the Flood, and after the Flood kingship again descended from heaven."—Woolley, *Ur of the Chaldees*, page 22. Beneath the ruins of the city



the excavators found eight feet of silt or clay with rubbish above and below, showing that a flood had come suddenly and ended suddenly. The same writer says: "Eight feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history. That it was so is further proved by the fact that the clay bank marks a definite break in the continuity of the local culture; a whole civilization which existed before it . . . seems to have been submerged by the waters."—Page 29.

In the royal library of Ashurbanipal, discovered by Layard in the ruins of Nineveh, were found three sets of Deluge tablets telling almost the same story. They speak of the violence and wickedness of man being so great that the gods decided to destroy the earth by flood. The storm god "thundered in the midst of the cloud, . . . devastating the mountains and the plain," so that "they destroyed the living things on the face of the earth." The accounts speak of "the wind, the waterspout, and the diluvian rain," which destroyed "after the fashion of an earthquake." The ancient scribe wrote: "I looked at the sea, attentively observing, . . . and the whole of humanity had returned to mud; like unto seaweeds the corpses floated. . . . At the approach of the seventh day I sent out and loosed a dove. The dove went, turned, and found no place to light, and it came back. I sent out and loosed a



"Noah builded an altar unto the Lord; and . . . offered burnt offerings on the altar."

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

These accounts indicate clearly that great waterspouts as the result of earthquake rifts in the earth constituted an important cause of the Flood. They tell us that it was during the reign of the tenth king from the first that one of the gods spoke to him in a dream, warning him of the coming flood which would destroy all mankind. He was to build a ship and store it with food and to "cause animals, birds, and quadrupeds to enter it." The command on a broken fragment of one of the Deluge tablets found in Nineveh was: "Go in and shut the door of the ship. Bring within thy corn, thy goods, and thy possessions, thy wife, thy family, thy kinsfolk, and the craftsmen, the cattle of the field, as many as eat grass."

As in the case of creation and an original perfect state, some of the most perfect ancient accounts of the Flood are found in China. Sir William Jones wrote: "The Chinese believe the earth to have been wholly covered with water, which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding, and separating the higher from the lower ages of mankind; that this division of time, from

which their poetical history begins, just preceded the appearance of Fo-hi (Noah) on the mountains of China."—*Discourses on China; Asiatic Researches*, vol. 2, p. 376.

Another interesting account describes violent earthquakes opening the earth so that great fountains of water gushed forth and overflowed the earth. This is in accord with the Genesis account. It declares that "the fountains of the great deep [were] broken up." Genesis 7:11.

The Roman poet, Ovid, who wrote in the first century B. C., gave a vivid description of the Deluge as set forth in Roman legendary history. He tells how Jove, the creator, decided "to destroy the human race beneath the waves and to send down rain from every quarter of the sky." The following are a few of the striking sentences from this ancient Deluge poem: "Forth flies the south wind with dripping wings, his awful face shrouded in pitchy darkness." "A crashing goes forth, and next the dense clouds pour forth their rain." "Neptune [the god of water] himself smites the earth with his trident. She trembles, and at the stroke flings open a wide way for the waters." "And now the sea and the land have no distinction. All is sea, but a sea without a shore." "The sea in unchecked liberty has now buried all the hills, and strange waves now beat upon the mountain peaks."—Frank J. Miller, translation of Ovid's *Metamorphoses*, vol. 1, pp. 1-29.

Several accounts of the Flood are found in India. Manu, the mystic sage of India, told of a fish who said to a man, "A deluge will sweep all creatures away. Build a vessel and worship me. When the waters rise, enter the vessel and I will save thee." The Deluge is referred to in the sacred and classical writings of all nations. Plato, Aristotle, and Apollodorus mention it. There are a number of legends of the submersion of the continent of Atlantis with all its inhabitants because of their wickedness. This took place during a deluge that covered the whole earth. There are traditions of a flood among the Welsh, the Saxons, the Lithuanians, the Norsemen, the Lapps, and, indeed, among almost all peoples.

The tribes of the New World have legends of a universal flood in early history. These are found among the Eskimos in the Far North, the Alaska Indians, and many other North American tribes. The Apache tradition reads: "The first days of the world were happy and peaceful days, then came the Flood, from which Montezuma and the coyote only escaped. Montezuma then became very wicked, and attempted to build a house that would reach to heaven. But

the Great Spirit destroyed it with a thunderbolt."—Hubert Howe Bancroft, *Native Races of the Pacific States*, vol. 3, p. 76.

Such traditions are also found in Nicaragua, Peru, Haiti, Guiana, Brazil, Chile, and among other South American Indians. Mr. George Catlin is doubtless the greatest authority on Indian lore in both American continents. He said: "Among the one hundred twenty tribes which I visited in North and South America not a tribe exists that has not related to me distinct or vague traditions of such a calamity, in which one, or three, or eight persons were saved above the waters upon the top of a high mountain."

The inhabitants of the thousands of islands in the Pacific have been separated for millenniums from one another and the continents, and yet all of them have Deluge traditions that indicate a common source in the beginning—the Deluge itself. The Tahitians, Samoans, Polynesians, Fijians, and the natives of the New Hebrides, all tell their independent but related stories of a great flood. How could it be possible for so many civilized nations and primitive tribes of people, living in all parts of the world, and many of them separated by natural and for thousands of years impassable barriers, to have similar records and traditions of a universal flood unless such an event actually took place?

This subject is discussed at length by François Lenormant while Professor of Archaeology in the National Library of France. He concludes his argument with the following statement: "The lengthy review of the subject in which we have just been engaged leaves us in a position to affirm that the account of the Deluge is a universal tradition in all the branches of the human family, with the sole exception of the black race. And a tradition everywhere so exact and so concordant cannot possibly be referred to as an imaginary myth. No religious or cosmogonic myth possesses this character of universality. It must necessarily be the reminiscence of an actual and terrible event, which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it."—*The Beginnings of History*, pages 486, 487.

Surely in the light of modern scientific investigations and discoveries a denial of the Biblical account of the Deluge would be an evidence of willing ignorance or stubborn unbelief. The final great world catastrophe will be a deluge of fire, and again God is sending a last warning message; again His love has provided a way of escape, an ark of refuge—His truth for these last days.



The "PYRAMID PROPHECIES"

Fact or Fiction?

"A Pillar" in the Land of Egypt



by E. A. BEAVON

"IN THAT day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Isaiah 19:19, 20.

Thus prophesied Isaiah in the year 714 B. C. Today a great many people claim that the Great Pyramid, near Cairo, Egypt, fulfills the prophecy, that its measurements reveal the course of human history and the foreknowledge of God. This is one of the beliefs of an organization calling themselves "British-Israel," who also regard the British Empire as the "stone . . . cut out without hands," referred to in Daniel 2:34, and the English-speaking peoples of the world as the true Israel—heirs of the promises made to Abraham, Isaac, and Jacob.

Who are these "British-Israelites" who have popularized the idea of the Great Pyramid's being a "Bible in stone," and what else do they believe?

British-Israelism teaches that the people of America and the British Commonwealth of nations are descended from the "lost tribes" of the children of Israel, and that, as such, they inherit the promises made to Abraham, Isaac, and Jacob in Genesis 22:17, 18; 26:3, 4; 28:13, 14.

The movement is welcomed in many quarters as an honest effort to unite the English-speaking world on the basis of a new faith in the overruling providence of God and the inspiration of Holy Scripture. It is socialistic to a degree, as well as nationalistic; but, unlike the national-socialism of Europe, it recognizes religion as a vital force. Keir Hardie, the founder of British socialism, would doubtless have welcomed it. It is a vigorous denial of the theory that "religion

The cloud of mystery that even today surrounds the great pyramids of Egypt has led to much fanciful thinking in regard to their place in prophecy.



is an opiate." British-Israel writers have successfully upheld the claims of divine law, proving conclusively that we would be living in a better world today if the fundamental principles underlying the Mosaic laws were respected and applied. They argue with feeling that the Old Testament laws against usury and the provision, under the Mosaic economy for the canceling of debts every seventh, or Sabbatical, year, would—if applied today—solve such problems as national debts, unemployment, unearned increment, and pauperism. Townsendism, Aberhartism, and similar theories of social credit, they say, cannot be expected to work as satisfactorily as a system of national economy based upon a plain "Thus saith the Lord." Similarly, fascism, communism, and technocracy must fail because they ignore the Bible and slight the Christian religion.

British-Israelism is using the stimulus of religion to undermine resistance to change. It is using the stimulus of religion to fan into a white-hot blaze the flames of patriotic fervor. It is using the stimulus of religion to unite the English-speaking races in a world brotherhood. It is using the stimulus of religion to resurrect and to unite dying churches, for anyone can be a British-Israelite if he

subscribes to the doctrine, regardless of his creed. In this respect the organization is political rather than religious.

British-Israelism has the backing of many honest-hearted, fearless men occupying responsible positions in the army and navy. In my opinion, British-Israelism has come to stay. True or false, it will gain an increasing number of adherents, because it challenges the tyranny of wealth without attacking religion, because it is "respectable" and "patriotic," because it ministers to racial pride, because it emphasizes the claims of divine law in a period of history when men are growing terrified at the lawlessness abroad in the earth, because it calls for "faith and works," because it quotes Scripture and denounces hypocrisy, and because it appeals to the emotions.

Yes, British-Israelism has come to stay. It has a future. It is something to be reckoned with. But—*is it true?* Are Americans the spiritual seed of Manasseh, and Englishmen the spiritual seed of Ephraim? Do they together make up spiritual Israel? Do the pyramids reveal the future, as the leaders of British-Israelism persistently claim? Does the prophecy of Isaiah 19:19, 20 refer to the great pyramid of Egypt? Is the pyramid "a Bible in stone"?

If the English were the children of Ephraim when they first crossed the Atlantic, it is hard to see how they could become the children of Manasseh after arriving here. In view of New Testament teachings regarding the identity of Israel, it is hard to see how any single race can be regarded today as the seed of Abraham. Says the apostle Paul: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:16, 29. Even supposing that we of America and the British Commonwealth of nations were actually descended from Abraham, John the Baptist's exhortation would apply to us: "Begin *not* to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." Luke 3:8. Christ's own words would apply equally well: "If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

British-Israelism's connection with the "pyramid prophecies" has not strengthened it. It is so obvious to thinking people that one could take the measurements of any edifice, or even of an old Ford car, and make them point to numerous important dates in the history of the world. History—particularly British history—is full of crises, every one of which might be regarded as a turning point. What could not be proved by centimeters could always be proved by inches. The builders of the pyramids undoubtedly had a remarkable knowledge of astronomy and other sciences; but this did not make them prophets of God.

British-Israel writers unite in calling the great pyramid "a Bible in stone." The length of the passages and the dimensions of the various chambers are said to mark off turning points in the history of the British people. Says H. Periam Hawkins in *British-Israelism A B C*, page 36: "One thousand pyramid inches" are "equal to 1,001 British inches, one inch representing a year." Unfortunately, this scale would have made the 1914-18 war some forty-eight years in duration; so the scale was changed to make one inch represent one month. D. Davidson, noted British-Israelite writer, was so positive that this last scale could be depended upon that he wrote in *The National Message and Banner*, page 246 (April 21, 1928): "If we fail to find ourselves in tribulation by the middle of June (1928), the whole interpretation of the inch-month scale of pyramid prophecy is definitely proved to be erroneous." That by "tribulation" no mere financial depression was referred to is evident from the first page of another well-

known British-Israel book, *God's Commonwealths*, written by a military gentleman calling himself "Roadbuilder." He states: "On November the 11th, 1918, we celebrated the Armistice. . . . This Armistice will continue until May 29-30, 1928, when *chaos* [italics ours] will again be our portion, and . . . this *chaos* will last until September the 16th, 1936, when world peace will become the portion of this planet, good for a thousand years." On page 8 of the Foreword of the book quoted above is found the following amazing statement, based upon pyramid measurements: "When Armageddon is finished in September, 1936, we will have seen the last of both naval and military battles on this earth for a thousand years!"

Arthur Weigal, noted archaeologist, writing in *Ancient Egypt*, reminds us that a pyramid "is a symbol"—not of Jehovah, but "of the sun-god Re. Each Pharaoh was regarded as a manifestation of the sun-god on earth. . . . The modern theories attributing prophetic significance to the measurements and alignments of the inner passages of the Great Pyramid are *quite fantastic*, and do not receive the support of Egyptologists."

What shall we say, then, about the prophecy in Isaiah 19:19, 20 regarding "a pillar in the land of Egypt"? We can only say, A pillar is not a pyramid. We read in Genesis 35:14, 15: "Jacob set up a pillar in the place where He [God] talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place . . . Bethel." By a "pillar" is meant an altar in the form of a stone pillar. The prophecy of Isaiah 19:19, 20 was fulfilled in the days of Cleopatra, when one Onias, with the permission of Ptolemy Philometor, built a temple to God at Bubastis in Egypt. Here Jews and Egyptians worshiped Israel's God for three hundred thirty-three years until it was closed by Paulenius, shortly after the destruction of Jerusalem by Titus. To read into the Scriptures things that are not intended does not serve to encourage faith in Bible prophecies, which, nevertheless, according to Peter, are more dependable even than our sight or hearing. 2 Peter 1:17-19.

Nationalistic religions, racial religions, cannot save mankind. Perhaps the most tragic mistake of our British-Israelite friends is the way in which they apply



Daniel 2:44, 45 to the military successes of Great Britain, and the "stone . . . cut out without hands" to the British people, instead of to Christ. As the Danes are supposed to have descended from Dan, so the Anglo-Saxon race is regarded as having descended from Isaac. (We would be justified in asking if this would not also make the true Saxons—namely, the majority of the German people—a part of Israel!) Roadbuilder asks, in *God's Commonwealths*, page 36: "Where is Nebuchadnezzar's kingdom today? Gone! Smashed! History shows that a people called Saki, or sons of Isaac, smashed Babylon. Where is the Medo-Persian Empire? Where is the Grecian Empire? Where is the old Roman Empire? All smashed, all gone, and these smashers were Israel stock."

Actually, the "stone . . . cut out without hands," which crushes the kingdoms of this world, refers to Jesus Christ, and not to any particular race of people. See Daniel 2:34, 35. Compare Isaiah 28:16; 1 Peter 2:6-8; Matthew 21:44. The only kingdom destined to sweep aside all other kingdoms and to last forever is the international kingdom of God referred to in Daniel 4:34 and in Revelation 11:15. Let us wish our British-Israelite friends all success in their efforts to uphold the claims of divine law; but let us not be swept off our feet by any religion that would make of the Christian's God a tribal deity, or that tends to place our Christian faith on the level of a nationalistic religion.

Stripping Off the Mask

(Continued from page 5)

ever-acting Creator. Einstein was not the first to make these suggestions; but his scheme of relativity was the first to make this idea popular. And although a dozen other schemes of relativity have since been invented by esoteric mathematicians, Albert Einstein still stands before the world as the great exponent of dodging the obvious, common-sense view of nature, by weird assumptions about "space" and "time" and abstruse mathematics befooling the world into saying that all these wonderful actions of nature can go on without any God.

But there are many eminent men of science who have revolted against these pantheistic and materialistic teachings of Einstein and his followers. Not to mention others, Prof. Frederick Soddy, eminent physicist of England, in his scholarly book, *The Interpretation of the Atom* (1932), declares himself opposed to these schemes which pretend to "explain" these mysteries of nature by explaining them away by means of a clever use of the square root of minus one. Soddy declares that he has "more and more come to regard the purely

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Strange Prophetic Symbols Explained

Woman Attacked by Dragon

by

CARLYLE B. HAYNES

THERE have been many foes of the church of Christ. These have been powerful, determined, persistent; and they have brought to bear all their malice and power to destroy the church out of the world.

Nevertheless, the influence of this divine organization has so wrapped itself about the thoughts and hearts of men that human society itself would have to be destroyed before the church of Christ could perish. Even the gates of hell have not been—nor will they ever be—able to prevail against Christ's church.

What is the explanation of such a phenomenon? Every human organization comes to an end, passes out of sight, and is forgotten. But not the church. It has seen the beginning of every other organization now existing. It is destined to see the end of them all.

What will explain it?

Turn to Revelation 12:1, 2. Here is "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She is represented as expecting the birth of a child.

This is a symbol of the Christian church. Jeremiah 6:2. The sun with which she is clothed is a symbol of the light and glory of the gospel of Christ.

The moon under her feet represents the Mosaic dispensation of types and shadows, a dispensation which borrowed all the light it had from the Sun of Righteousness, as the literal moon borrows it from the physical sun. The crown of twelve stars represents the twelve apostles of Christ.

The church comes into the view of the prophet in this vision at the time when she is expecting the birth of a child. This child was Christ, for it is true of Him only (Revelation 12:5) that He was "caught up unto God, and to His throne," and will finally rule all nations with a rod of iron. Psalm 2:7-9. Ephesians 1:20; Hebrews 8:1; Revelation 3:21.

The Satan-inspired opposition to the church at the time of its establishment

is described in Revelation 12:3-5. Here is "a great red dragon, having seven heads and ten horns." This dragon "stood before the woman, . . . to devour her child as soon as it was born."

This dragon is a symbol of Rome—pagan Rome. It was Rome which, through Herod, attempted to destroy Christ at His birth, by destroying all the children, from two years old and under, in Bethlehem. And back of Rome stood Satan.

Primarily, therefore, the dragon is a symbol of Satan. But as Satan manifests his malice and hatred of Christ and His church through human organizations, here the dragon is used as a symbol of the government through which he worked—pagan Rome.

When the dragon found that the Head of the church had escaped his malice by being "caught up unto God," he turned his attention to the church, bringing all his wrath and power to bear against it to destroy it.

The time and the circumstances of the church's persecution are dealt with in Revelation 12:13-17. The church was driven into the wilderness by Rome. The "flood," which the dragon cast out of his mouth to sweep away the church, was a flood of persecution.

The time of the supremacy of papal Rome over the nations is "a time, and times, and half a time." This is the same time as that spoken of in Daniel 7:25, and concerns the same power. This time began A. D. 538 and continued to 1798, just twelve hundred sixty years. In 1798 papal Rome lost its supremacy.

The earth helped the woman and opened its mouth to swallow up the flood of persecution. This meant the help which was given the church as a result of the Protestant Reformation. A number of European countries accepted the reformed teachings, united with the Reformation movement, cast off the shackles of Rome, and espoused the cause of truth. Thus they helped the

woman, the church, and were able to shield it from the wrath of Rome.

Protestantism was a partial return to, and restoration of, primitive Christianity.

Romanism had brought in foreign and heathen elements, and thus had corrupted and perverted the faith of the church, so that the religion established by Christ had been obscured or lost. This mixture of corrupt Christian doctrines with pagan teachings and practices had been substituted for true Christianity.

Now Protestantism threw aside the incrustations of centuries, rediscovered the original truth of the gospel, abandoned the falsehoods and frauds of the fallen church, and set forth "the Bible and the Bible only," as the sole source of truth for the church.

Thus Protestantism insisted upon the supreme authority of the Bible and its complete sufficiency as contrasted with the traditions of men which made void the word of God. It restored divine, infallible authority to the place from which it had been taken by human, fallible authority. It was on this basis that it began the work of recovery of all lost and perverted truths and ordinances. It opposed priestly absolution with the sovereign right of God alone to forgive sins. It would not allow any church, any ceremony, any official, to stand between the sinner and his Saviour.

Justification by faith alone forbade any rite, any experience, to be interposed between a lost man and Christ. Salvation was by divine grace alone. There was no place in it for human merit.

To Protestantism Jesus Christ was mediator, sacrifice, and priest. God alone was to be worshiped. To worship, even in a secondary sense, virgin and saints, relics and images, pictures and crucifix was pure idolatry. In all these things the Bible was the final authority.

Great and glorious as the Reformation was, however, the divine purpose for it has not yet been fully carried out. That purpose was a full restoration and recovery of all the truths of the gospel which had been perverted or lost under the errors of Rome. This purpose has been delayed by the formation of creeds and the establishment of denominations upon only such parts of the recovered gospel as were revealed to individual Reformers.

If the great principles upon which the Reformation was started had been maintained steadily, all truth would by now have been restored, and the churches of Christ would not be in the deplorable condition they are today.

From the beginning of the Reformation God has had more truth and light to reveal than were placed in the creeds formed out of the teachings of Luther, Knox, Calvin, and Wesley. God did not reveal all He had to disclose to the world to these men or to their followers, for He allows light to shine only as His servants can bear it.

For men to gather into a creed the teachings of the great Reformers, and take the position that they can accept only what such creeds contain, is for them to shut themselves out from all the additional light and truth God has yet to reveal to the world.

In the last verse of Revelation 12 the prophet tells of the special wrath of the dragon against the remnant church, the last church of God on earth, the church through which He will carry His final message of warning and truth to all men.

This church is identified and marked by two characteristics: It keeps the commandments of God, and it has the testimony of Jesus. The testimony of Jesus is explained in Revelation 19:10 as being "the spirit of prophecy."

The last Christian church on earth, then, will be a commandment-keeping church, and it will have, in addition to all the other gifts of the Spirit, the ancient gift of prophecy.

Clearly this last church will be a church which keeps the Sabbath of the fourth commandment; for a church which observes only nine of the Ten Commandments could never properly be called a commandment-keeping church.

As we close our consideration of this striking prophecy, it is plain that it brings us to the time when the message of the Lord's return would be due.

Connected with the announcement of His second coming, it was the purpose of God to have proclaimed to men everywhere all the truths that had been perverted during the Dark Ages. The very fullness of the original gospel was once more to go to men in a great final proclamation of truth, to "make ready a people prepared for the Lord."

Stripping Off the Mask

(Continued from page 11)

formal and mathematical presentation of physical theories as a disguise and evasion of the real problems, rather than as any solution of them."—*The Times (London) Literary Supplement*, Oct. 20, 1932.

These schemes of relativity, so popularized by Einstein and his followers, seem to me to be devised for the express purpose of forming a smoke screen to hide *the religious lessons which the modern world ought to be learning* from these wonderful discoveries in physics and astronomy. I believe they are just as harmful, and just as thoroughly anti-Christian, as the theory of Darwinism has been. Of course, relativity and evolution are twins; they work for and with each other. Evolution undermines the belief in a genuine original creation, while relativity undermines faith in God's *present activity* in directly managing all the phenomena of nature which we see going on about us.

But it is some help in clearing the atmosphere that Einstein has now come out boldly and openly to deny belief in a personal God. Darwin never did quite that. He always hedged and equivocated, and thus befooled many people. But in his formal statement, passed out among those at the Conference mentioned above, Einstein says: "The main source of the present-day conflicts between the spheres of religion and science lies in this concept of a personal God."

After some candid admissions he proceeds to affirm: "The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature."—*Science News Letter*, Sept. 21, 1940, page 182.

If we translate this into ordinary, everyday English, "the ordered regular-

ity of all events" will mean fatalistic natural law; while the "causes of a different nature" will be what religious people call "miracles," or at least the direct control of all natural processes by a personal God. Thus the sentence as a whole means that the modern man of science believes strongly in the omnipotence of natural law, and has no place in his mental equipment for the management of nature by a personal God, especially no place for anything like the "supernatural" or for "miracles."

But Einstein does not leave us in doubt about all this. A little farther along in his paper he declares: "In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God, that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests. In their labors they will have to avail themselves of those forces which are capable of cultivating the Good, the True, and the Beautiful in humanity itself."—*Ibid.*

What open, unashamed pantheism! We have all known that the leading Jews of the world are essentially pantheists; for modern educated men who reject Jesus Christ as the express image of God—the Son sent to this world to show us what God the Father is like—will almost surely become pantheists.

But pantheism has ever been the deadly foe of evangelical Christianity. And in the conflict now just ahead of the church, it is extremely likely that laws to exterminate the name of Christ's loyal followers will be made and enforced, as they were in the second century.

In closing, I can only say that if the apostle Paul were alive today, he might say to his modern fellow Jews, as he once declared to the ancient Athenians, who worshiped before an altar to "The Unknown God": "Whom therefore ye ignorantly worship, Him declare I unto you." Acts 17:23.



COMING

NEXT WEEK

IN ADDITION TO THE
REGULAR FEATURES:

ARE WE EDUCATING PAGANS?	Louis Halswick
BIBLE DISTRIBUTION THREATENED	Dr. Eric M. North
SAPPING AMERICA'S STRENGTH	D. H. Kress, M. D.
WILL SIR OLIVER LODGE "COME BACK"?	Henry Argent
LIVING IN CHRIST	J. C. Stevens
MY WILL FOR GOD	Martha E. Warner
CAN WE TRUST THE NEW TESTAMENT?	Taylor G. Bunch
ALL ISRAEL TO BE SAVED!	Allen Walker
THE RISE OF THE UNITED STATES FORETOLD	Carlyle B. Haynes
DON'T BLAME GOD	C. L. Paddock

And how appropriate that, as foretold in the prophecies in the book of Revelation, God is calling upon this modern generation of pantheists to "worship Him that made heaven, and earth, and the sea, and the fountains of waters"! Revelation 14:7. Also, how timely is the modern revival of belief in the Sabbath of creation, which is not only a memorial of genuine creation, but of a *finished* creation, one that was accomplished by a form of divine activity different from that by which God is now managing all the affairs of His universe; for this Sabbath thus becomes a protest against all evolutionary and pantheistic schemes, such as are now almost universally accepted by educated people throughout the world, but which are rapidly causing the restraining Spirit of God to be withdrawn from the earth, and are bringing on scenes of confusion and trouble such as have never been seen before.

America's Future

(Continued from page 5)

and opportunity. Here they would be free to live and work in safety, secure from old-time tyrannies. Here they could worship as they pleased, unshackled by the conventions and restrictions that bound them in the land of their birth.

Thus, under the direct providence of God, has America, the lamblike nation, grown to maturity, mightily increased in possessions, prestige, and power.

"And he spake as a dragon."

Not yet has America done this. Not yet has she been in a position to do so. This is something that is future. It is something that is coming,—coming soon.

So far, America has spoken only as a lamb, with a gentle protest here, and a half-hearted embargo there. Always it has been hesitant to take up arms, always eager to maintain a friendly attitude toward all peoples, and to preserve the liberties which made it great.

But a change is coming. It is already on the way. The lamb is to speak as a dragon. Never has this been possible

hitherto. It is not possible today. But it will be tomorrow.

When all the armament plans have come to fruition, when the new guns and tanks and planes and shells are pouring forth from the factories in a mighty, irresistible tide, when the vast new armada is gliding down the slipways into the Atlantic and the Pacific, then the lamb will feel a new spirit stirring within its soul. No longer will it accept the insults of other powers with a turn of the cheek. No longer will it suffer its citizens to be molested with impunity in foreign lands. It will speak as a dragon.

It will speak with all the fierceness and authority of imperial Rome.

And then?

Alas and alack! We hesitate to read on; for the prophecy indicates that with the coming of unchallengeable power something beautiful will be lost. Indeed, the first principles of the republic, so lamblike, so alluring, will be submerged and overborne by the accretion of material might.

The subject is too large for us to develop further here. We would refer the interested reader to the new book, *Power and Prophecy*, announced on page fifteen of this issue. We have also arranged with one of our distinguished contributors to continue the interpretation in detail in subsequent issues of the *Signs*.

But the outstanding fact that confronts us at this moment is that this amazing prophecy is being fulfilled now, in elaborate detail, before our eyes. And these are among the very last things God said would happen before the end.

New Hearts for Old

(Continued from page 7)

the faculty or power by which man understands, reasons, wills; the faculty by which he worships God, and develops character. By nature man has a mind that is bent toward rebellion against God and His holy law. Romans 8:5-7. He has "a reprobate mind," devoid of spiritual judgment. Romans 1:28. The new mind of the new man is the mind of Christ, the spiritual mind, implanted through the work of the Holy Spirit. It is man's part to yield. "Let this mind be in you, which was also in Christ Jesus," Inspiration bids us. Philippians 2:5. One has said: "True conversion is a radical change. The very drift of the mind and bent of the heart should be changed, and life become new again in Christ."

The minds of some professed Christians seem to be constantly bent toward the "old things," the things of the world. They are ever conforming to the world, yielding step by step, little by little, until they are entirely gone over to the world. The result of such a course, if persisted in, can only be disastrous.

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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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NEW SENSES. The physical man has five senses: seeing, hearing, tasting, smelling, and feeling. The Bible gives five spiritual senses to the new man:

Seeing. "The eyes [of the heart] of your understanding being enlightened." Ephesians 1:18. The new man *looks* unto Jesus. Hebrews 12:2. He *beholds* God with the eyes of faith, and is changed into His image. 2 Cor. 3:18. And his eyes are anointed with the heavenly eyesalve. Revelation 3:18.

Hearing. Ears to hear God's voice. Isaiah 30:21. The new man has spiritual ears to hear what the Holy Spirit "saith unto the churches" (Revelation 2:7), or His call to some duty or obedience.

Tasting. "O taste and see that the Lord is good." Psalm 34:8. The new man tastes "the good word of God, and the powers of the world to come." Hebrews 6:5. The word of God is as sweet as honey to him. Psalm 19:10. "When a man is converted to God, a *new moral taste* is created, and he loves the things that God loves." He loses his taste for the "old things,"—sinful pleasures.

Smelling. The new man has "quick scent, or smell, in the fear of the Lord." Isaiah 11:3, margin.

Feeling. The new man is in touch with God, and can feel His presence.

"We may not climb the heavenly steeps,
To bring the Saviour down;
In vain we search the lowest deeps,
For Him no depths can drown. . . .

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

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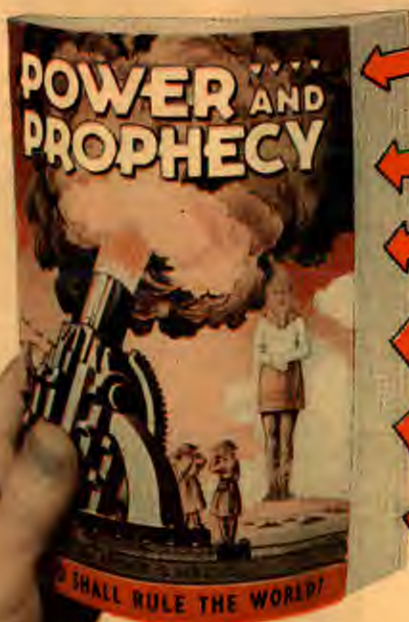
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UNDERWOOD

DARKNESS and storm were upon the sea. Mountainous billows, spectral in their garments of foam, rolled endlessly through the inky blackness. The wind, vast with the immensity of the sea, tore the crests of the angry waves into haillike spray, and howled in wild triumph as it passed over the tumult of watery crags.

In that elemental fury, appearing even darker than the storm-darkened night, was the form of a small coastal freighter. Tortured by wave, smitten by wind, every inch of its progress contested by the enraged elements, it nevertheless persisted on its journey. Somehow, in all that wild confusion of wind and water and darkness, it maintained headway.

Now up the slope of a giant billow, now down the other side, now barely moving, now racing forward, and ever and always tossed and buffeted, it seemed that surely the craft's sense of direction must be lost, its travelings become blind wanderings. No star beam lent a guiding hand. No vast and expansive sea offered its wide latitude of safety. There was only a narrow and irregular course for the little vessel to steer, and the furious wind was blowing relentlessly toward the rocky shore line so dangerously near.

Yet, with so much against it, the freighter bore its cargo and the lives of its crew safely through the long hours

SHORE LIGHTS

by

SANFORD T. WHITMAN

of that wild winter's night. And the next afternoon, when the clouds had broken and the wind abated, it reached harbor and safety.

Why? Because at every important headland along that bleak and storm-lashed coast, tower lights flashed their warning beams across the raging seas. Each in its appearance and passing gave warning of danger and assurance of direction. Unmoved by wind and wave, unerring amid tumult and confusion, faithful in the hour of need, the shore lights enabled the silent figure in the dimly lighted wheelhouse to know and to follow the way of safety along the trackless wastes of the storm-maddened sea.

So it is with the sea of life. Along the rocky shore line of time, atop each jutting headland flame the beacons of prophetic light. They warn of danger. They give direction. "We have also a

more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1:19.

"A more sure word," "a light that shineth in a dark place, until the day dawn." How precious the promise!

Storm-tossed voyagers on the sea of life, give constant heed to the lights along the shore. They are not placed indifferently, perhaps where their light will be obscured at the point of greatest need. They do not flicker in uncertainty and fail in the hour of deepest darkness. They are set where they will serve best—in a dark place. And there they shine unflinchingly until the day dawns and the storm is past.

However the darkness may deepen around you, however the seas may rise and the tempest roar, however the craft of your life may be tossed and buffeted, however bewildering the confusion and however endless the night, remember that all along the rocky shore line shine the lamps of the prophetic word.

No crashing wave can batter down the towers on which they rest. No gale can extinguish their light. Warning, directing, assuring, clear, strong, unflinching, their beams shine out over the troubled sea. Thus it has been through the early hours of the night. Thus it is in the present blackness. And thus it will continue to be "until the day dawn," and darkness and storm are forever past.