

SIGNS OF THE TIMES

26



WILL ONE POWER RULE THE WORLD?



Will One POWER Rule the WORLD?

by ARTHUR S. MAXWELL

MORE than sixty years ago, in one of the earliest issues of the *Signs of the Times*, there appeared the following fearless statement concerning the overthrow of the ancient Roman Empire and the future of Europe:

"Crushed beneath the weight of its own vast proportions, it crumbled to pieces, never to be united again. Its elements lost the power of cohesion, and *no man, nor combination of men, can again consolidate them.*"

In all the long, dark, turbulent years that have elapsed since then, this journal has never once gone back on this interpretation of the great prophecy of the second chapter of Daniel. It does not propose to go back on it now, however unpropitious the present circumstances may seem.

True, many are beginning to ask questions and to entertain doubts. Our interpretation is under fire. People are saying to us: "Look at what is happening in Europe today. This new Napoleon is so strong that no one can stop him. He is bound to spread his dominion over the whole Continent. What are you going to say now?"

We are going to say exactly what we have said in the past. We refuse to retract one jot or one tittle. We believe that the prophecy in question is not only the most remarkable and the most significant to be found in all the Scriptures, but that it is absolutely authentic and reliable. Furthermore, we believe that its interpretation will never be overthrown by any sequence of events that may occur.

This prophecy is the only one in the Bible to which the two words "certain" and "sure" are both attached. If for no other reason, with these two seals upon it we can surely trust it with complete confidence. It cannot fail.

To refresh our minds, and to re-establish our faith, let us examine it again in detail.

To do so we must go back twenty-five centuries into the court of Nebuchadnezzar, king of Babylon. It is morning. The

king has had a strange dream, and has forgotten what it was about. Yet the impression lingers; he wants to know. So he calls his counselors. Some of them are astrologers, some magicians, some sorcerers—the accomplished spirit mediums of the time.

To this assembly of the wise men of Babylon Nebuchadnezzar brings his strange demand: "Tell me what I dreamed about last night!"

None can answer. They offer to interpret the dream; but they first must know what it was.

The king is infuriated, his eyes open at last to the limitations of these palace sycophants. "If you cannot tell me the dream," he rages, "I will have you destroyed."

Helpless and frightened, the group repeats its request: "Let the king tell his servants the dream, and we will show the interpretation of it." Daniel 2:7.

But Nebuchadnezzar will not be put off. He suspects that they are merely trying to gain time so as to prepare "lying and corrupt words," and, finally, becoming "very furious," he gives the order for their immediate execution.

As the royal patrols go from house to house seeking their prey, they come upon Daniel, the youthful captive from Jerusalem, whose keen intellect and sterling character have already won him considerable royal favor. Informed of the reason why he has suddenly been condemned to death, he begs time to pray, and is soon on his knees before God.

That night he is shown in vision the selfsame dream that had so deeply impressed Nebuchadnezzar but a few hours before. So overwhelmed is he by this amazing revelation of God's mind and purpose, and its stupendous implications for the future, that he cries out in gratitude, awe, and reverence: "Blessed be the name of God forever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom

OUR COVER PICTURE

This week our cover picture carries our minds back twenty-five centuries to the wonderful dream of Nebuchadnezzar, king of Babylon—a dream which, as interpreted by the prophet Daniel, portrayed in advance the history of the world to the end of time. We suggest that you preserve this number of the *Signs*, and watch the prophecy once more dramatically meet its fulfillment.

ABOVE: Millions of men are marching in the greatest war of history. Ancient boundaries have been overrun, and all is confusion. What will be the outcome?

LEFT: Conqueror after conqueror has swept over Europe, seeking world dominion and leaving behind a trail of suffering and sorrow, death and disaster. Many have tried to reunite the fragments of the old Roman Empire, but all have failed. None can succeed, for God has decreed that it shall never happen.

unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter." Verses 19-23.

Ushered into the throne room, he finds himself face to face with the greatest ruler of ancient times. There follows the most dramatic interview ever recorded, with prophet and king thrilling with emotion as the curtain of the future is suddenly rolled back before their astonished eyes, and they stare stupefied across century after century of unborn years down to the end of time.

"There is a God in heaven that revealeth secrets," begins the prophet, "and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." Verses 28, 29.

Nebuchadnezzar evidently had been wondering about the future—wondering what would happen to his great kingdom after his demise. Now, in a wider revelation than he ever dared to hope for, the whole vast panorama of ages to come is opened before him.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for

them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

So this was Nebuchadnezzar's dream—a great metallic image, composed of four different metals, and with feet part iron, part clay; an image that was finally struck on the feet by some overwhelming force, which crushed it into such infinitesimal fragments that the wind blew them away.

But what is the meaning of it all? That is what Nebuchadnezzar wanted to know. He was soon satisfied.

Continued Daniel: "This is the dream; and we will tell the interpretation thereof before the king." Verse 36.

Briefly it was this: The four metals represented four world empires, which were to follow one another in history. The fourth, typified by iron that merged into a mixture of iron and clay, was to be divided, and to remain divided until, by some spectacular divine intervention, the kingdoms of this world would be swept away to give place to the everlasting kingdom of God.

It is this interpretation that we must examine again with particular care, not only in the light of ancient history, but with the catastrophic events of recent days in mind.

No one, of course, questions the application of the four main



When the Roman Empire was finally overthrown in the fifth century A.D., as a result of the invasion of the "barbarian" tribes, it broke up into exactly ten divisions, as indicated approximately on this map. These divisions, according to the prophecy, were never again to be merged into one great empire.

metals of the image to the four great empires of Babylon, Medo-Persia, Greece, and Rome. That is so simple and so plain that the youngest child can understand it.

But the fourth kingdom—and it is most important to notice this fact—was not to be succeeded by another of similar extent and greater power. As stated above, it was to be *divided*.

This all-important revelation was repeated and emphasized in three different and most significant expressions:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, *the kingdom shall be divided*; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be *partly strong, and partly brittle* [margin].

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but *they shall not cleave one to another, even as iron is not mixed with clay.*" Verses 41-43.

Now it is one of the most interesting, and indeed one of the most momentous, facts of history, that when the Roman Empire, weakened by internal corruption, was overrun by invading barbarian tribes from the north and east during the fourth and fifth centuries A.D., it was divided into exactly ten divisions. In fact, with the overthrow of the last of the emperors in 476 A.D., and the establishment of the Herulian kingdom in Italy, the fourth kingdom, which had been strong as iron and had broken in pieces and subdued all kingdoms, was now broken in pieces itself. "Ten kingdoms, ten distinct and independent nations—no more, no less—had fixed themselves within the boundaries of Western Rome; and the prophecy, spoken and written more than

a thousand years before, was literally fulfilled."

These ten kingdoms were the Anglo-Saxons, the Franks, the Alemanni, the Lombards, the Ostrogoths, the Visigoths, the Burgundians, the Vandals, the Suevi, and the Heruli; and the portions of Europe that they occupied are delineated as nearly as possible on the accompanying map. These peoples were the forerunners and progenitors of the nations of modern Europe.

All through the fifteen centuries that have elapsed since the breakup of the Roman Empire, despite the most desperate and determined efforts to bind these divisions together into one great whole again, the task has been found impossible.

Boundaries have changed, of course; but the prophecy said nothing about boundaries, or about the depredations of one nation upon another. Some nations might expand and others shrink. Some might be eliminated altogether—and were. The strong might profit at the expense of the weak. The fragments of iron might penetrate into the frontiers of the helpless clay. But the clay would remain, defying the power of the iron to weld itself together again.

Seen in the light of history, illuminated by the glow of a thousand battlefields, where men by millions have struggled to defeat the divine purpose, the ancient dictum, "THEY SHALL NOT CLEAVE ONE TO ANOTHER," is seen to be the greatest prophetic utterance of all time.

It is amazing how many schemes have been laid to unite the nations of Europe. Men have tried treaties until almost every nation was pledged in some way to every other nation. They have tried leagues until it seemed at last that peaceful unity was about to be achieved. They have tried intermarriage until every ruling dynasty became related to every other dynasty and it was considered unethical for one of royal blood to wed outside this

charmed circle. Yet every plan has failed. Every bond, durable as it seemed when made, has snapped under the strain of seething human emotions. Always, in all these plans, while there has been in them "of the strength of the iron," there has inevitably appeared the disastrous weakness of the clay.

Again and again down the centuries, ambitious, purposeful men have arisen, determined at all costs to abolish the frontiers of the ever-quarrelsome states, and rule over one united kingdom. Resentful of the seemingly petty differences of custom and language, angered by aggravating trade barriers, they have sworn to sweep them away once and for all, and so build afresh one undivided empire.

Yet they have failed. Logical as their purpose, grim as their determination, fiery as their zeal, they have found the task beyond them.

Sometimes they have come within an ace of success. Just one more victory, or one more year of planning, and their ambition might have been achieved. But it was not to be. Every time, in some strange and unexpected way, they have been defeated.

As far back as the ninth century A.D. Charlemagne made his attempt to defeat the prophecy; he even permitted himself to be crowned emperor at Rome; but the iron and the clay that he tried to blend



Napoleon marched his armies triumphantly all over Europe, and seemed about to establish himself as supreme ruler of the continent; but he was crushed at Waterloo. Why? Bible prophecy explains, as set forth in this article.





INTERNATIONAL

together quickly fell apart after his demise. As one historian has said: "His scepter was the bow of Ulysses, which could not be drawn by any weaker hand."

In the fifteenth century, Charles V became ruler of most of Europe, and had visions of completing the conquest of the Continent. It was said of him that "no monarch until Napoleon was so widely seen in Europe and in Africa." Yet, in 1555, through failing health, he was compelled to abdicate and to sign away his vast possessions to others.

Little more than a hundred years later, Louis XIV of France became the dominant figure on the Continent; he reached out in all directions for more and more authority, overrunning the Netherlands, laying waste the Palatinate, and exclaiming: "There shall be no more Pyrenees." Nevertheless a combination of opposing forces finally brought his grandiose schemes tumbling about him like a castle of cards. By the Treaty of Utrecht in 1713, "his dominions were pared away on every side."

Then, less than a century and a half ago, came Napoleon, perhaps the greatest of all these would-be lords of Europe and conquerors of the world. He was thrown up, as it were, by the French Revolution, and from 1795 to 1804, when he was proclaimed emperor, he consolidated his hold upon the people of France. Then for eight fearful years he swept over nation after nation, crowning himself king of Italy, placing his brother Louis on the throne of Holland, and his brother Jerome on the throne of the new kingdom of Westphalia, which he created. His brother-in-law Murat he made sovereign of his newly established Grand Duchy of Berg, and to his brother Joseph he gave the throne of Spain. No other conqueror ever made such thorough preparation for the establishment and perpetuation of a united Europe.

Nevertheless, even before his plans were completed, rumblings of the coming disintegration could already be heard.

In 1805, the French fleet was defeated at Trafalgar. In 1812 came Napoleon's Russian expedition, his retreat from Moscow, the subsequent defeat at Leipzig in October, 1813, followed by his final crushing overthrow at Waterloo in 1815.

In 1914, well within living memory, a similar attempt at European domination was made. The Kaiser's armies swept over Belgium, rolled on into France, into Italy, into the Balkans. Their shattering blows seemed, for many a long day, to indicate that the final triumph would be theirs. Those who lived through those dark and evil days will not soon forget the gloom that settled over the world as retreat followed retreat before the advancing forces of the conqueror, nor the tremendous feeling of relief as, miraculously, the course of events suddenly changed, and, before one could scarcely appreciate the magnitude of what was taking place, it had all ended at Versailles and Doorn.

Thus has it happened in the past. Thus will it happen again. How, we do not know. We hesitate even to suggest. It might be by internal revolution; it might be by the discovery of new weapons to meet the mechanized divisions of this new aspirant to world dominion; it might be by the outbreak of some fearful pestilence; it might be by a belated combination of the remaining free nations in an effort to save themselves from slavery; it might be in some altogether different way that no one has as yet envisioned. But of one thing we are absolutely certain, and that is that the prophecy will not fail. When the present seemingly irresistible force of the great invader is spent, the old divisions of the Roman Empire will reassert themselves. After the over-

As mighty tanks and dive bombers dash against colossal fortifications in the greatest battle of all time. "Illusions have been shriveled as by the breath of fire." We all know now that the crisis of the ages is upon us. Bible prophecies are being amazingly fulfilled, and the end is near.

spreading eruption of iron has ceased, the elements of clay will reappear, cracking and breaking the mass of metal into its old-time divisions. Boundaries may be altered here and there, but the main lines of the ancient frontiers will be restored.

But mark this well. Events may for a time seem to go absolutely contrary to the course the prophecy would indicate. In every time of totalitarian ascendancy there has been a period when it must have seemed to the onlookers as though all hope was lost.

For instance, if you had been living in Rome in the year 800 A.D.—three hundred years after the empire's collapse,—and had beheld the coronation of Charlemagne as emperor, would you not have been sorely tempted to doubt the prophecy? Of course. Nevertheless, only a few years later, not only was Charlemagne himself dead but his empire was divided and the prophecy wonderfully vindicated.

Or imagine yourself living in those war-cursed years from 1800 to 1812, or even till 1815, when the name of Napoleon struck terror to the heart of every inhabitant of Europe. Imagine news reaching you that nation after nation had been invaded and the conqueror's relatives had been placed on every vacated throne. Ask yourself what you would have thought *then* about the fulfillment of Daniel two.

Yes indeed, for eight years or more, in

(Continued on page 15)

Good

in the SHADOWS



ONE of the greatest of God's promises is found in Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Yet of the thousands of precious verses this one is perhaps the hardest to believe. The child of God whose faith truly encompasses this text has learned the greatest truth of life, and walks in perfect fellowship with God. Here is the plain declaration that every detail of life's activities is ordered by One who is all-loving, all-wise, all-powerful.

"All things work together for good." If the text read, "Some things work together for good" or "Most things work together for good," surely then it would not be difficult to understand; but that little word "all" makes a great difference. It somehow makes us think of heartaches, disappointments, illness, pain, inconvenience, poverty, slander, persecution, and we feel to cry out, "Surely, Father, these things are not all working for my good!" And back comes the answer, "Yes, my child, 'all things'—the bitter and the sweet—are working together for you. Believe me I am permitting no experience but that I see will enrich your life or make you a blessing to some of My other children. Trust Me to know what is best. I love you more than you can understand. All that concerns you concerns Me too. Whoever touches you touches the apple of My eye. Zechariah 2:8. Because you are very precious in My sight (Isaiah 43:4), therefore I seek to fit and prepare you to dwell with Me throughout eternity. I will hedge you about, and will permit only what will do you good to come to you. Never doubt My leading, never question My purpose, trust implicitly in My methods, whether it be pain

Divine Comfort in This Tragic Hour. All Things Working Together for Good.

by J. L. TUCKER

or health, sunshine or cloud, flowers or thorns, uphill or downhill, bitter or sweet, just remember that 'this thing is from Me.' 1 Kings 12:24.

"I permit you to be severely tempted that you may realize that although the enemy of your soul 'as a roaring lion, . . . seeking whom he may devour' (1 Peter 5:8), often assails you, yet you may know the power of My might to deliver, and you can go on from victory to victory. It is in the hour of temptation that your weakness is made perfect by My strength. It is only in the struggle that you can see that I am able to contend with him who contends with you (Isaiah 49:25), and can save to the uttermost (Hebrews 7:25).

"Do not measure the strength of the temptation by your weakness, but by the power of the One who spoke worlds into existence. Never make the fatal

mistake of looking at circumstances or at the power of your adversary. Just remember that I am going before you. Keep your eyes, your mind, fixed on Me. Turn not to the right or to the left. Remember that though I am 'the Lamb of God, which taketh away the sin of the world' (John 1:29), I am also 'the Lion of the tribe of Judah,' who is 'able to keep you from falling' (Jude 24)."

"This Thing
Is From Me."

1 Kings 12:24.



"God hath not promised skies always blue,
Flower-strewn pathways all our lives
through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

"But God hath promised strength for the
day,
Rest for the laborer, light on the way;
Grace for the trial, help from above,
Unfailing sympathy, undying love."

It is hard for most of us to see the hand of God working for our good in the trials of life; but we can trust where we cannot see. To try to reason why the loss, the pain, the disappointment, the shame, the humiliation, the tears, have come is to doubt the wisdom, the love, and the power of God. It can only lead the troubled soul to cry out, "I am full of confusion." Faith complains not at the steepness of Calvary's hill or at the heaviness of the cross. It sees the footsteps of the One who has gone before, and is confident that He knows the way.

Faith can sing—

"Sometimes 'mid scenes of deepest gloom
Sometimes where Eden's bowers bloom
By waters still, o'er troubled sea,
Still 'tis His hand that leadeth me."

Moses could not explain the reason for those long, weary, and seemingly wasted years in the desert, but God was getting him ready to answer the prayers of millions for deliverance. Who would compare those years of loneliness in the desert, or the measure of trials and strain endured while leading rebellious, fault-finding, ease-loving Israel to the Promised Land, with the glories of heaven it has been his to enjoy since that day of his resurrection?

When Job tried to reason out the cause of the calamities that fell with lightning rapidity into the midst of a single day, he could only say, "I am full of confusion" (Job 10:15); but his faith could pierce the sorrow, the loss, the humiliation, and breathe the words, "Though He slay me, yet will I trust in Him." Job 13:15. How the heart of God rejoiced

that His servant Job stood the fiery tests brought on by the challenge and insinuations of the evil one! It would have been so much easier to endure, to remain steadfast, and not to complain, had Job known of the conversation between God and Satan, had he heard his heavenly Father's expressions of confidence in his loyalty and devotion. But he knew it not. All he saw was ruin—all he heard was biting words from his friends. Still we have the record that he "sinned not, nor charged God foolishly." Job 1:22.

The man Paul, who, by inspiration, wrote the text, "All things work together for good," knew from experience the proof of the promise. His life was not always a flowery bed of ease. His path was not free from stones and briers. Behold him beaten with many stripes, cast into the inner prison, unable to move, his "feet fast in the stocks;" and this when he was obeying the call of the Spirit: "Come over into Macedonia, and help us." Acts 16:9, 24. Yet he hears the voice of his new-found Lord saying, "This thing is from Me;" and, thanking God for the ministry of suffering, he, with his faithful companion, bursts into songs of praise. Not only did the hard things in Paul's life "work together for good" in making him more like the Master, but they proved to be the means for "the furtherance of the gospel." Philippians 1:12.

What heart has not been stirred by trials patiently endured by others? There is Joseph, steadfast to principle in the dungeon, who later testified that his experience was from God. Genesis 45:8. The fiery furnace of the three Hebrew worthies only makes us love God the more, and know of the greatness of His power to save. Every disappointment is God's appointment, an opportunity to grow in grace and to become like the divine Pattern. Every trial is but another proof of divine interest. Trials are the tools in the hand of the divine Architect as He seeks to build us into His eternal plan.

You perhaps recall the story of the blacksmith who had given his heart to God. Though consistent in his living, still he was not prospering materially. In fact, it seemed that from the time of his conversion more trouble, affliction, and loss were sustained than ever before. Everything seemed to be going wrong.

One day a friend, who was not a Christian, stopped at the little forge to talk with him. Sympathizing with him in some of his trials, the friend said: "It seems strange to me that so much affliction should pass over you, just at the time when you have become an earnest Christian. Of course, I don't want to weaken your faith in God, or anything like that; but here you are, trying to do

your best, being faithful in every way that you know how, praying for God's help and guidance; and yet things seem to be getting steadily worse. I can't help wondering why it is."

The blacksmith did not answer immediately, and it was evident that the same question had come to his mind. Finally he said: "You see the raw iron I have here to make into horseshoes. You know what I do with it? I take a piece and heat it in the fire until it is red, almost white, with the heat. Then I hammer it unmercifully to shape it as I know it should be shaped. Then I plunge it into a pail of cold water to temper it. Then I heat it again, and hammer it some more. And this I do until it is finished.

"But sometimes I find a piece of iron that won't stand up under this treatment. The heat and the hammering and the cold water are too much for it. I don't know why it fails in the process, but I know it will never make a good horseshoe."

He pointed to a heap of scrap iron by the door of the shop. "When I get a

piece that cannot take the shape and temper, I throw it out on the scrap heap. It will never be good for anything.

"I know that God has been holding me in the fires of affliction, and I have felt His hammer upon me," he continued. "But I don't mind, if only He can bring me to what I should be. And so in all these hard things, my prayer is simply this: 'Try me in any way you wish, Lord; only don't throw me on the scrap heap.'"

Yes, dear reader, the trying of our faith is the work of our best Friend. He does not grieve willingly, but He knows that the hot, withering, scorching, fiery trials will only cause us to seek more often the eternal springs of grace. May we never fail, in the time of loneliness, sickness, sorrow, dismay, to look up into the face of Jesus and hear Him say again, "This thing is from Me," and may our response be, "Lord, work Thy work of grace in my life. Do as seemeth best to Thee, for now I know that all things work together for good to them that love God. . . . I love You too much to doubt."

Flashlines

by W. L. EMMERSON

THOSE WHO HAVE NOT HEARD "There are 1,200,000,000 people in the world who have never heard the name of Jesus Christ," recently asserted Fr. M. Kirwan.

STALIN DEIFIED In his book: "Stalin, Czar of All the Russias," Mr. Eugene Lyons recalls that as long as ten years ago Stalin was referred to as "the Genius, the Great, the Beloved, the Infallible, . . . the Sun of our lives, the Beloved of our souls," and on the recent occasion of his sixtieth birthday the Soviet press was again bespattered with Suns, Stars, Beloveds, and Infallibles.

INTERDENOMINATIONAL STUDY While the Oxford conference on Church, Community, and State a few years ago did not succeed in enlisting the co-operation of the Roman Catholic Church, the Institute of Interdenominational Studies in America has achieved this remarkable co-ordination. According to the New York *Herald-Tribune*, "more than two hundred ministers and theologians—Catholic, Jewish, and Protestant—are meeting weekly this winter to study together the religious contributions of the various denominations, and to discuss their application to present-day problems. Distinguished scholars, Christian and Jewish, serve on the faculty and lecture staff."

DISAPPOINTED HOPES The dissolving of the hopes of Victorian optimism by the tragic events of our day is strikingly illustrated in Mr. E. C. Bentley's recent book of reminiscences, "Those Days." "Apart from the conviction that despotism, or what was left of it in Europe, could not survive for very long," he says, "there was in those days a general and settled belief that man's inhumanity to man was in a process of decline. So far as the civilized world was concerned, everything seemed to be against cruelty." But he continues: "We have lived to see cold-blooded, ruthless cruelty deliberately adopted as a principle of public action in states which are professedly as civilized as any in the world."

GETTING WORSE "No one today can indulge the dream that the great elemental forces are carrying us toward a better world," says Mr. John Middleton Murry, in "Europe in Travail." "The destination to which they have borne mankind is only too visible." "These elemental forces in whose power we are today," he continues, "have not been unloosed by any one historical person; they have been unloosed because the giant power of the machine has fallen into the hands of the natural and unregenerate man." "The struggle to which we are called to commit ourselves is the struggle that the Spirit of God . . . shall bring these elemental forces under control. And we cannot ever begin that struggle unless we understand what has happened. We shall tinker with the symptoms and not touch the disease, and pass from illusion to despair."

You May See JESUS COME!

by
**JOHN L.
SHULER**

Summary of Sermon Preached in the
Bible Tabernacle, Riverside, California

Congregation assembled in the Bible Tabernacle, Riverside, California, as Evangelist Shuler preached this sermon on the signs of Christ's coming.



It is impossible for anybody ever to figure out the exact time of the return of Jesus Christ to this world. But it is our business to know when His coming is near.

I would have you notice the words of Jesus in Matthew 24:32: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

This picture of the fig tree is something that everybody understands. When the buds on the trees begin to swell, we all know what that means—it is a sign of the advent of spring. Jesus tells us that when we see the signs that He has given, we may know that His coming is near, "even at the doors." He has given us signs that are just like so many swelling buds.

Some will say: "Mr. Shuler, people have been expecting Christ to come for hundreds of years; time and time again they have preached that His coming is near at hand, but He did not come; how do we know that it is any nearer now?"

Is our day like other times? Absolutely not! There never was a time like this. Our day is different in its financial, industrial, scientific, mechanical, national, international, physical, moral, religious, and social aspects.

Our day is set off from every other time in the world as a day of rapid transit. People are traveling many times faster than they ever traveled before. What does this mean? Nahum 2:3, 4 says: "The chariots shall be with flaming torches in the day of His preparation.

... The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Do we see this? Indeed we do. This is the great age of speed. There never was such a time. There was little change in the speed with which men could travel until about one hundred years ago. A century ago men were traveling at the same speed as they did four thousand years before that—on land, as fast as the horse would carry them; on sea, as fast as the wind would drive the ship. About one hundred years ago something happened. Men suddenly began to move faster. In 1809, the first steamboat, invented by Robert Fulton, made its initial run on the Hudson River. The first passenger train ran down the tracks in 1825. In 1890, the first automobile made its appearance. In 1903, the first airplane made a successful flight in North Carolina, with the Wright Brothers at the controls. And thus the great age of speed was ushered in.

Tonight thousands of people are traveling through the air at from two to four miles a minute. Millions of automobiles are dashing along the highways at a mile a minute. Trains are clicking along the shiny rails faster than the wind. Liners are plowing across the briny deep at high speeds. What does it all mean? Every train, every liner, every airplane, every automobile, is a traveling sign of the end of time. Every plane roaring overhead, every automobile that dashes by, every train rushing across the country, every liner racing across the water, is saying to you and to

me, "It is the day of God's preparation; get ready for Him who is coming."

Our day is one of greatly increased knowledge. There are endless inventions and discoveries. What does it all mean? Daniel 12:4 will tell us. Here are words written twenty-five hundred years ago, and you see them fulfilled now before your eyes. "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." "The time of the end" is a little space of time before the actual end of time. What is going to happen in that period before the end? "Many shall run to and fro, and knowledge shall be increased." Do we see it? There has been a greater increase of knowledge in the last one hundred years than in all the previous history of mankind.

Life Revolutionized

Life has been revolutionized. The tallow candle has become the electric light; the quill has become the typewriter; the broom has become the electric sweeper; the horse and buggy, the automobile; the needle, the electric sewing machine. What does it mean? In the time of the end "knowledge shall be increased." It means that we are in "the time of the end;" and the end of time is drawing near.

The last days were to be marked as days of travel. "Many shall run to and fro." This is not only the age of speed, it is the age of travel. Just think of the millions of people traveling up and down the earth now. We are in that closing period of the time of the end, when "many shall run to and fro."

The last days were to be marked by a great accumulation of wealth and bitter labor troubles. In the last part of James 5:3, speaking of the men of wealth, we read: "Ye have heaped treasure together for the last days." The Revised Version makes it clearer—"Ye have laid up your treasure in the last days." Since 1900, there has been a heaping up of wealth, a piling up of great fortunes, a making of millionaires and multimillionaires never seen before.

One of the most striking features of our day is the struggle between capital and labor. What does this mean? James 5:8 will tell us: "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." There can be no mistake about it. God says that when you see these great fortunes being piled up, and this rising tide of labor trouble, the coming of the Lord is drawing near. This is a great double sign in the financial world.

Look into the political world. The last days are to be marked by the greatest war preparation ever known. Joel 3:2, 9, 10, 14 tell us about it: "I will . . . gather all nations, and will bring them down into the valley of Jehoshaphat." "Prepare war,

wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

That is what they are doing now. The whole world is in arms. Half the world is at war.

The last days are to be marked by the greatest unrest this world has ever seen. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25. Are we in the time of the "distress of nations"? Everybody knows that there was never such distress of nations as there is today. Look at Europe. Look at Asia. Look at the distress even in America—ten million people unemployed! There is distress everywhere among all classes that surpasses any time that you have ever read about. Read right on: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27. We see on earth

exactly what Jesus Christ said we should see in the very last days; and the next event in God's program is the coming of Jesus.

The last days will be marked by the most terrible calamities. Luke 21:11 says: "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."

Do we see these things? I wonder when I pick up my newspaper what will be the headlines telling about the latest calamity. It is crash upon crash, getting ready for the final crash.

In the 18th century there were eight terrible earthquakes. In the 19th century there were twelve. Since 1900 there has been, on the average, one destructive quake every year. As an old man tottering to his grave, this old world is tottering to her doom. Every earthquake tells the story. Since 1914, we have had the greatest war, the greatest earthquake, the greatest famine, and the greatest pestilence that the world has ever known.

Jesus said, in Matthew 24:37, that in the last days the earth would be full of crime and lawlessness, as it was in the days of Noah just prior to the Flood. In America there are more murders than there are hours in the year. In the days of Noah, the people became so sinful that God had to wipe them off the face of the earth. That is what we are coming to now.

Another sign is found in 2 Peter 3:3-5: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." These are signs that we see on every side.

In Matthew 24:14 we have another sign—the most encouraging sign of all: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Right then shall the end come! This great missionary movement that is carrying the message of Christ's soon coming to every nation is a supreme

(Continued on page 14)



Soon Christ will return in His glory, and a great cry will go up from all the earth: "The great day of His wrath is come; and who shall be able to stand?"

Revelation 6:17.

The Rise and Fall of EMPIRES

ONE picture is worth a thousand talks.

An idea is flashed and photographed upon the mind far more quickly through the eye than through the ear.

Seeing truth etches it more deeply and lastingly upon the mind than hearing it.

The very best method of imparting information is by object lessons.

Men have only recently discovered this—that is, comparatively recently.

God knew it from the beginning; He uses that method with impressive effect throughout His word, particularly in its prophetic parts.

He paints a picture, and asks us to look at it. It is so vivid that we never forget it. The lesson it is meant to convey never passes out of our minds.

Look at that great image set before us in the second chapter of Daniel.

We see its head of gold, its breast and arms of silver, its belly and thighs of brass, its feet of iron and clay, and we never forget what they mean.

We see that great stone cut out without hands hurtle through the air and strike the image upon its feet of iron and clay and grind them to powder, and the image collapses.

Just a picture. But it contains twenty-five hundred years of human history, and includes the rise and fall of the great empires of earth.

When we think of their history, we think of the image. When we think of the image, we think of their history.

God thus compressed into a picture the world changes of twenty-five centuries.

Notice the first eight verses of Daniel 7.

Here are four ravenous, terrifying wild beasts—a lion, a bear, a leopard, and a monstrous ten-horned brute.

Observe their movements, their attitudes, their attacks, their characteristics.

Look at the first nine verses of Daniel 8.

Here is a ram, a goat, and a great horn out of the goat.

Observe their antics, their combats, their conquests.

Look at Revelation, chapters one, two, and three. A picture of seven churches.

Then at chapters four, five, six, and seven. A picture of a book with seven seals, and what happened when each seal was broken.

*Foretold by Inspired
Cartoons*

by CARLYLE B.
HAYNES

Then look at chapters eight and nine. A motion picture of the sounding of seven trumpets, and the result of their sounding.

Look at chapters 12 and 13. A picture of a woman clothed with the sun, the moon under her feet, and a crown of twelve stars; a great red dragon, a seven-headed, ten-horned monster with characteristics of bear, leopard, and lion; a two-horned, lamblike beast.

It is such parts of Scripture as these that bring perplexity to many a simple-minded, devoted student of Holy Writ. "Why are such things in God's word," they inquire. "What can they possibly mean?" They are inclined to conclude that the Bible is one of the strangest and most difficult books in the world.

Indeed, many, coming upon such a presentation for the first time, and not finding an explanation at once, are thrown into confusion, and give up trying to understand its meaning.

Some are inclined to think it has no meaning, and they are at a loss to account for its presence in the Book of God.

They do not give up the Bible as a whole. They just pass over these mysterious parts of it, and thus leave these great books, which are rich in instruction and wisdom for the people of God, in the realm of the mystic and unreal.

Without question, the two most neglected books in the Bible are those of Daniel and the Revelation; and chiefly because they are filled with prophetic symbols of beasts, horns, wings, many-headed monsters and their strange doings.

To many they seem out of place, es-

In the seventh chapter of Daniel there is another remarkable outline of history in picture form. The lion with eagle's wings represented Babylon; the bear, Medo-Persia; the leopard, Grecia; and the fourth beast, Rome. The ten horns on the head of this beast stood for the ten kingdoms into which Rome was divided, and the "little horn" foreshadowed the rise of the papacy.



pecially in a revelation from God; but that is exactly what they are there for—to reveal things; to reveal the deep things of God; to unfold truth; to make God's plans plain.

You miss much if you turn away from these important parts of God's Book. They contain much that you ought to know.

Will you let me help you by suggesting a key that will help to unlock their meaning?

It is this: Look upon these pictures as symbols, as object lessons.

That doesn't help? Well, let me put it more plainly and simply. Look upon them as *cartoons*.

You surely know how to read and understand a cartoon. You find cartoons in your daily paper every morning. You have no difficulty in understanding them, I am sure.

The same method is used in them as in these Bible pictures. Indeed, some of the very same beasts move through them daily.

If you saw a bear in the newspaper cartoon, you would have no difficulty in interpreting its meaning. It would mean Russia.

If you saw a great yellow dragon? Right! It would mean China.

If you saw a lion, you would know Great Britain was meant.

If it were an eagle, then you would recognize the symbol of the United States.

We have symbols for almost everything these days; and we have very little difficulty in understanding them, once we get the key.

A great political party, the Democratic, is shown in cartoons by a donkey; the Republican party, by an elephant.

Very few persons today have any difficulty in grasping the meaning of this widely used symbolism. Its use is everywhere in the world, among all nations.

I would have you consider the value of this method of imparting information. Sometimes we get more of the actual state of things by looking at a cartoon than we do from reading columns of reading matter.

The glance of an eye at a picture many times conveys to us a more accurate conception of the existing state of things than we can obtain in any other way.

This method conveys in an instant what other methods take much longer to impart, and it compresses into a single picture what otherwise must be spread out over many columns of space.

This is evidently the reason why the Lord employs this method in the prophetic parts of His divine revelation.

By it He has found it possible to convey to men a great amount of important truth in a very small compass.

If all who study the Bible will keep this

key in mind, they will find that it will unlock many things they have considered unaccountable and mysterious in the prophecies of God's Book.

They will find that these prophetic parts of the Bible are rich and fruitful fields of study, and in them they will find a new delight and a new source of thrilling enlightenment.

These ancient prophecies, many of them employing the symbolism we have been considering, are chiefly remarkable for their infallible accuracy and precision, even when speaking of things to come.

This is one of the foremost evidences of the divine origin of the Bible.

It is remarkable to be able to tell accurately the things of the past; but the Bible foretells accurately the things of the future, and, in doing so, deals not merely in broad, general outlines, but often in minute details. When the things foretold come to pass, surely this is clear evidence of the possession of divine foreknowledge.

It was the purpose of God that the Bible should afford by means of its accurate prophetic utterances, convincing proof that it is indeed the word of the Omniscient One. Isaiah 46:9-11.

This divine wisdom is displayed in a series of connected predictions contained in the Bible, the study of which is calculated to be most convincing with reference to the accuracy and the divine precision of the Holy Scripture.

The circumstantial particularity of these numerous predictions, their high improbability at the time they were given, their progressive fulfillment through a series of centuries, and the great variety of the events predicted make it altogether impossible to account for them on any other ground than that they are divinely given. They have proved true in every case and in every particular up to the point of their present fulfillment.

Only the One who knows the end from the beginning could thus have outlined the rise and fall of empires in advance.



God Knoweth Best

by
**NETHA
MARIE
STUTSON**

O soul, have faith;
E'en though the path looks dark
And all seems drear,
There's One who knows the way,
He'll be your Guide and stay,
So do not fear.

O soul, have hope;
Though stormy winds do blow
O'er life's wild sea,
And waves of doubt roll high,
Your God is always nigh
To pilot thee.

O soul, have trust;
E'en though you cannot see
Nor understand
Just why that He should send
These aches, but to the end
Cling to His hand.

O soul, then wait;
E'en though you fain would go,
He'll give you rest
And quietness and peace;
So let your strugglings cease—
God knoweth best.



A Great Light Shines in Darkest Africa

IT was an intensely hot forenoon. The African sun was pouring down upon us in all its tropical fury. We were tired, hungry, and thirsty. Our footsteps faltered as we bent our way toward the mission superintendent's home for lunch. Really, we wondered if we could ever make it.

As we looked ahead, we saw a company of natives approaching us, and were told that they were forty men with their delegations who had come to ask for schools. The superintendent knew, for he had already been encountered by them. They represented 1,364 new converts to Christianity—men who had come from the rawest and rankest of the heathen wilds. Our host said: "They have come to see the big *bwanas*"—a native term for "teachers" in that country. We simply had to face the situation, and arrange for an interview.

Above left: Teaching girls the art of sewing at our Bongo Training School, Angola, Africa.

Above right: Carpentry is one of several industries taught at the S. D. A. Training School at Malamulo, South Nyasaland.

Below: J. F. Wright, traveling in Ruanda-Urundi, which lies east of the Belgian Congo, in search of a site for a new school and hospital.



From their birth the tribes these men represented had been wrapped in the cloak of a cruel, devilish superstition. They had been bound by the iron bands of witchcraft. They had been reared in the environs of the most horrible degradation and heathenism. But a great light had shone upon them, and their whole course of life had been transformed. They had caught a view of Jesus Christ, the Man who had died to save humanity. Now their souls were crying out to know more about Him. Then, too, they wanted their children taught in the ways of truth, righteousness, and integrity.

The appointment for the interview was made. Then for three and one-half hours we listened intently. At my side was seated a pioneer missionary warrior. He had given his best to China and the Far East. As chairman of a mission board, he had traveled the seven seas. His experience was ripe and varied in all branches of missionary endeavor. As he quietly gave ear to these earnest pleadings for help, his soul was stirred. To me, he remarked: "Never have I seen it on this wise!"

Thousands Appeal for Christian Education

by JOHN FRANCIS WRIGHT

President, South African Division of the General Conference of Seventh-day Adventists.

"Why have you come to us?" we inquired. "Don't you know it costs money to hire teachers and conduct schools? What are you willing to do if we give you a teacher? Suppose the heathen burn your school and beat your teacher, driving him away? (For such had happened before in other parts.) What will you do then?" we demanded. These, and a score of other very pertinent questions were asked of each delegation as it was invited to appear before us.

Their replies were sincere, earnest, definite, and made without wavering. They had come for business. They would not be sidetracked. They had walked many, many miles for a purpose. They were determined! They were bent on achieving their goal. They desired schools, and schools they would have! This they let us know without any labored argumentations.

To my first question, "Why have you come to us?" they replied, "*Bwana*, for five years we have closely observed the young men and young women coming annually from the — Mission Training School. They are different from all other young people. They have abandoned their evil habits. No longer do they drink and get drunk. No longer do they practice heathen customs, attend vile, immoral schools. They no longer appear at heathen dances; nor do they follow any other vice. They are clean. They are upright in their morals. They are honest. They do not steal. They do not lie. They have been true mission-

SPECIAL PROPHETIC ISSUE

aries, and have set us a good example. They have brought to us the gospel of salvation. Now we want to be taught more, as well as to have our children trained in the good way."

I played the role of taking but casual notice of it all. I seemed as one unconcerned, though I must confess I could not help but lift my heart to God in thankful praise for Christian schools that were turning out such a splendid, worthy, helpful product—yes, a product that was casting such a marvelously uplifting influence for right in that country. Oh that we might have more and more such youth, regardless of their race or color!

Immediately I hurried to press the next question, as to what they would do to help. Without hesitation they said: "We will build the schoolhouse; we will erect the home for the teacher. We will plant and work his garden at first for him, and we will give many francs toward his salary each month."

"And what if the heathen don't like your school, burn it down, and beat your teacher, driving him away?" I asked.

"We will protect our teacher, and put up the building again," they hastened to assure me.

"But what if this happens twice, three times?" I said.

"Well, *bwana*, we will build again. We want our teacher, and we will take care of him."

My old missionary friend interrupted, saying: "Don't press your questions further. These people are dead in earnest. I have been in many countries. I have seen people in all lands call for light and help. But these are the most earnest I have ever witnessed."

Following the interview, we approached the director of the mission and the superintendent of the field, asking them what solution they had to offer. "Three teachers," they said, "are all we can supply." And, because of a short budget, they really could not pay them. Surely their answer was hopeless and distracting. "Only three teachers!" I remarked. "That leaves thirty-seven calls unfilled! What shall we do? What *can* we do?" The matter was urgent. Something had to be done.

Through one of the evangelists we passed this information along to the forty men. They replied: "We have come to get our teachers, and we are not going home until we get them!" In other words, they had declared a modern "sit-down strike," and did not plan to budge until something tangible happened. They felt it just too much to return home without those who were more experienced—teachers who could lead them further in their search for divine aid and guidance. They soon gave

evidence that they meant exactly what they said; four days later, they were still at the mission waiting for a favorable answer. Oh, how earnestly they did plead!

Fortunately for us, several years before we had started to train in the churches and in the village schools what we termed "missionary volunteers." These "volunteers" had been taught how to go into the villages to show the people the better way. They had been instructed how to care for the sick and needy. At

last they came to our rescue. A sufficient number of them agreed to meet the emergency. They said: "While it is hard for us to leave our homes again this year and go back with these people for so long a time until the end of the year, yet if you can help us pay our hut tax [approximately \$2.50 each], we will go and carry on as best we can until the new graduating class comes from the training school at the close of the session."

What could we say? Never in my



PEACE Within

by ROBERT HARE

WHEN the Prince of heaven walked among men, He trod the pathways of our common life. He heard the clamor that took away peace from the earth, saw the agitation that disturbed the quietness of so many lives, and Himself endured the threatenings of men; yet He had peace within.

His hands felt the burdens that men carry, and His eyes beheld the unrest of a restless world. Yet in it all and through it all the peace of God filled His mind.

On the way to Gethsemane, He could turn to the sorrowing disciples, and say: "Let not your heart be troubled." John 14:1. Christ's hour had come, and the cross with all its pain, humiliation, and agony rose before Him. The wild cry, "Crucify Him, crucify Him," rang in His ears. But the peace of heaven did not desert Him.

At the midnight hour, on that last night of freedom, the Man whom the world had already destined to death could turn in the blackness, and say: "Peace I leave with you, My peace I give unto you." John 14:27.

This was a divine legacy—a legacy better than millions of gold and silver, better than the world's fame or renown, and better than all its jeweled crowns and royal mansions. It was something the world cannot give, something it cannot take away.

Paul and Silas lay in a Roman dungeon, their feet fastened in the stocks,

their backs sore and bleeding from the many stripes given by the Roman flagellators. But in the midnight of their trouble, in the blackness of the prison, in the hour of physical helplessness and pain, they were heard to pray and to sing.

The prisoners heard them. Never before had those gloomy walls echoed to a divine song. But now things were changed. The peace of God rose above earthly circumstances—conqueror over some of the hardest experiences in human life.

During the war of 1914-18, some soldiers found in a house that was torn to pieces by shell fire, a little caged canary. Pinned to the cage there was a note: "Please take care of the bird." One of the soldiers, writing home, said: "The last time we went into the trenches, the little canary was almost black with smoke from the bursting shells, but it seemed as cheerful as ever. . . . It is quite happy, and sings beautifully."

Think of it! Bursting shells all around, the thunder and din of war spreading death and dismay; but this little creature sang in the midst of it all.

Let not circumstances rob you of the peace bestowed in that divine legacy. "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." Numbers 6:24-26.

fifteen years' experience in South and Central Africa had I witnessed a more thoroughgoing missionary spirit of devotion and sacrifice. Indeed, the forty men were almost beside themselves with joy when the news was conveyed to them. Early next morning they were off long before daybreak to hasten the glad tidings to those at home. With such a spirit as these "missionary volunteers" exercise, can there be any question as to the onward march of the gospel in the regions beyond? None, whatsoever!

Threefold Purpose

As I paint this little picture, the society of Seventh-day Adventists is at present conducting 629 schools in South and Central Africa, with a total enrollment of 24,992 students. Other mission boards are likewise doing a most creditable work in the same field of endeavor. These schools for the African youth are operated with a threefold purpose in view; namely, the development of the spiritual, physical, and mental powers. Such an undertaking is worthy of the best possible effort and support of all concerned.

There was a time when the native chiefs and headmen in the villages would not hear of girls' going to school. They said: "It will ruin our women! They will no longer want to serve us men and till our gardens." To overcome this obstacle, and to work for the uplift of native womanhood and motherhood was, therefore, no small undertaking. It was a barrier that required courage, fortitude, patience, and faith to surmount. But at last a glorious day dawned. Now, as a rule, the chiefs are willing for the girls to attend. Why? Because they have observed what it has already meant to many by way of better wives, better mothers, better homes, and better children.

Naturally, the training given must be of a practical nature—constructive, and adapted to the needs of native life—if it is to be effective. The girls are taught cooking, sewing, babycraft, and mothercraft. In other words, they are taught

in a simple, comprehensive manner how to be good wives and mothers; for a people can never be lifted any higher than its home life.

That such training is today recognized and appreciated by others aside from our mission board is evident from the following letter written by a British Government school inspector to one of our educational secretaries:

"The type of training given by most of the schools in Southern Rhodesia would meet with the approval of most of the critics of native education.

"In addition to religious instruction, the boys and girls are being prepared for the fuller lives in their homes in the Reserves. Seldom do I find one of your schools that does not have vegetables and fruit, and a four-year rotation of the garden. The making of yokes, and of simple iron work by the boys, and baskets, pots, and sewing by the girls is gaining in popularity.

"Last week I found a school where two boys were building their own brick house, fruit trees surrounded the old grounds near by, and good-quality fowls were seen. From the village, eggs, fruit, and vegetables were sold, and the boys have no desire to go to town to work.

"Simple furniture in the home that was clean and light made a vivid contrast to many native homes. The mother was mending clothes for her small children. Such homes command the respect of any person, and the idea of 'spoiling the native,' would not enter one's mind. Lifting the people to this stage of living is deserving of the support of all people."

Indeed, the work of Christian education is but another phase of the great gospel commission. Such an education is fundamental in the full development of men and women if they are to be worth while in the world. It is the one kind that can ever hold first rank in measuring up to the needs of the human family the world around, regardless of race and color. It is the only kind that can prepare for time and eternity. It is the one and only brand that can develop character, and give a poise that will stand firm through every kind of human need and experience.

SIGNS OF THE TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

RATES in U. S. A.: Single copy, one year . . . \$1.50
Clubs of five or more to one address, each . . . 1.25
To Canada and other countries taking extra postage:
Single copy, one year . . . \$2.00
Clubs of five or more to one address, each . . . 1.50

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.
In requesting change of address, please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.
J. R. FERREN, Circulation Manager.

You May See Jesus Come!

(Continued from page 9)

sign that He is near, and that brings you and me face to face with a tremendous question: Are we ready to meet Jesus? That is what all this means to us. There will be no chance to get ready after He comes.

The message of this hour is not to get ready, but to be ready. Be ready in the morning, at noon, and at night. Be sure that every sin is confessed.

We can't avoid meeting Jesus at His coming. It is just good sense when you can't avoid a certain thing to get ready for it, isn't it? Solomon says, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." Proverbs 22:3.

We can't stop Christ from coming. Even if everybody in the world doubts it, He will come just the same. It is a great oncoming fact that nobody in the world can stop or stay for a moment. "Be . . . ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

When the Flood in Noah's day was about to come, the people said: "How can it ever happen?" Noah warned them for one hundred twenty years, but only seven besides himself believed it. The rest could have been saved, but they didn't believe, and they were lost. The only people in the world who were saved were the people who prepared to be saved. The call of this hour is to get ready. "Prepare to meet thy God." There will be only two classes of people when Jesus comes. One class will pray for the rocks to fall on them; and the other class will be saying, "Lo, this is our God." Revelation 6:14-17; Isaiah 25:9.

I want to appeal to those who know they are not ready. The only way to be ready is to have Christ in our hearts by His Holy Spirit. Jesus wants to come into our hearts. He says: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with

CUT HERE

FILL IN . . . MAIL TODAY

Circulation Dept., PACIFIC PRESS
Mountain View, California

DATE _____

PLEASE send the SIGNS OF THE TIMES for one year to the following address. I enclose \$1.50 (\$2.00 in Canada and foreign).

Name _____

Address _____

him, and he with Me." Revelation 3:20. Let us extend to Him the invitation He desires, and do it now. Open the door and let Him in.

Will One Power Rule?

(Continued from page 5)

those days, the prophecy might well have seemed in jeopardy. Yet it was not. After the storm had passed and the weapons of war had been laid down, the word of God was seen to be more firmly established than ever.

So it will be in our day; and we shall not have to wait long now—not in these swiftly moving times.

Can we not encourage our hearts from these clear lessons of the past? Dark as is the present hour, shall we not believe, and trust, and watch God working His purpose out?

"Heaven and earth shall pass away," He says to us; "but My words shall not pass away." Mark 13:31.

The tyrants, the invaders, the would-be conquerors, cannot succeed. Not for long, anyway. And it matters not whether they be German or Italian or French or Spanish, their plans to dominate Europe are doomed to failure from the outset. They may achieve temporary triumphs. They may overrun Holland and Belgium and France and every Balkan state. They may pour death and destruction on Britain. Yet along the very trail of their wanton cruelty and ruthless barbarism there will grow up and accumulate the very forces that will ultimately destroy them.

Defying them to do their worst, the words of the ancient prophecy flash in letters of fire across the dark lowering storm clouds of these turbulent times: "THEY SHALL NOT CLEAVE ONE TO ANOTHER."

They shall not cleave.

One power will not rule the world. Not until Christ Himself comes to reign, —which is indeed the next and greatest event on the calendar of human history.

The divisions of the old Roman Empire will remain until the very end, for it is "in the days of these kings" that the God of heaven will set up a kingdom that shall never be destroyed, a kingdom that "shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

So "cast not away therefore your confidence." Hebrews 10:35.

"The dream is certain, and the interpretation thereof sure." Daniel 2:45.

Quantities of this special prophetic issue may be obtained for \$2.50 a hundred (U. S. A.); \$3.00 a hundred to Canada. Mailed direct to single names and addresses, 4 cents each. Order of your nearest agency or "Signs of the Times," Mountain View, California.



INTERNATIONAL

FEAR Seizes the World!

Mighty Nations at Death Grips

What Will Happen Next?

Where Are We Going?

In the Titanic Scramble for Power

Who Will Win?

There **must** be answers to these questions, for the Bible assures us that "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. Yes, God has answered these questions in His word, and they are explained in

History's Crowded Climax

by ARTHUR S. MAXWELL

This wonderful book has already run four editions totaling 45,000 copies. Orders are coming daily from all over the nation. You, too, will recognize its value as you read over these chapter titles:

Crisis of the Ages
Riding Out the Storm
Time's Strangest Paradox
A World Gone Mad
Scramble for Power
Ripening Grapes of Wrath

Tidal Wave of Lawlessness
Search for Security
Revival of Religion
Christianity's Last Stand
Sudden Change Coming
Happier Days Ahead

ORDER YOUR COPY TODAY

PRICE, ONLY **50** CENTS

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California





The Saving Christ

by
R. T. PIERSON

HOW blessed are those words of Christ to Zacchaeus, as recorded by Luke: "The Son of man is come to seek and to save that which was lost." Luke 19:10. What hope and courage they have borne to sinful generations searching for spiritual help!

A renowned professor, famed for his extensive research work, had just returned from a world tour, and was met by the ambitious young editor of the school paper.

"Professor," the young journalist asked thoughtfully, "from all the deep researches you have made, from all your conversations with great minds of the day, from all your extensive travels to various parts of the world, what is the greatest discovery that you have made?"

The man of letters looked thoughtfully into the eyes of his youthful interviewer, and, placing his hand on the young man's shoulder, said: "My boy, from all my years of research, from all my conversations with great men of the world, from all my thousands of miles of travels, there are just two things that stand out above all others. The first is that I am a great sinner, and the other is that Jesus Christ is a great Saviour!"

In the answer of that wise educator are

two vital truths, which, if accepted, can save the worst sinner on earth.

First, we must feel our great need, and confess our sins to Him who has died to save us from our sins. He will pardon us. Listen to the sweet words of the beloved disciple: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Our part is to confess; Christ's part is to forgive and to cleanse. He cannot do our part for us, neither can we ever hope to accomplish by works—however meritorious—what He alone can do for us.

Peter, in his inspired sermon before the high priest, declared Jesus to be the one and only Saviour. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Constantly this Christ is drawing men to Himself. Hardened hearts are being melted before His tender gaze. Men from all estates in life, and from all nationalities and creeds, are finding in the Man of Calvary the Man of the hour, the Friend they need.

The story is told of an atheist who had spent the best years of his life in ridiculing the Bible. He had spared no pains to do all that he could to neutralize the influence of the holy word, and to turn men and women from the Saviour. This avowed atheist found himself at death's door. He stared across the dark threshold of eternity, and beheld only the dismal abyss of nothingness, with no Saviour to open the portals of a future world to him. It was then, in his last hours of life, that he, like the penitent thief on the cross, recognized his need of Jesus. That Jesus became his comforter is attested by the following poem found in his possession after his death. How beautifully it expresses the need of Jesus which exists in every life:

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever only Jesus.

"My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus.

"He died, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
Forevermore in Jesus."

