

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



INTERNATIONAL



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ALTERED VALUES

BEHIND the headlined stories of the new world war vast, epoch-making changes are taking place throughout all the embattled nations. An old order is passing, giving place to new. The Europe of yesterday has gone forever. In its place another Europe is taking shape, so different that we are not able as yet to perceive what it will be like when it emerges from this fiery crucible.

And the greatest of these changes are not political, but spiritual. They do not affect the boundaries of invaded countries, but the boundaries of the mind and of the soul.

Thirty-three new training planes lined up on the Vultee Aircraft Field awaiting transfer to the Army's new air center at Moffett Field.

The terrific forces released at the outbreak of this war have shattered not only ancient nations, but ancient traditions. They have blasted multitudes not only out of their cities and their homes but out of their old ways of thinking. And the result may be infinitely more far-reaching than those who planned the war imagined. For when people, millions upon millions of people, are shocked out of demoralizing complacency and self-satisfaction and tolerance of acknowledged evils into dynamic thinking and acting, anything may happen.

France, broken not so much by the power of a foreign foe as by her own in-

In Italy even girls are trained in the use of the rifle and bayonet, as witness this group of young amazons at Littoria.



INTERNATIONAL

the flight of TIME

A
SURVEY OF
**WORLD
EVENTS**

by the
EDITOR

ternal weaknesses and follies, is undoubtedly being reborn in the midst of her agony and humiliation.

England, too, is living again as she has not lived for generations. The thrill of a great purpose stirs the hearts of her people. Many have written to say that despite all the horror, the discomfort, and the inconvenience, they were never so happy as now. Typical is this word of Captain Crookshank: "We should not think of ourselves as a beleaguered fortress. . . . We are a great lighthouse off the western seaboard of a Europe now plunged in utter darkness. Toward this light unnumbered victims of tyranny are straining their eyes."

Another writes: "I feel that values have altered. With houses crumbling around me, my own house becomes of less importance—it might be gone tonight—and with the example of horror of foreign domination across the water, our ideal stands more prominent and material things become less important. It means less to me if my furniture is ruined and my garden is spoiled."

"Values have altered." They have indeed. How much this letter implies can be appreciated only when one realizes what home and garden mean to the average Englishman. For him to say

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they do not matter in face of the larger issues at stake is to say that a stupendous change has taken place. It means that at last everything is on the altar, which is always the precedent to achievement.

In such a spirit was Christianity itself born. Said the apostle Paul who, in his early days, was no doubt a man of wealth and importance: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Philippians 3:8. Here was a man willing to exchange every material thing for the realization of his spiritual purpose, and nothing could stand in his way.

Said he again: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 35-39.

Quite clearly, values had changed for him. Because of all his trials and sufferings he had come to look upon the world with different eyes. Home and friends and money had gone; only Christ was left to him. Every selfish motive had been eliminated from his heart until only one purpose remained, to serve his Lord. And this it was that made him the dynamic, revolutionary force history has proved him to have been.

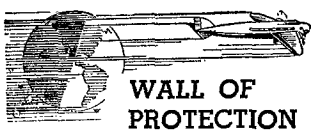
Perhaps some such fundamental change is taking place through all the war-torn areas. Perhaps, as so many temporal things, in which men trusted so implicitly, are being destroyed, the eternal things will come into their own. And if so, then one result of this war may well be a great spiritual revival.

Are we ready for such a development? Have we considered the possibility that these suffering multitudes in other lands may be moving into a spiritual experience far ahead of our own—an experience which those who continue the pursuit of selfish aims and self-indulgence will be utterly unable to share?

It is high time indeed that our sense of values should be adjusted to the solemnity of this hour.

OUR COVER PICTURE

A scene in Albania, illustrating the mountainous nature of the country where so much of the fighting between Greek and Italian troops has taken place.



READERS who have enjoyed the graphic descriptions of life on an African mission station sent to us from time to time by Mary J. Vine will be even more thrilled by the report she has just sent us of her experiences in much-bombed London.

Mrs. Vine, it is interesting to recall, was advised to return from West Africa, together with her missionary husband and children, because of the peril to the children's health from diseases in those parts. And they arrived in England just in time for the bombing! She writes:

"Those first few days were simply dreadful, not because of the air raids, but because of one's own lack of self-control. When the siren sounded one's knees would tremble. Mine did anyway, and it seemed as though the end must surely have come. But it is marvelous the measure of fortitude the Lord has given us. We have an Anderson shelter in the back garden and we used that for a week. But when the children were stretched out asleep in it, there just simply wasn't any room for us. We didn't sleep, and our bones ached. And the whole family got terrible colds.

"So now we've left the shelter to take care of itself and we all sleep downstairs. And while the children lie asleep together in the corner, my husband and I sit by the fire and, if the bombs come too close, just stiffen our necks and wait. And when it's bedtime proper, why, we just go to sleep too, in our bed.

"We have had our narrow escapes. And yet, is any escape narrow with the

Lord? One evening a plane came over and dropped his basket just above. Incendiaries scattered all around. But we escaped. And one afternoon one lone plane released his salvo in a parallel line with the road that is just fifty yards to the back of us, from end to end. We surely thought we were in for it that time. And if it wasn't us, then it was next door. The air was full of plaster dust, like thick fog, and feathers lay like snow on the ground. Oh, it's pathetic to see homely folks' bits and pieces knocked around, derelict; a wretched pillow lay in the gutter for days for some inexplicable reason; and yet everybody is marvelous."

With amazing courage, characteristic of many letters received from the old country in this hour of trial, she adds:

"In fact, if only we can be spared through it, I wouldn't miss it for anything. It's education, and judging from my first reaction I for one needed it badly."

And then, in a moving paragraph which we believe will call forth a prompt response from every reader, she concludes:

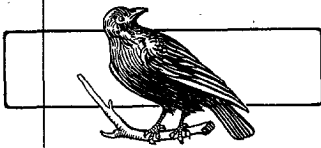
"There are nights where there's such an uproar outside, whether of bombs or guns we can scarcely tell which. But the house shakes, and we cannot but wonder just a little bit. And then there comes the remembrance of manifold prayers from friends all over the world. And they seem to rise up like a great protecting wall around us, real tangible things, strong as iron bars."

Surely the least we can do is to answer this appeal for our prayers. It is indeed wonderful to think that such a little deed on our part will help provide "a great protecting wall, . . . strong as iron bars."

These English women are not operating a gun but the new kinetheodolite, an instrument that photographs shellbursts aimed at aircraft, thus enabling gunners to correct sights and range.

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GOD to the RESCUE!

Still Ready to Help and Deliver "As in the Ancient Days"

★

by W. A. SPICER

WE OPEN the Old Testament, and what do we find? A living God, doing things for His children on earth. It is full of stories of how, through the ages, He heard prayer and sent deliverance. One Bible prophecy of the latter days—for our times exactly—sets this prayer in our hearts: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." Isaiah 51:9.

Surely, Inspiration never sets a prayer for our lips that is not in keeping with God's purposes. The same living God who wrought in the ancient days will see His children through all the stormy times that lie between our day and the final triumph.

Is not Thy grace as mighty now
As when Elijah felt its power?
When glory beamed from Moses' brow,
Or Job endured the trying hour?

Remember, Lord, the ancient days;
Renew Thy work, Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.

—Bathurst.

In Elijah's day the power was shown in little things as well as in great. As the prophet prayed, God answered by the still small voice, not in the whirlwind or the thunder. In time of need, he was sent to get help in a very inconspicuous hiding place, and by simple but wonderful means: "Hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. . . . And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." 1 Kings 17:3-6.

Yes, one may say; but that was in ancient times. But the calendar of God's care knows no limitations. It may not be deliverance by birds of passage, but the ways of deliverance are unlimited. And it is a swift service, oftentimes. The angel that answered another prophet's prayer, we are told, was "caused to fly swiftly."

But here is a story of a raven as messenger of deliverance in modern times. Duffield of England, in his classic work, *English Hymns*, includes a translation of Paul Gerhardt's hymn of trust, and tells a story of a deliverance in old Poland.

Near Warsaw, in the time of King Stanislas (1764-95), lived a Polish peasant named Dobry. He fell into arrears with rent. The landlord was about to turn him out in the dead of winter, and food for the little family was scanty. They were a pious Lutheran family, and in their extremity they were kneeling one morning in earnest prayer for some way of deliverance. On their knees they sang together as a prayer Gerhardt's hymn, beginning (in our English version):

"Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
He shall lift up thy head."

*When God's judgment was upon Israel, and
famine was in the land, Elijah's food was sure.*



And as they sang, Duffield says, "There was a rap at the window. Dobry went to it, opened it, and a raven which his grandfather had trained and set at liberty popped in with a valuable jeweled ring in its beak."

Dobry took the ring to his minister, who recognized it as belonging to the king. The king learned the story, and rewarded the poor man, built him a new house to be his own, and gave him cattle from the royal herd. Over the door of the new cottage home, they say, was the figure of a raven, with a ring in its beak.

A Chinese Convert's Trust

From Mrs. Geraldine Guinness Taylor of the China missions there came a story, too long to quote, of an old man in China who became a Christian. He had a hard time to make his living, and spent much of his scanty store in helping others—especially in relief of victims of opium. He was always praising God for daily care. His son, a priest, was irritated by this. He withdrew the help he had been giving. "We shall see," said the son, "if your heavenly Father helps."

On a morning of need, when the old man had not a crumb, there came the noise of birds fighting over his roof. In the fight, some ravens dropped a loaf of cornbread and a piece of flesh into the man's yard. Two of their number, of course, had snatched the food from a market. Quickly it was all boiling in the old man's kettle. The priest smelled the savory odor. "Where did you get this?" he cried. "My heavenly Father sent it," said the old man joyfully. By this experience the priest was led to seek for light, and became a Christian.

It is as much a deliverance by the God of Elijah when the means used are more ordinary. In Sweden I talked with a young woman,

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*The only hope of the world today,
yet to so many He is a stranger!*

A SERIES of radio addresses was recently broadcast through the agency of the BBC, London, by Dr. Temple, Archbishop of York, on the subject that forms the theme of this article—"The Hope of a New World." In the address on October 9 of last year the archbishop expressed the following views:

"There should be some form of federation. We must think of the federation of Europe as a goal; but we must not hurry in our efforts to attain this."

"The way of hope is to call all nations to co-operate, that the wealth of the world may be available to all."

"Commerce must be an exchange of commodities for mutual benefit."

"By sacrifice and magnanimity we shall win the peace."

It would seem that these are ideals worth striving for. But we recall that the great and tragic war of 1914-1918 was to end all war; that the world was to be made safe for democracy; that, through the machinery of the League of Nations, the nations were to get together to discuss their problems with a view to an amicable settlement.

Of the League, Dr. Temple said: "It

The Hope of a New World

When and How Will It Come?

★

by F. A. SPEARING

failed because it relied on sanctions, economic or military." May I suggest that the League of Nations failed because of the inherent selfishness of mankind? "Sacrifice and magnanimity" were shown by individuals, and by the representatives of certain Great Powers, in an effort to "win the peace" following the last great war. But at heart, men and nations are as they have ever been.

Is there any reasonable hope of "federation," "co-operation," or any other plan by which *all* nations will work for the interests of any *one* nation, and *everyone* will work for the benefit of *all*? I fear not. At a time when the kingdom of Israel was threatened with invasion, the Lord sent this message: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to nought. . . . Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:9-13.

The Israelites had received countless warnings from the Lord, but all were in vain. They persisted in their evil course, so that there was no remedy. It was too late for them to talk of counseling together, of associating together, or of forming a confederacy to ward off the blow that was coming. Their only hope lay in surrender to the Lord of hosts. But this they stubbornly refused to do.

So, today, "the hope of a new world," though it be cherished by millions of people, will never be realized until fundamental changes have taken place—changes in the world itself, and in its inhabitants. Moreover, the fact must be recognized that God alone can bring about those changes.

He tells us His plan: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17.

Radical, fundamental changes indeed! When the earth was created, the Lord was able to pronounce it "very good." But it is "very good" no longer. It has become defiled through sin. "We must pull down our cities, and rebuild them with better materials," says one. "We must have more grand avenues, and pleasant parks," says another. "We must see to it that we have enough institutions to care for the poor, the aged, the sick," a third reformer would say. But, excellent as all these objects are, they do not meet the need. Whatever we may do to improve conditions on this earth, we cannot escape the fact that it is defiled—the whole of it. There is not a country, nor a city, nor a village that is unmarred in some way. There is not a spot on the face of the whole earth that has escaped defilement through sin. Therefore the Lord says He will bring into existence a new earth, "wherein dwelleth righteousness." This involves

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Healing Springs

MAY COLE KUHN

Give us a heart to follow Thee,
O Saviour of mankind;
A will to do Thy holy will,
A Christlike, earnest mind.

Guide us in paths of righteousness
That Thine own feet have trod,
And bring us to that straitened path
That leads on up to God.

Forgive the erring thought and word
That mar our pilgrim way;

Teach us of goodness and of love
And wisdom when we pray.

We come to Thee with thirsting hearts,
O Jesus, King of kings;
Lead us where living waters flow,
And fount of healing springs.



How SCIENCE *Robbed the* CHURCH



*Tragic Results of Skepticism
False Hope That Destroyed True Faith*

by FREDERICK LEE

WHEN science began to work its wonders in the early days of the nineteenth century, men became bold in their declarations of what science would be able to do for the human race. As the years rolled by and greater marvels came forth from human hands, men became more certain of the inevitability of human progress.

The Darwinian theory of evolution fanned the flames of hope, and as this new philosophy of life became dominant during the latter years of the nineteenth century, progress became the keynote of many a lecture course, the subject of many a book. The early days of the glorious twentieth century found men surer than ever before that nothing could stop the onward and upward tread of the cohorts of science.

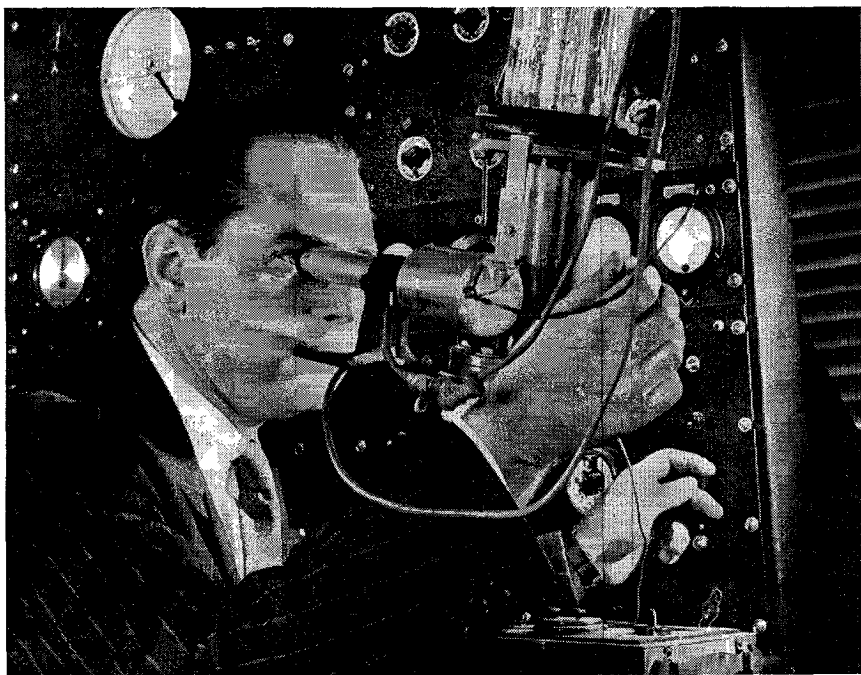
The god of technology was placed on the throne of human worship. Industrial geniuses began to tell us that man was able to perform anything the human mind could imagine. The better life of abundance and leisure was just around the corner. We were well on the way to the goal of peace, security, and liberty.

Vision of a New World

Thomas Edison, the dean of modern inventors, a man whose ideas and genius it was said were worth actually \$15,000,000,000, and who gave to the world a thousand important inventions, once discussed with a reporter "The Wonderful New World Ahead of Us." The interview was reported in the *Cosmopol-*

itan magazine of February, 1911. In this interview Edison was asked many questions concerning the years ahead. He was full of vision and hope. The reporter was thrilled, and wrote: "Such is the world that Edison sees coming. What a flashlight picture of the future! Man, at last, coming into his own. Coming into his own because he knows how to use his own. Knows how to use his own because he knows what is his own. Knows what is his own because his own brain has told him. Because his brain, that has developed so slowly, has told him. Has told him that everything on earth, in the sky, and beyond the sky are his own. That the lightning can be bended to his will, the cataract harnessed to his need, and the dead iron in rocks fashioned into tongues that speak and hands that make. Hands that can spin a thread of silk or crush a ton of rock. Hands that make in abundance whatever human beings need."

When the interviewer suggested to Edison that there could be no poverty in such a world, the famed inventor replied: "There will be no poverty in the world a hundred years from now." This inspired the reporter to write the following glowing description of the world to come: "The world flooded with food, clothing, shelter, and luxuries! No half-starved children, no overworked mothers, no poverty-worried fathers, no disease-breeding, cheerless tenements or houses. The world flooded with food, clothing, shelter, and luxuries."



Geniuses have told us that man was able to perform anything.

He concluded: "What a flashlight of the future! What a future in the flashlight! What a privilege to live in such a world! What privilege could be greater? Only one. The privilege of laying the foundations of such a world. Therein is our mighty opportunity. We live in a time when building operations worth while are going on. All of us may not be here to see the specter of poverty laid away, but, according to Edison, a few of the youngest will hear the rattle of musketry over its grave."

Renewed Hopes Inspire Confidence

The first World War broke into the dreams of men rather severely. But the promoters of the better life took breath again following that catastrophe and announced that there would be no more war. Democracy had been saved, and now mankind was free to give itself wholly to the luxuries and comforts of life. We then entered a riotous period of production and spending. The new day was almost realized. How the prophets of progress thrilled and expounded! There was nothing to stop us now.

When Lindbergh flew the Atlantic and thrilled the world, one newspaper editor exclaimed: "These achievements are only milestones on the road to human progress." Another wrote: "To some the achievement may seem to denote a kind of materialistic millennium."

The 1920's glowed with hope and light for many nations. More progress had been made in the first quarter of the twentieth century than had been made in all the previous history of mankind.

One writer, in reviewing this era, said: "In my youth the general assumption

was that progress took place as a steady growth headed for the golden age of social felicity. We were told that every sunset saw a better world."

It is little wonder that men, busy with many things, lost contact with God, and soon began to feel their self-sufficiency. It seemed as if the prophecy of Comte, famed French philosopher of the early nineteenth century, would soon come true. He declared: "When science has done its complete work, it will conduct God to the frontier of the universe and bow Him out with thanks for His provisional services."

Inoculated With False Hopes

It is little wonder that the spirit of the scientific age cast its influence upon the church. The future ministers and leaders of the churches were taught the theory of evolution and the inevitability of human progress from their childhood. They graduated from classrooms where the teachers ridiculed many of the cherished tenets of Christian belief. These men had to find some way to reconcile what they thought they saw going on about them with the beliefs of the church.

A large number of articles have recently appeared which discuss this situation. *The Christian Century* in its editorial columns has on more than one occasion pointed out how a godless science affected the teachings of the church during the period we have been considering.

Let us note the following: "The glamour of a secular culture under which mankind seemed to be developing toward ever higher achievements in humanitarian welfare and good will deceived the mind of the church and caused it to exchange its own ideology for the ideology of science or secular culture in general."—*The Christian Century*, June 1, 1938. "Science was powerful; it was successful; it promised to perform ever more and greater wonders; it elicited high enthusiasm. . . . It enabled man to walk with firm and certain step toward the goal of his desires. It replaced the Christian concept of redemption."—*Ibid.*, Sept. 14, 1938.

In the book, *The Growth of Religion*, by Wieman and Horton, page 179, we read: "The direct influence of science and changed living conditions upon Christian thought has been the most evident in the last fifty or sixty years, when a conscious attempt has been made by Christian thinkers to apply scientific method to the study of history and psychology of religion, and to adjust theological teaching to its changed environment."

The leaders of the Protestant Christian world who tried to adjust their religious beliefs to the teachings of science were called liberals or modernists. An article

in the *Religious Digest* of May, 1939, under the title, "Liberalism and the World Crisis," states: "Liberalism following the leadership and method of science, tends to develop a strong bent for the factual. But no man can worship a fact. . . . Traditional Christianity had an absolute salvation to offer. Liberalism is too factual to show the definite connection between the death of Jesus Christ and the victory of life for every believer. It cannot say convincingly that there is any way through which the death of Jesus may become directly efficacious for man in the twentieth century."

Many church leaders are now truly alarmed. They have seen their faith snatched from them by the march of science, and they now find themselves facing a disillusioned and afflicted world without any certain body of belief.

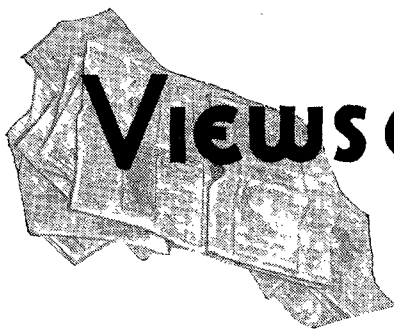
Says the editor of *The Christian Century*, in the issue of April 17, 1940: "By 1939 liberal and conservative alike could see that science and mechanical ingenuity apart from moral and religious control would quickly make this earth a pockmarked no-man's-land rather than a garden."

Even the widely known liberal, Dr. Harry Emerson Fosdick, is quoted in the

Watchman-Examiner of August 25, 1938, as stating: "You see we modernists have often gotten our faith by a negative process. We do not believe this. We do not believe that. We have given up this incredible idea or that obsolete doctrine. So we pare down and dim our faith by negative abstractions until we have left only the ghostly remainder of what was once a great religion. Then, seeing how few our positive convictions are and how little they matter, we grow easygoing about everybody's convictions, and end in a mush of general concession. Then a crisis falls upon the individual soul, upon the family, upon the world at large, where a religion that is going to amount to anything must have deep conviction in it. 'The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.' How much we need that!"

Echoes the editor of the *Watchman-Examiner* in the November 24, 1938, issue: "What we need are men and women who will not betray our civilization by a vain adulation of science and by a cynical attitude toward the sovereignty of our Lord Jesus Christ. We need

(Continued on page 14)



VIEWS ON THE NEWS

COMMENTS ON THE CRISIS

Collected and Contributed by

W. L. EMMERSON

BIBLE IN DEMAND Although nearly 800,000 Bibles were distributed in Manchukuo last year, the demand seems still to be greater than the supply. A Bible Society secretary there recently found a Bible in a secondhand store actually priced higher than that charged by colporteurs.

CITY GROWTH IN U. S. SLOWS UP Statistics concerning 73 cities in the United States based on the 1940 census, record an average rate of increase for the past ten years of 6 per cent as against 24 per cent during the ten years prior to 1930. The slowing up is probably due partly to depression and partly to the virtual cessation of immigration.

A QUEER MIXTURE "Magic," writes C. R. Cammell in the Spiritist organ, *Light*, "is essentially Christian in its higher cult, essentially mystic, profoundly philosophic, as well as 'religious' and 'scientific.' Plotinus and Rumi are as much magicians as Goethe, Goethe as much as Paracelsus and Cornelius Agrippa. Hermes Trismegistus is the prototype, but Christ is the supreme fulfillment of Magian wisdom."

WHAT IS OFFICIAL? It is increasingly difficult to know when the Vatican is speaking officially. The Catholic press in different countries is mutually contradictory, and now the *Universe* (London) tells us that while the Vatican radio station and the *Osservatore Romano* "are certainly established in the Vatican City, and are employed for issuing official announcements whenever such announcements are thought desirable, . . . their utterances from day to day are in no sense official pronouncements although their general direction is of course in close touch with the Vatican."

CHURCH LEADERS BLAMED "The truth is that for many years there has been a drift away from religion," asserts Rev. Pat McCormick in the *St. Martin's Review*. "The fault must not be laid altogether at the feet of the people. The church has lacked leadership. Its princes and pontiffs have often been so busy interpreting the letter of religion, that they have forgotten all about its spirit. It is a return of a truly religious spirit working through every man and woman, boy and girl, in this land that we demand today."

GOD FORETELLS the Future



*The Rise and Fall of Empires Outlined in
Advance ' ' New World Order Predicted*

by M. L. ANDREASEN

THE Bible is the only book that is able to stand the test of specific prophecies. Isaiah, speaking for God, tells us in his forty-sixth chapter, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Verses 9, 10. Again he says in the forty-first chapter: "Produce your cause, saith the Lord; bring forth your *strong* reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen. . . . Show the things that are to come hereafter, that we may know that ye are gods." Verses 21-23. Even Christ Himself based His claims upon the correctness of His prophecies. Thus John records: "I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19. These texts, and others, show that the Bible advances the prophecies as its strong claim to credence, that it challenges every would-be prophet in the universe to declare the future, and that it calls upon us to watch the prophecies closely to see if they come true.

"Ye are My witnesses, saith the Lord." Isaiah 43:10. We are God's witnesses, both to the fact that He foretold these things anciently, and that they are now being fulfilled as He predicted. Thus the Bible fearlessly challenges all the world to a prophecy contest, leaving men to be the judges.

In the second chapter of the book of Daniel a prophecy is recorded that is of absorbing interest to every Bible student. Nebuchadnezzar, autocratic ruler of the great Babylonian Empire, had called the wise men of his kingdom together to interpret for him a dream he had had the previous night. During his reign Babylon had risen from comparative obscurity to be a mighty world power. Nebuchadnezzar had subdued kingdom after kingdom until now he reigned supreme. He was worried, however, over the succession to the throne. What did the future hold in store for the kingdom?

As he was thinking of the future and tossing upon his bed, he fell into a fitful sleep, and the God of heaven gave him a view of the future by means of a dream. When he awoke in the morning, he was anxious to recall the dream, but was unable to do so. He therefore called upon the wise men and astrologers to tell the dream and the interpretation thereof. These astrologers and wise men were such as claimed to have close connection with the gods and to be able to foretell the future. Here, however, was a test they had not met before. Had the king been able to remember the dream, the wise men would doubtless have found some interpretation that would be equivocal enough to suit their purpose. They were unable, however, to reveal the dream, and the king in his anger at their duplicity ordered all to be executed.

At this juncture Daniel appears in the story. He with other young men had been taken captive some years previous, and had under the protection of the king been given opportunity of an education in Babylonian wisdom and knowledge. As a young man at the king's court he had definitely taken his stand on God's side, and refused to defile himself with the king's meat, nor would he drink the wine that was offered him. God had honored him in this determination, and had given him wisdom far above his fellows.

When Daniel heard the command of the king that all the wise men be killed because they could not tell the dream or the interpretation, he asked an extension of time, and that being granted him, he immediately repaired to his chamber and asked the God of heaven to reveal the secret to him. God honored the faith of His servant, and the secret was revealed to Daniel in a night vision. The following morning Daniel appeared before the king, who asked him if he was able to tell the dream and the interpretation thereof. Daniel modestly disclaimed any superior wisdom or knowledge, but gave

the glory to the God of heaven and said that God had revealed to him the king's dream and the interpretation, which he now proceeded to tell.

The king had seen a great image. The 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. The king had seen this image of a man stand before him. Suddenly a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and broke 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



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Twenty-five hundred years ago information was given to a monarch of events to occur in this our day.

iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided. . . . And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 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." Daniel 2:37-43.

In these words we have a condensed, yet comprehensive, history of the world from the time of Daniel to the present. To Nebuchadnezzar Daniel had said, "Thou art this head of gold." Nebuchadnezzar was king of the Babylonian Empire, which is here represented by the head of gold. Most fitting indeed was this symbol, for Babylonia was the golden kingdom of a golden age. Space will not permit a description of its wealth, nor of the glory of the city with its hanging gardens as the seventh wonder of the world. It might seem that with its resources, its massive walls, its gates of brass, and its impregnable position, it would stand forever.

But not so. "After thee shall arise another kingdom inferior to thee." The kingdom that arose upon the ruins of Babylonia was the Medo-Persian kingdom, represented in the image by the breast and arms of silver. This kingdom, however, should not long continue, for "another third kingdom of brass, which shall bear rule over all the earth" should soon appear. This third kingdom was the Grecian kingdom which, under its first king, Alexander the Great, did indeed bear rule over all the earth. Neither, however, should this third kingdom continue, for a fourth kingdom should come, which would be strong as iron and would break in pieces and bruise. This fourth kingdom is the kingdom of Rome. Gibbons, in *The History of the Decline and Fall of the Roman Empire*, chapter 38, says: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." This is a remarkable testimony to the accuracy of prophecy, and that by a man not a believer in the Bible.

According to Daniel's prophecy, there should be four universal kingdoms, and only four, from the time of Daniel to the end of time. History confirms this. There have been only four universal kingdoms—Babylonia, Medo-Persia, Greece, and Rome. Other men, as Charlemagne, Charles V, Louis XIV, Napo-

leon, and lately the kaiser and others, have tried to establish such kingdoms, but all have failed, and will fail to establish a permanent universal dominion. No universal kingdom will arise until God Himself shall establish it.

We now come to the most important part of the prophecy. A stone was cut out of the mountain without hands, and smote the image on the feet, and all the kingdoms were broken to pieces. The interpretation is thus given: "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom 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.

This is God's picture of the coming crash of the nations of the world and the establishment of the greatest and best empire the world has ever known. This is the next event for which we may look: the passing away of all worldly kingdoms and the setting up of God's kingdom, worthy to exist forever.

The stone represents God's eternal kingdom of glory. The smiting of the image represents the second coming of Christ (Psalm 2:7-9; Revelation 19:11, 15), including the final phase at the end of the one thousand years mentioned in Revelation 20, when the wicked are finally destroyed and the entire earth is renewed, preparatory to the eternal establishment on this planet of the kingdom of God, as the home of His saints.

According to this prophecy, we are nearing the time when the kingdom of God will overthrow and supplant all existing earthly kingdoms, and will usher in the long-looked-for everlasting era of peace and righteousness.

This divine kingdom will not be established by the quiet conversion of the nations to Christianity, as some think. When the stone smites the image upon its feet, the image is dashed to pieces. Daniel 2:34, 35. The image (representing the kingdoms of this world) becomes chaff. The ruins of the image are blown away, and removed as incompatible and useless material, and no place is found for them. The territory is entirely cleared; and the stone becomes a great mountain that fills the whole earth. This stone, which represents this eternal kingdom, is cut out of the mountain without hands, indicating that this better kingdom is established by God's divine power, and not through human efforts or schemes. Daniel 2:34.

This kingdom will be ushered in by the personal appearing of Jesus Christ, when He shall come in His kingdom, and shall sit upon the throne of His glory. Matthew 16:28; 25:31. When He returns to the earth, He will come from heaven as the King of kings—this

(Continued on page 14)

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." Daniel 2:35.

After thus having told the dream, Daniel proceeded to the interpretation. He said, "Thou, O king, . . . art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as



The GOSPEL to All the WORLD . . .

A PAGE FOR MISSIONARIES—AND THOSE WHO SUPPORT THEM

LIGHT BEARERS

by H. G. WOODWARD

A STORY has often been told of the Duke of Wellington, the hero of Waterloo. It is said that on one occasion a number of his staff were discussing the subject of foreign missions. There seemed to be a lack of unanimity as to the obligation of the Christian to promote missionary enterprise. After listening for some time, the general at length made all further discussion unnecessary by the convincing question: "Gentlemen, what are the Christian's marching orders?"

There was but one answer, known to every follower of Christ; for were not the last words of the Master: "Go ye into all the world, and preach the gospel to every creature"? Mark 16:15. How utterly the disciples failed to recognize their responsibilities is seen in the fact that, after the death of their Master, they all herded together in fear of their lives behind closed doors. God had to allow persecution to come upon them that they might be dispersed, thus publishing far and wide the message of a crucified and risen Saviour.

It was then, we learn, that "they that were scattered abroad went everywhere preaching the word." Acts 8:4. Thus was the light of the gospel carried to all the known world.

Happy indeed would it have been if the continued expansion of the Christian church could have been recorded! But a time of carelessness and indifference crept into the church, and she lost the vision that was once hers. Then came a period of darkness, when it seemed that the light had all but failed. But at no time has God left Himself without a witness.

Remember Paulinus, missionary to England in olden times. Near the ancient city of York, in a great hall filled with a large gathering of people, he desires to speak. He is a stranger, and the citizens are not overly willing to hear him. An old thane gets up and says: "What is this life we are living? Where did we all come from? Where are we going? We do not know. It is as though a little sparrow flew into this hall on a cold winter night out of the dark, circled around, and then flew out again. That is what our life is like! We know nothing. We come into this world, we stay here a short time, and then we go out into the dark again. If this stranger

can tell us anything, let him be heard." Then with joy Paulinus told them from a full heart all he knew, and light came to those who were sitting in darkness.

Another such light bearer was Bartholomew Ziegenbalg, born in the year 1683, and rightly known as the first Protestant missionary to India.

It was while in college that a passing remark from a pious instructor kindled in his mind a desire to take the lighted torch to a darkened world. "To lead one soul from among the heathen to God is as much as if in Europe one brought one hundred; for here the means and opportunities abound, and there they have none." Such were the words which so mightily affected him. So, from Denmark he sailed to Tranquebar in South India, ignorant of the fact that on the very boat in which he traveled were orders to hinder his progress in every way.

Dispensers of Light

When at last he made his escape from the ship, he was not able to find shelter from the burning sun, or any place to sleep. But these things could not daunt him, and he began his study of the language of his adopted country by tracing the characters in the sand with his finger.

The imprisonment which followed could not quench his passion for the salvation of the people, and the tens of thousands of dusky Tamilians who now acknowledge Christ as Lord and Master should never forget him who first brought the light to their forefathers.

The torch which fell from the hand of the faithful Bartholomew Ziegenbalg

was to be raised aloft by another of like character. Christian Friedrich Schwartz was born in the year 1726. When still a young man, he responded to the call, and landed in Tranquebar.

It is said of him that from his earliest student days in Germany to the day of his death, he used but one and the same brass lamp. For almost fifty years this lamp was a symbol of the light its owner had brought to India.

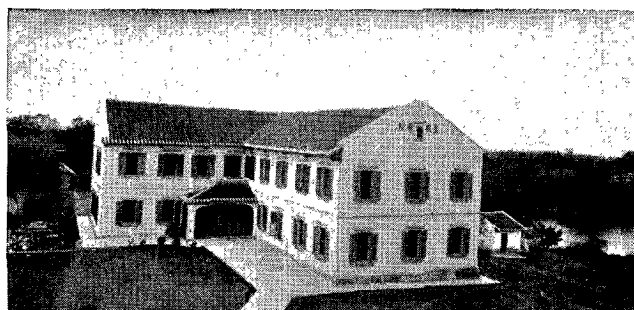
Of the wonderful exploits of this messenger of the cross we have not time to speak. But how significant it is that at his death a Hindu prince raised a superb marble monument in memory of this noble missionary, referring to him as "Dispenser of light."

In this glorious cavalcade of light bearers we must not forget James Hannington, the martyred missionary to Uganda.

At the command of Chief Mwanga he was waylaid by fierce spearmen. Opening his breast to the spears, he cried: "Go, tell Mwanga that I die for the Baganda, and that I have purchased the road to Uganda with my life." Then he fell a victim to their spears. The power of Mwanga has passed; the onetime fierce spearmen can now be seen week by week in the house of God. Bishop Hannington lighted such a torch as shall never grow dim.

Will the work of the light carriers ever be finished? Not until the Lord shall come. And still in darkest Africa, caste-bound India, war-torn China, in South America, and in the islands of the sea are humble servants of Christ, going forth with the light of the gospel.

No less necessary are light bearers in



An example of Christian efforts to heal the bodies as well as the souls of men who know not the Saviour. The Fui-on Hospital at Waichow, in South China.

the home bases. We agree with Egbert Smith, when he says in his *Desire of All Nations*: "Shame on us if, satisfied with the illumination of our own lives and land, we forget that lamps are not for the well-lighted, but for the benighted."

"His lamp are we
To shine where He shall say:
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and wrong and crime have
birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray."

God to the Rescue!

(Continued from page 4)

one of those book evangelists who sell truth-filled literature over all the land. She told me that on a journey through a remote mountain region with her order book and sample copy she ran out of food. She felt so weak that she doubted whether she could reach the next settlement. She turned aside from the path, and prayed God to send her strength to go on. Coming back into the path, she met a man who carried a sack on his shoulder. "Here," said the stranger, setting the bag down on the ground, "do you want this?" And he held out a loaf of bread. "Of course I took it, with thanks," she told me. "Without a word the man passed on. I did not know whether he was man or angel. And it didn't matter. He was God's messenger in answer to my prayer. That I well knew."

She went down by a brook, and ate of her bread and drank of the cool mountain stream, thanking God.

It was at a conference in Queensland, Australia, that an ordinary, hard-working mother told me the following story. She had to get money by her needle. The husband was out of work.

"I got work from a factory, taking the work home. One day I had trouble fitting a collar to a coat. It would not go right. I prayed in my heart by the machine as I struggled; but still it evaded me. I was fairly desperate and discouraged.

"Then I came to my senses. I sat back saying, 'Get thee behind me, Satan.' Then I asked God to come in a special way to my help. I turned back to the machine—and the collar went on right."

By the end of the week, she told me, it was too late to get her work ticket to the factory before the Sabbath. She needed the money for food. But there was no time to go to the factory. They would have to get on over the week end. But mark this—the living God cares about a needy mother toiling to keep the home going in hard times.

(Continued on page 14)

The END of the WICKED

What Will It Be?

by F. C. CARRIER

IN A previous article we noted that the doctrine of inherent immortality is based on the first lie told on earth, when Satan said to the woman in the Garden of Eden, "Ye shall not surely die." Genesis 3:4.

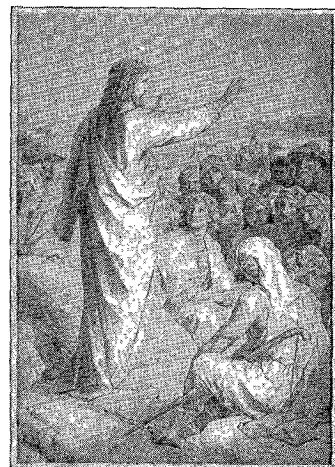
For ages this lie has been foisted upon unthinking millions. Nevertheless death is just what the word signifies—a complete cessation of life.

Speaking of man in death, David says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4.

Again we read: "The living know that they shall die: but the dead know not anything." Ecclesiastes 9:5. All men go to the grave, and not to heaven or to hell at death. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:19, 20.

Jesus has told us there will be two resurrections: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. It is evident, then, that rewards and punishments are meted out, not at death, but after those resurrections take place.

Peter asks: "What shall the *end* be of them that obey not the gospel of God?" 1 Peter 4:17. Then he answers the question in these words: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. You will notice that Peter puts the day of judgment in the future; and Jude tells us that that day takes place after Christ comes. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.



We re-echo the question of Peter, and ask, "What shall the *end* be of them that obey not the gospel of God?" David says, "All the wicked will He [God] destroy." Psalm 145:20. And again: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Psalm 37:20, 38. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1-3.

The psalmist says again: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37:10. In others words, the wicked will be destroyed completely, not tortured eternally.

The speculations of men have placed a burning hell somewhere in the lower regions; but I want you to notice that God makes clear the fact that the wicked will receive their punishment *on this earth*. Proverbs 11:31 says: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." And the apostle Peter writes: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

So when we see the wicked "in great power, and spreading himself like a green bay tree," we may console ourselves that some day his end will come. He will pass away so that he cannot be found. Psalm 37:35, 36.

Was the CARPENTER CHRIST?

*Testimony of the
Prophets Proves
His Claims to
Messiahship*

★

by

JOHN L.
SHULER



*All the many prophecies of the Messiah to come to Israel were fulfilled in Jesus,
son of the Virgin Mary, born in Bethlehem and reared in Nazareth.*

HALL

THE most stupendous claim that ever has been advanced was that put forth by an obscure young man from an insignificant village in the Galilean hills some nineteen hundred years ago. His family was poor. His foster father was the town carpenter. Until he was thirty years old, this young man worked quietly and unnoticed by the world in this carpenter shop in Nazareth.

When he reached his thirtieth birthday, he suddenly stepped forth from the family circle, out of the shelter of the quiet hills of Nazareth, and boldly proclaimed to the world that he was the Saviour of mankind, the long-expected Messiah and Redeemer, the Son of God.

Was he?

Very few believed it. The people did not see anything about him to indicate that he was any more than an ordinary man. But today millions all over the world are trusting in this Carpenter of Nazareth as their only Saviour.

We Christians are risking everything on this Jesus of Nazareth. We are depending on Him to forgive us our sins, and to give us eternal life in a better world beyond this present life. How can we be sure that this Jesus can do all this for us? Can we safely and unreservedly rely on Him to save us? Can we with positive and unfailing assurance even in the face of death know that Jesus can and will enable us to live eternally in perfect happiness beyond death? How can people like us, who have never seen

Christ, come to the place where in our very inmost souls we can know that He is the true and only Saviour?

You will find the answer in Acts 18:28. There we read how Apollos mightily convinced the Jews as he showed by the Scriptures that Jesus is the Christ. He proved conclusively that Jesus is the true Messiah, because the Old Testament prophecies concerning the earthly career of the Messiah were fulfilled exactly in the life of this Jesus of Nazareth. The supreme and incontestable proof that Jesus is the true and only Saviour of men is shown in the exactness with which the life of Jesus, as recorded in the four Gospels of the New Testament, fulfilled the Messianic prophecies of the Old Testament.

"To Him give all the prophets witness." In the prophecies of the Old Testament, God outlined the complete earthly life and experience of the Messiah, centuries before Jesus was born.

Who ever heard of a man's life story from his birth to his death being recorded in a book centuries before he was born, and every item, even to the smallest

detail, coming to pass in that man's life? Believe it or not, this is what happened in the case of the Carpenter of Nazareth.

In the prophecy of Micah we read: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

His Birthplace Foretold

This prophecy was written about 710 B. C. Seven hundred years before Jesus was born, the very town in which this miracle would happen was named.

Out of the countless cities, towns, and villages in all the world, Micah placed his finger on that little village of Bethlehem, about eight miles from Jerusalem, and declared that this was the place where the long-looked-for Messiah should be born. On the basis of the law of compound probability, there was only about one chance in a million that this birth would take place at Bethlehem.

Was Jesus born in Bethlehem? Almost any child knows that He was.

Now Mary, the mother of Jesus, lived in Nazareth, which is about seventy miles north of Bethlehem. Seventy miles then meant a four-day journey. If you had lived in Nazareth even a few weeks before the birth of Jesus, you would have said: "Since Nazareth is her home, her son will be born in Nazareth." But seven hundred ten years beforehand, as God



looked ahead through the distant centuries, He directed Micah to write that this birth would not take place at Nazareth, but at Bethlehem.

What happened? At the exact time a decree came from Caesar Augustus at Rome which caused Mary to journey from Nazareth to Bethlehem, so that Jesus would be born in the place appointed of God seven centuries beforehand. Is it not wonderful that, under the inspiration of God's Holy Spirit, the prophet could look into the future for seven hundred years and know that, although Joseph and Mary would be living at Nazareth, at the opportune time for the birth of Jesus to take place at Bethlehem they would be called there to be enrolled for taxation by a ruler who knew not God? Surely "God moves in a mysterious way His wonders to perform."

Parentage Foretold

A biography usually tells something about the person's parents. So the prophet Isaiah foretold, seven hundred years before Jesus was born, the following concerning Jesus' mother: "The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7:14. In fulfillment of this prophecy, it is a well-known fact that Jesus was born of the Virgin Mary.

Some persons find great difficulty in accepting the doctrine of the virgin birth of Christ; but when one notes that the prophecy declared beforehand that thus it would be, and remembers also that Bible prophecy is always fulfilled with exactness, then it becomes easy to believe the words of Scripture in Matthew 1:18-25 about His virgin birth.

But someone says: "Such a thing seems impossible, and nobody can understand how it could be." This is no reason to doubt it. It seems impossible that any man could speak into a microphone and his voice be heard ten thousand miles away. Nobody really understands how this is done. But we accept it as a commonplace fact today. No one can explain electricity; but we all believe in it, and we all use it. Nobody would want to be deprived of it or do without it just because he could not explain it. If one will be as reasonable about the virgin birth it will trouble him no more.

Prophecy foretold seven centuries beforehand that the Messiah and Saviour would come from the family of David. Isaiah 11:1. Every reader of the gospel story is aware of the fact that Jesus was known as the Son of David.

In Daniel 9:25 God foretold the time when the Messiah would begin His public work among men. The exact year when He would step out of that

carpenter shop at Nazareth and begin His ministry was clearly pointed out. It was to be 69 weeks, or 483 day-years, from "the going forth of the commandment to restore and to build Jerusalem." This reconstruction decree was given in 457 B. C. The allotted period of 69 weeks from this year 457 B. C. brings us to the autumn of A. D. 27.

Time of Ministry Foretold

What happened then? Jesus left that carpenter shop in Nazareth, was baptized by John the Baptist in the Jordan, and began His public ministry. He began His work at the exact time appointed of God for the appearance of the Messiah as foretold over five hundred fifty years beforehand by the prophet Daniel.

Everybody knows that Jesus was betrayed by one of His own disciples named Judas Iscariot. But did you know that prophecy foretold one thousand years beforehand that the Messiah would be betrayed by one of His own associates? This is found in Psalm 41:9; Matthew 26:23; John 13:18, 19, 26.

One thousand years beforehand, even when death by crucifixion was unknown, the Bible foretold that persecutors would drive nails into the Messiah's body. Psalm 22:16 says: "They pierced My hands and My feet."

Daniel predicted the very year when Christ would be crucified. He declared that the Messiah would be "cut off" three and a half years from the time when He began His public work. Daniel 9:26. In the slaying of the paschal lamb every year on the afternoon of the fourteenth day of the first month, God foreshadowed for fifteen hundred years the month and the very day of Christ's death as our passover lamb. Exodus 12:6, margin; 1 Corinthians 5:7; Matthew 27:26, 45.

Isaiah foretold that He would be crucified with criminals. Isaiah 53:12; Mark 15:27, 28. In the psalms the prophet

pointed out the very words with which the people would rail on Him and revile Him as He hung in agony upon the cross. Psalm 22:7, 8; Matthew 27:39, 41-44. In Psalm 22:1 Christ's expiring cry was foretold.

These things were fulfilled in Jesus of Nazareth that we might have a sure and immovable basis for our faith in Him as our only Saviour. In telling His disciples beforehand who should betray Him, Jesus said: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19.

Christ used these prophecies to confirm the faith of His disciples when they were overcome with doubt and discouragement. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

It was the fulfillment of these Messianic prophecies in Jesus of Nazareth that convinced Philip that Jesus is the true and only Saviour, and led him to say: "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." John 1:45.

Moreover, Jesus is the only person who ever lived to whom these Messianic prophecies could apply.

(To be continued next week)

ANNUAL MEETING

of the

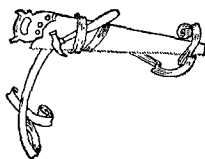
Pacific Press Publishing Association

Notice is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the Association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, January 27, 1941, A. D., at 10 a.m.

The election of Directors for the ensuing year, the advisability of amending, repealing or adopting new bylaws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.

J. H. COCHRAN, Vice-President.
H. G. CHILDS, Secretary.



COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

- | | |
|---|-----------------|
| TRUE STORIES OF MODERN MIRACLES | W. A. Spicer |
| ONE HOPE LEFT | H. L. Rudy |
| THE FAILURE OF THE CHURCH | Frederick Lee |
| SIGNS OF CHRIST'S COMING | M. L. Andreasen |
| "LET US TALK OF CHRIST" | H. G. Woodward |
| "MANY INFALLIBLE PROOFS" | J. L. Shuler |
| MAGNETIC WORDS | Edith Peterson |

The Future Foretold

(Continued from page 9)

world's rightful Ruler. Then He will smite the nations in pieces, as in the king's dream the stone crushed the image to dust. Revelation 19:11-15.

We have in this prophecy a remarkable confirmation of the surety and inspiration of the word of God. How could Daniel—or anyone—know that there would be only four world kingdoms? How could Daniel—or anyone—know that the fourth kingdom should be divided? How could Daniel—or anyone—know that some parts of the divided kingdom should be strong and some weak, that the rulers should intermarry and yet should not cleave together? There are many specifications in this prophecy that have been so accurately fulfilled that chance alone cannot account for them. As we see the remarkable fulfillment of this inspired prophecy, our faith is established, our hope confirmed, and assurance given us that those parts of the prophecy which still remain to be fulfilled will be fulfilled exactly as the others have been.

Science and the Church

(Continued from page 7)

a faith and ethic which comes only from sources higher than this world's laboratories."

The full results to Christian belief of a skeptical science is revealed in a recent work entitled *The Quest for Religious Certainty*, by Harold A. Bosley, Ph. D. In its opening pages we read: "Most of us will agree, I suppose, that the great religious certainties of yesterday are gone beyond recall." Dr. Bosley offers us "tentativeness" in the place of certainty. This he defines as "open-mindedness." He suggests that there can be no such thing as religious certainty. This is the place to which Christian thinkers have been brought through the influence of science.

The Scriptures long ago warned of this very thing, and told us that the Christian world would come to such a state in the last days. Paul, when writing to Timothy, warned him in his first epistle: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Timothy 6:20, 21.

The working of a false knowledge had begun in that day to tear away the faith of men. In the second epistle to Timothy, Paul again cautioned him to "preach the word," and said: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having

itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

The apostle Peter also wrote of this, and designated the last days as a time when there shall arise "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." 2 Peter 3:3, 4.

The teaching of evolution, though not a science or true knowledge, has been adopted by most scientists and a large group of Christian leaders and people. The Bible clearly warns us against such teachings. We were told that such a theory, which denies both the Flood and the second coming of Christ on the grounds of the eternal continuance of creation, would come. We now see it in action, and we can see the results of its skeptical attitude toward divine revelation. It is this that has robbed men of their faith.

The results are appalling. Godlessness abounds. Cynicism prevails among young and old. Crime is on the increase. The cold philosophy of the survival of the fittest is brought to its flower in the dangerous ideologies of force that now threaten the whole world with death and destruction.

Surely it is time that we find a faith that lifts, to take the place of this vain philosophy that degrades. Let us reclaim the faith of which we have been robbed, and set our feet on a rock that cannot be shaken. This is possible to all those who put their trust in God and renew their confidence in His inspired word.

God to the Rescue!

(Continued from page 11)

"In the afternoon in came a messenger from the shop with my money.

"How is this?" I asked.

"Your ticket was found on the counter," said the boy, "and the manager sent the money."

"Strange! I never sent my ticket in.

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But we needed the money badly that day, and I felt that God had truly been my helper."

There was a "hunger time" over many a district in Eastern Europe in the days following the close of the World War of 1914-18. A Christian family was destitute. One morning the father was praying with his wife and children, and as he prayed he seemed to hear a voice saying, "If you have faith, you will be saved."

A little later the mail carrier came to their door with a letter. The letter was opened, and it was found that only money was enclosed. Who had sent it they knew not, but it saved them from threatened starvation, and tided them over till they were able to find ways of earning a livelihood again.

They thanked God as the giver, but often wondered who the human agent could have been. Some time later, at a conference of believers from various parts of the country, the father related the experience to the glory of God. He said he would like to know who sent the money, though he recognized that the Lord must have moved somebody to answer that prayer for help in time of hunger.

At the meeting was a man who was a stranger to most of them. As he heard the testimony of thanksgiving borne, he rose and said: "I sent that letter. I sent it before I became an Adventist believer. One night in a dream an envelope, addressed with name and place, was held before me, and a voice commanded, 'Put so much money in this envelope, and send it to that man.' I did not know who the man was, and I never had heard of the place."

To make it short, he enclosed the money, and dropped the envelope in the post box. Then it seemed to him he had done an unreasonable thing. He felt he ought to recall it. "But it was done," he said, "and I could not recall it."

It was a happy meeting between the men, the one who had prayed for deliverance, and the one who had been called of God to be the agent of succor.

Hope of a New World

(Continued from page 5)

new conditions, for present conditions in this world have been proved to be faulty. There are many scriptures which tell us what the new earth will be like, such as Revelation 21 and 22, Isaiah 35, and others.

It is obvious that there must be changes in the people as well as in the earth itself. If unregenerated sinners were to live on the earth made new, it would soon become as bad as the present world. The changes in the people, also, must be radical and fundamental. It would not be enough for them to say: "I will try to do better;" or "I must really reform my life;" or "I must pull myself together, and see to it that I do not repeat the mistakes of the past." We may think we can improve things, but "the heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9.

So we must not think that man unaided can improve himself to such an extent that he will ever be fit for heaven. We must trust our Maker to bring about the necessary change. He tells us how it is done. To Nicodemus, our Lord said: "Except a man be born again, he cannot see the kingdom of God. . . . Ye must be born again." John 3:3-7. But how can a man be born a second time? Ye must be "born of the Spirit." Verses 5-8. The apostle Peter tells us how a man may be born of the Spirit: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

To be born of the Spirit, therefore, means to accept the wonderful plan of salvation that is revealed in God's word; to yield oneself in complete obedience to the Lord, accepting the guidance of His Spirit in our daily lives. This means that we at once become different men and women. We still bear the same name; we may continue to live at the same address; we may engage in the same kind of work; yet the moment we make the full surrender our Father asks of us, we are changed. The old life has gone; the new life has begun. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

"The hope of a new world" centers in Christ. He was the agent of the Father in the work of creation, six thousand years ago. Through Him the earth came into being; through Him man was made. But both man and his home, both the earth and its inhabitants, have become defiled through disobedience. This defilement must be swept away. Through the re-creation of the earth and the re-creation of the people this will be accomplished.

for JANUARY 14, 1941

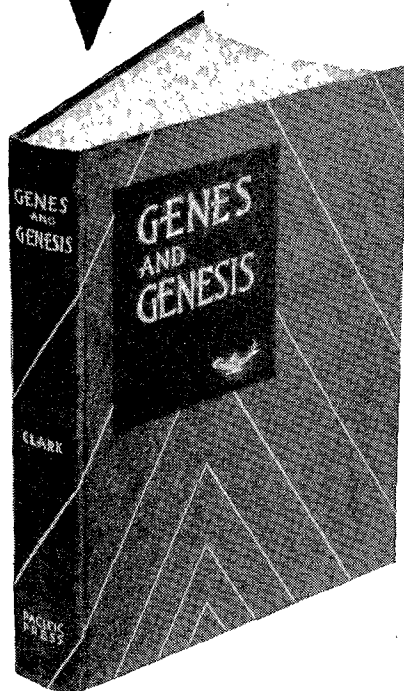
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By a miracle, all the men from the wrecked ship were saved. Paul's faith availed much.

"I Believe God"

by
H. F. DE'ATH

"**B**E OF good cheer: for I believe God," said Paul, the Christian apostle, to the panic-stricken crew and passengers of a disabled vessel which was drifting dangerously toward the rocks. Acts 27: 25. The result was that although the ship was completely wrecked, all hands got safely to land.

One man, with a firm faith in God, who dared to proclaim and to act upon that faith, steadied and heartened a whole shipload of people—crew, passengers, and prisoners, of which he was one—and, under God, saved them all from a watery grave. The memory of that undaunted man and the happy consequences to themselves must have stayed with every one of that shipwrecked company as they went their several ways. It is inconceivable that they could ever forget him. Indeed, the record of Paul's indomitable faith and trust in God has, in every age since, heartened and still heartens millions of hard-pressed people.

A belief in God, in His universal love and justice, and in His overruling providences, is fundamental to the Christian faith, and he who forsakes this stronghold casts himself adrift on the sea of doubt. Faith may be severely tested, pet theories

about God and His plans for the future may have to be changed or modified, but we need at all costs to cling to God as "our refuge and strength, a very present help in trouble."

When John the Baptist, languishing in prison, sent word to Jesus, "Art Thou He that should come, or do we look for another?" he may have expressed doubt as to the credentials of Jesus as God's Messiah, but he still retained his faith in God's promise of One who should redeem Israel. He was in prison because he had boldly proclaimed the principles of the kingdom of God. He had not hesitated to rebuke sin, even though the sinner concerned was the head of the state. He was a forceful representative of heaven, and most probably thought that the kingdom of which he was the herald was to be an earthly one, in which righteousness would eventually hold sway through the power of force, indicated by the "fan," the "fire," and the "ax."

And as Jesus seemed to be doing nothing about it, John began to wonder whether he had made a mistake in identifying the meek and lowly Jesus with the one who was to set up the kingdom he had proclaimed. If Jesus was not the

chosen founder of that kingdom, then John was content to wait until the true Messiah should arrive on the scene, in accordance with the promise. No misconception of his would shake his faith in the promise itself. He would "look for another."

Fortunately he did not need to do that. With the early disciples of Jesus, John had to restudy his whole conception of the nature of the kingdom Jesus came to establish, and to discover that it was "not of this world."

So we should be ever on the watchtower of faith. Events may not turn out exactly as we, with our limited understanding of Scripture and current events, may have concluded, but we are called to trust God where we cannot trace Him, to believe Him when we cannot always understand His ways.

"Let God be true, but every man a liar," declared the apostle Paul to the Roman believers. Romans 3:4. "The Lord reigneth" should ever be our strong assurance. We may know for a surety that He is working all things after the counsel of His own will toward a climax that will bring glory and honor to His name and eternal blessing to His faithful children.