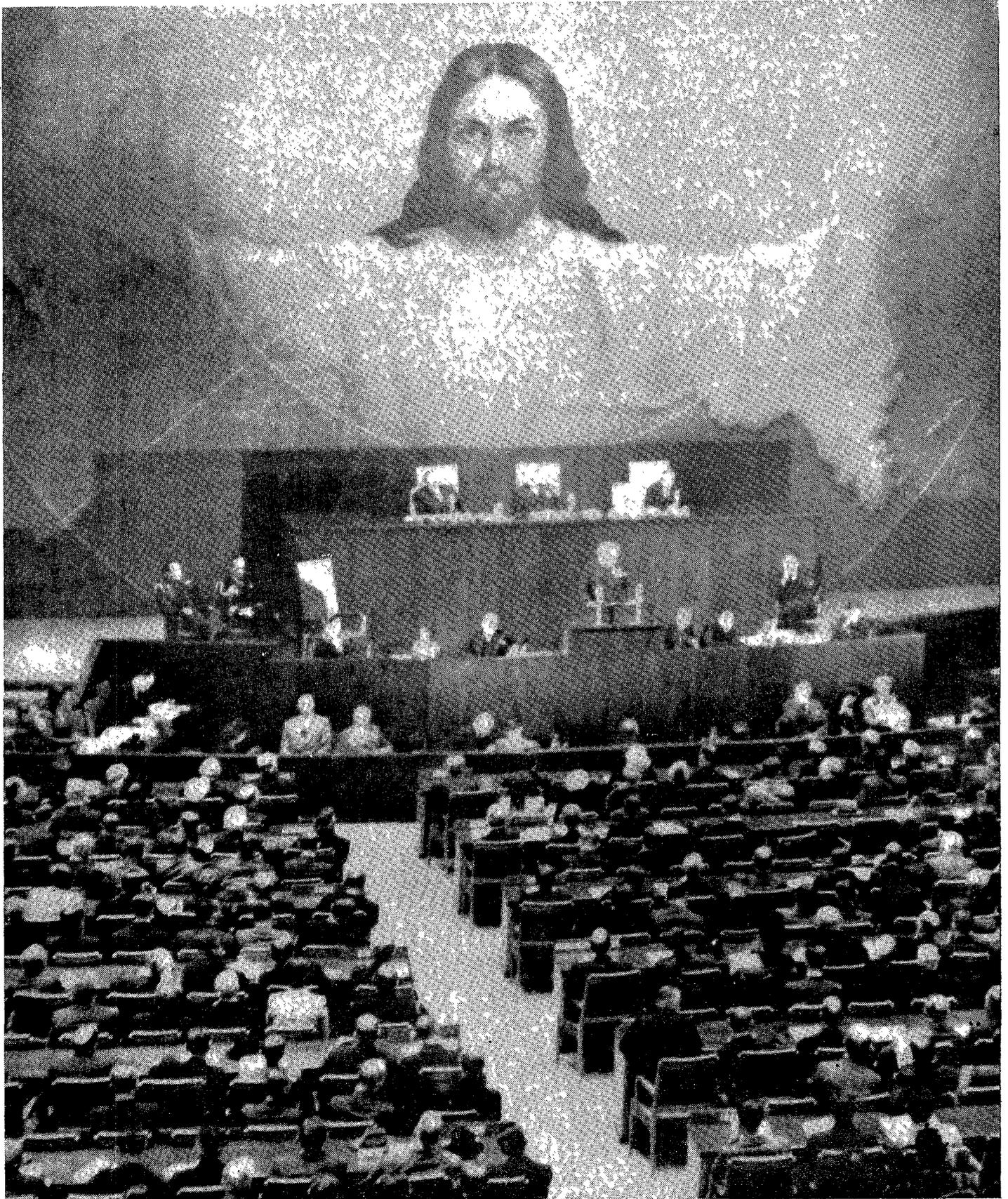


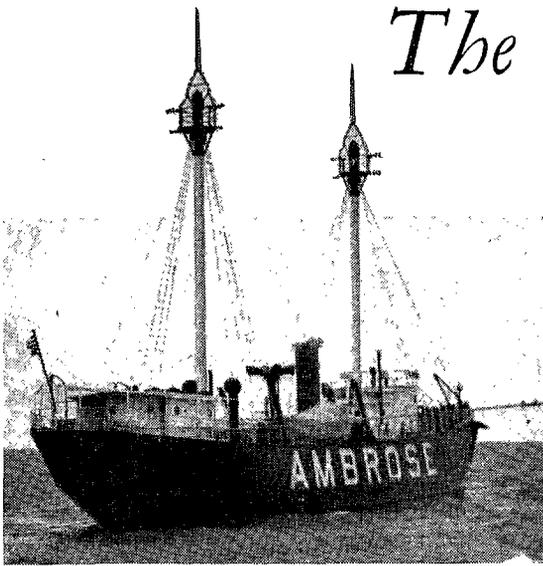
SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



The Last GREAT SIGN

Great Prophecies for Our Time—25



KEYSTONE
The Ambrose Lightship is a welcome sight to thousands approaching New York Harbor.

How We May Know When History's Close Is Near

by ARTHUR S. MAXWELL

SOME years ago, after several stormy days and nights on the Atlantic, I went to one of the ship's officers and asked, hopefully, "Are we nearly there?" And he replied, "It's not far now. We'll soon be passing the Ambrose Lightship. And then New York's just around the corner."

Nearly there! The thrill of it! Forgetting all the discomforts of the voyage, I rushed on deck and peered eagerly for the promised sign that the voyage was almost over. And there was the lightship, still flashing its light faithfully in the early dawn.

Even so we have been told how we may know when history is drawing to its close, when time is about to merge into eternity. In addition to all the many prophecies we have studied in this series, there is to be one last great sign whose meaning will be unmistakable. It will be the beacon at the entrance to the harbor of heaven.

In an earlier chapter, in connection with the study of this amazing century, attention was called to the prophecy of Christ that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Now we must link with this prediction another scripture of similar meaning but with even clearer reference to developments in our time. This is the passage in the fourteenth chapter of Revelation describing the three angels which fly around the world bearing the solemn tidings that the judgment hour has arrived. Writes the apostle John:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His

judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that

great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:6-10.

When are these three messages to go to the world? John makes this plain in verses 14 and 15, where he says: "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

Without question we have here a description of the second coming of the Lord when He returns to gather His redeemed. Did He not say that "the harvest is the end of the world"? Matthew 13:39. Consequently the messages of the three angels constitute the great preadvent proclamation that is to be made to the entire world immediately before the end. Furthermore, when this takes place, when these warning words are being heralded "to every nation, and kindred, and tongue, and people," we

are to know that the last events of history are upon us; that we are nearly home.

Is such a message being proclaimed in all the world today? Is there a movement in existence which is definitely proclaiming the arrival of the judgment hour, declaring the imminence of Christ's second coming, and calling upon people everywhere to repent of their sins and turn to God for deliverance?

Rise of the Advent Movement

A revival of belief in the personal return of the Lord Jesus really began at the time of the Reformation. As the mental and spiritual gloom of the Dark Ages gradually passed from the minds of men, attention was again directed to the prophecies of the Bible, and before long many devoted Christians were preaching and writing about this great event as was done in the days of the early church before the great apostasy blotted out the truth.

Martin Luther, in the sixteenth century, declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown."

"This aged world," said Melancthon about the same time, "is not far from its end."

Calvin bade Christians "not to hesitate, ardently desiring the day of Christ's coming."

"Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven?" cried John Knox, "and shall He not return? We know that He shall return, and that with expedition."

This view has persisted through the years, and, despite the most desperate efforts of its opponents to extinguish it, has never since been quenched.

In 1627 Joseph Mede, a professor of Christ's College, Cambridge, published his classic work on the book of Revelation, entitled *Clavis Apocalyptica (Key to the Apocalypse)*, which perhaps more

OUR COVER

At every meeting of the United Nations, at every conference of Foreign Ministers, at all gatherings held to plan for the peace of the world, the words of Jesus take on new significance: "Come unto Me, . . . and I will give you rest." Matthew 11:28. How true it is that "this Man shall be the peace"! Micah 5:5. Yet the world refuses to believe it.

than any other book prepared the way for the advent movement of the nineteenth century.

Some years afterward, Johann Petersen, a German theologian, proclaimed the approach of the advent throughout his country, publishing, in 1692, a work entitled *The Truth of the Glorious Kingdom of Jesus Christ, Which Is to Be Expected at (the Sounding of) the Seventh Trumpet*.

Petersen was followed in Germany by Johann Bengel, another powerful preacher of the advent hope, while in England interest in the subject was kept alive by men like Sir Francis Bacon and Sir Isaac Newton. The latter's work on the prophecies of Daniel and the Revelation, published in 1733, is well known. The bishops of Bristol, Gloucester, and Worcester, and other prominent persons, also wrote extensively during the eighteenth century on the fulfillment of prophecy, while Charles Wesley's attitude is evident from the hymn:

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumph of His train:
Hallelujah! Hallelujah!
God appears on earth to reign.

In South America a Jesuit priest, Lanza by name, becoming convinced of the approaching advent, wrote a powerful work which not only stirred his own country but, translated by Edward Irving under the title of *The Coming of Messiah in Glory and Majesty*, had a mighty effect in other lands in later years.

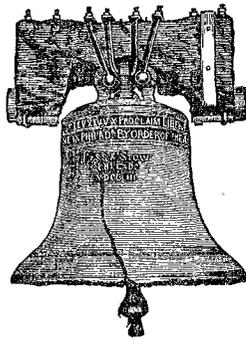
The Great Revival

At the beginning of the nineteenth century, when all Europe was still shuddering at the grim tales of the French Revolution and the conquests of Napoleon, there was an extraordinary revival of interest in the subject of the second advent. In fact, from 1800 to 1844, as a direct result of the study of prophecy by many eminent preachers, not only the United States, but Great Britain and many parts of Europe, Africa, and South America were stirred to the depths by a conviction that Christ was about to appear in power and glory.

At one period, between 1830 and 1844, hundreds of clergymen of the Church of England preached this doctrine, convinced from their study of the prophecies of the book of Daniel, and particularly the prophecy of the 2300 days of Daniel 8:13, 14, that the end of all things was at hand.

Dozens of books and periodicals appeared in America and Great Britain during these years, devoted entirely to the proclamation of the soon coming of the Lord. Indeed, the earnestness of

(Continued on page 18)



RELIGIOUS LEADERS and World Problems

Report of the Associated Church Press Council

HELEN F. SMITH

THE annual meetings of the Associated Church Press and the National Religious Publicity Council, held together in New York City this year, placed an unmistakable emphasis upon the uniting of Protestant forces to the end of creating a better world.

Dr. Earl F. Adams, executive director of the New York City Protestant Council, spoke persuasively for the proposed National Council of Churches of Christ in America. The constitution, now in process of ratification by denominational bodies, provides for co-operation not only between communions, but also between such interchurch organizations as the Foreign Missions Conference, the Home Missions Council, Church World Service, and others within the framework of the new National Council.

The World Council of Churches was ably represented by Dr. Henry S. Leiper, ecumenical secretary of the World Council, and Professor Bela Vasady of the Reformed Theological Seminary, Debrecen, Hungary. The latter spoke movingly of the devastation the war brought to Hungary. Describing the predicament of the small nations of Europe, Professor Vasady predicted that when the next war comes, Hungary will again be a battlefield—this time not between Russia and Germany, but between the East and the West. Professor Vasady's hope for the future was summarized in the words: "We cannot have 'one world' unless we have one church."

Dr. Guy Emery Sipler, editor of *The Churchman*, warned that Protestants in their desire to be tolerant are in grave danger of remaining blind to the strenuous efforts of the Roman hierarchy to win a Catholic America. He urged Protestant editors to awaken to their responsibility and wage a united battle for religious and civil freedom.

Paul Hutchinson, managing editor of *The Christian Century*, struck a note of foreboding at the opening luncheon in the report of his recent world tour. "Never," he declared, "has it been so difficult to walk the narrow path between boundless despair and baseless optimism."

A profound anxiety over the impending disaster which faces the world pervaded the sessions.

There was an apparent tendency to regard union of churches as an end in itself without consideration of what that union would accomplish. Presumably the ultimate aim is to bring to bear upon modern life the moral impact of Christianity; but it is difficult to see how churches which, on their own admission, lack evangelizing fervor and strong moral tone can, in combination, demonstrate that which they do not possess individually.

The most singular omission in the discussion was, to this observer, the failure to take into account the great dynamics of the Christian religion—conversion and the transformation of lives by the power of God; prayer and study of the Bible for knowledge of the divine will; and faith, above all contrary circumstance, that this is our Father's world.

"The clock of time has developed a very loud tick. Every second, from now on, counts double," declared Dr. Stanley I. Stuber, president of the National Religious Publicity Council and public relations director of the Northern Baptist Convention, in an address urging religious journalists to work together in the "battle for peace and freedom."

This feeling of urgency was apparent throughout the session, but urgency without a sense of direction is inadequate. The atmosphere of the meetings, in spite of the indubitable sincerity and earnestness of the group, was reminiscent of that curious incident recorded in 2 Samuel 18. Ahimaaz, with more zeal than knowledge, begged permission to carry news of the battle between Joab and Absalom back to King David. Outstripping the other messenger, Ahimaaz reached the king, only to be forced to admit, when questioned about the outcome of the battle: "I saw a great tumult, but I knew not what it was."

Such is the inadequacy of religious leaders who do not discern in today's momentous events the great signposts of Bible prophecy and who fail to find in the word of God the solution to the world's dilemma.

PRESIDENT and the POPE

An Editorial by MERLIN L. NEFF

MILLIONS of Americans have waited for an inkling of what was discussed in the correspondence carried on for more than five years between President Roosevelt and Pope Pius XII. At last the formal communications between the United States President and the head of the Roman Catholic Church have been published. (*Wartime Correspondence Between President Roosevelt and Pope Pius XII*, Macmillan Company, 1947.)

The letters reveal little in themselves, except to show the religious trend of the President's mind, particularly during the dark days of World War II. They are, however, linked with a series of secret conferences between representatives of the United States and the Church of Rome where views on many political issues were discussed behind the scenes. What took place in these sessions is not brought to light.

President Roosevelt took the initiative in this state-church relationship by addressing a letter to the pope on December 23, 1939. On the same day the President wrote a similar message to leaders of the Protestant and Jewish faiths, inviting them to come to Washington from time to time to discuss problems with him. But only to the pope did he write the following: "I am, therefore, suggesting to Your Holiness that it would give me great satisfaction to send to you my personal representative in order that our parallel endeavors for peace and the alleviation of suffering may be assisted."

The pope immediately replied from the Vatican, saying that it would give him "special satisfaction" to receive "with all the honor due to his well-known qualifications and to the dignity of his important mission, the representative who is to be sent."

Myron C. Taylor thus became the President's "personal ambassador" to carry on what has been called an "illicit intrigue" between the government of the United States and Romanism.

We see in the correspondence and in the explanatory notes prepared by Mr. Taylor that pressure on political issues was brought to bear upon the church prelate. President Roosevelt attempted

to persuade the pope that "Russian dictatorship is less dangerous to the safety of other nations than is the German form of dictatorship." The President also discussed the Atlantic Charter and its importance to the future of the world.

Here was a new strategy in the government of the United States. The nation's leader was endeavoring to shape and to direct the policy of a church. Here, too, was a strange paradox. While the President discussed freedom of religion and reaffirmed "respect for religious beliefs and for the free exercise of religious worship," he was deliberately disregarding the principles of the Constitution which called for a separation of church and state. He was forging a special link with *one* religious body for political purposes.

As Mr. Taylor admits, "the reports submitted to President Roosevelt were customarily transmitted by him to the Secretary of State." This is, of course, the regular procedure for any duly appointed ambassador of the United States.

The Vatican has made no secret of its desire to have an American ambassador as representative to the pope. It has been the policy of the Roman Catholic Church to establish relations with all nations that would condescend to a religio-political

embassy. Roman Catholic papers have urged this move. For example, the editor of the *Quotidiano*, an Italian Roman Catholic paper, says:

"American Catholics are of the opinion that permanent representation of the United States to the Holy See is today a necessity quite compatible with the practice so far followed by the Washington government. The Roman pontiff is head of a tiny but real state recognized by almost all nations. The spiritual reality that this small state represents assumes a concrete, contingent, political character—in a word, a character that cannot systematically be ignored."

But millions of Americans are opposed to this church-state relationship which jeopardizes freedom of religion. Why should taxpayers pay \$40,000 for Mr. Taylor's embassy, as they did last year, in order to give preference to one church? We agree with the recent report of the Council of Bishops of the Methodist Church in which this stand is taken: "We call for the end of the anomalous situation in which the President of the United States maintains a personal representative to the pope without the consent of the representatives of the people and in violation of what an

(Continued on page 15)



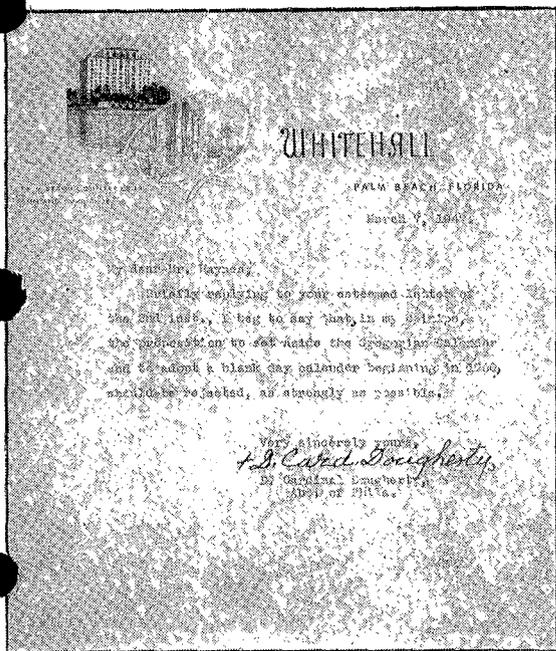
A huge crowd outside St. Peter's hears Pope Pius XII denounce anticlericalism in Rome. ACME

CALENDAR REVISION

and the Catholic Church

Does the Hierarchy Support the World Calendar?

by CARLYLE B. HAYNES



(Above) A photograph of Cardinal Dougherty's letter in which he expresses his view of the proposed calendar change.

the Sabbath of the Jews would be shifted to Friday in the same year; and the holy day of the Moslem world would be brought forward from Friday to Thursday. In succeeding years each of these sacred days would be brought forward another day.

Many Protestant churches are opposed to such an irreligious and godless attack on

the fixed sacred days and observances of religion.

The Jewish faith is solidly against any weakening of the fixity of the seven-day week.

The Catholic Church stood against a similar proposal in 1931 when it was made in the old League of Nations. It has not altered or lessened its opposition now. The correspondence photographically reproduced with this article will make that plain. (Continued on page 11)

(Below) The letter of William F. Montavon stating the views of the National Catholic Welfare Conference.

THE adoption of a blank-day calendar which breaks the historic week and displaces and transfers the sacred days of the world's great religions to other days, works a great injury to religion no matter what benefit may be claimed for business.

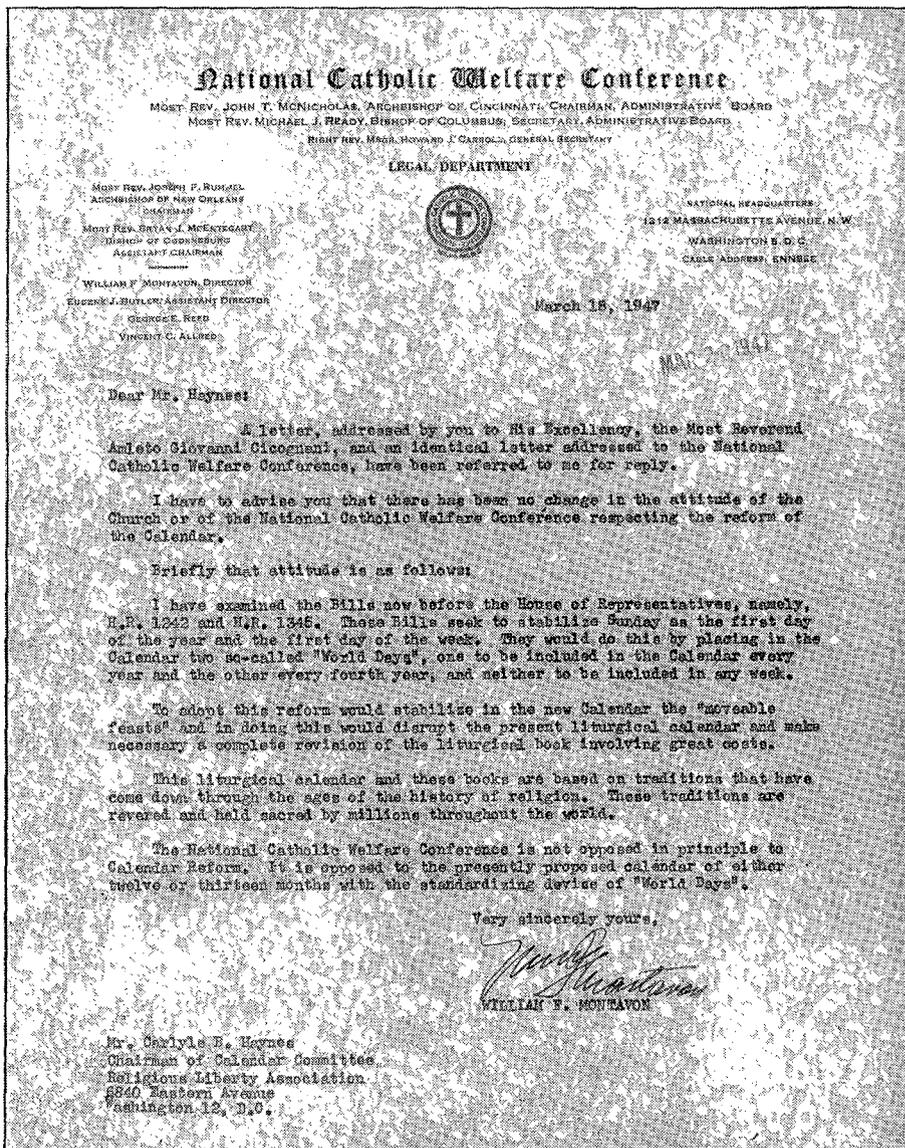
This becomes more apparent the more men study the proposal and the more they realize what it will do in disarranging the hitherto unbroken sequence of the days of the week.

A piece of legislation known as H. R. 1345 is before the Foreign Affairs Committee of the United States House of Representatives. It provides that the so-called World Calendar be substituted for the present Gregorian calendar on January 1, 1950.

This same proposal is before the United Nations and by its Economic and Social Council has been brought to the attention of the fifty-five member nations of the United Nations, with the request that they report whether they are for or against the proposal. It is to come up for settlement at the September meeting of the Assembly.

The antireligious aspect of this proposal, or any proposal that contains the blank-day device, is beginning to be discerned more clearly as religious leaders scrutinize its disruptive procedures. It is coming to be recognized as positively anti-Protestant, anti-Catholic, anti-Jewish, and anti-Mohammedan.

In 1951 it would shift the Catholic Sunday to Saturday, Good Friday to Thursday, Ash Wednesday to Tuesday;



MUST ALL SIGNS BE

MIRACLES?

*The "Natural" and "Supernatural"
in the Fulfillment of Prophecy*

by GEORGE McCREADY PRICE



On the night of Nov. 13, 1833, occurred the most amazing meteoric shower ever witnessed by man.

BY a curious quirk of the mind some theologians of a former day used to insist on a distinction between the natural and the supernatural. All the processes of nature with which we are familiar—which it was supposed we can readily “explain” in terms of other things still more familiar—were called *natural*. But strange events for which no one could account in a “scientific” way, were *supernatural*. Miracles belonged in the latter class, and were assigned to the direct working of God; but all “natural” processes were supposed to be done by “nature” in accord with fixed laws, God having little or nothing to do with them except to regulate them in a vague, general way.

Then as the world’s knowledge of natural science progressed from year to year and from century to century, the field of the natural enlarged, and the field of the supernatural became correspondingly diminished. Skeptics and unbelievers boasted that soon the supernatural would be banished from the thinking of all intelligent men, and nothing but natural events and processes would remain.

Discussions along these lines became loud and long during the last quarter of the nineteenth century; but when “Darwin’s watchdog,” as T. H. Huxley called

himself, tried to maintain this distinction between the natural and the supernatural, the Duke of Argyll demolished this supposed distinction completely. In a letter to the *London Times* under date of February 8, 1892, he wrote:

“This antithesis [between the natural and the supernatural] is absolutely unknown to the literature both of the Old Testament and the New. It is equally unknown to science and also to philosophy. The Bible knows nothing of what men now call ‘the supernatural.’ It regards all ‘natural processes’ as the work of a Divine Being. . . . The sacred writers have dealt with this aspect of nature [design, purpose, and adaptation] almost exclusively. But they have never even tried to eliminate the idea of physical processes. Both are to them equally ‘natural.’ The vicious and unphilosophical distinction between ‘natural’ and ‘supernatural’ is absolutely unknown to them.”

I believe that the Duke of Argyll was right. We find that the same artificial distinction between the natural and the supernatural is being maintained today by some who seek to discredit such events as the great Lisbon earthquake of 1755, the dark day of 1780, or the falling stars of 1833. These events have long been regarded by many Bible students as the literal fulfillment of the signs of the second advent, as given in Matthew 24: 29, and other parallel passages. But the modern critics take the ground that all these events can be accounted for quite reasonably in a scientific way; hence they cannot properly be regarded as divine signs of the second advent. Such is the argument.

There are plenty of other prophecies which were fulfilled in literal and natural ways, without anyone’s rising up and objecting because nothing supernatural was involved. What about all these? Were they not genuine fulfillments? In one of the prophecies of Daniel it was foretold that Greece would conquer

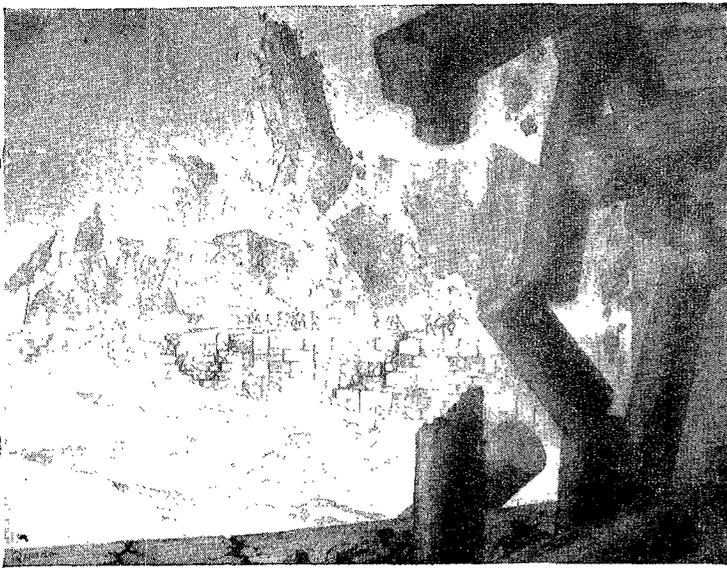
Medo-Persia, and that after the first king of Greece should die four separate kingdoms would arise. Does anyone object because nothing particularly “supernatural” seems to have been involved in the way all these events came to pass?

Then why should anyone object to the Lisbon earthquake, the dark day, or the falling stars as genuine fulfillments of our Saviour’s prediction, merely because some modern critics think that they can be “explained” as having been due to “natural” causes? When each of these events did take place, it impressed the people who saw it as an event due to God Himself, didn’t it? And they still impress many thousands of good sensible persons all over the world as genuine fulfillments of the prophecy. Isn’t that enough? What more is required?

Let us consider each of these signs of the second advent. The great prophecy of our Saviour, as recorded in Matthew 24, Mark 13, and Luke 21, is often called the “little apocalypse”; because in many respects the Apocalypse of John, or the book of Revelation, is an expanded edition of our Lord’s great prophecy. Since the great earthquake is not mentioned in the series of signs as given in the Gospels, we shall use the expanded list found in Revelation 6:12, 13, which reads as follows:

“I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.”

Here we have a series of four spectacular prophecies predicted as occurring in definite sequence. The events which seem to correspond to them follow along in the correct order, and were spread out over nearly a century. Any one of them might be looked upon as merely a coincidence, but four astonishing occurrences *in the correct sequence*, make a combina-



The Lisbon earthquake of Nov. 1, 1755, made a tremendous impression upon the minds of most people of the civilized world.

tion which unbelief has always had much difficulty in denying or laughing off.

The great Lisbon earthquake, as it is often called, occurred Nov. 1, 1755. It did not occasion so great loss of life as some others, but the circumstances attending it caused it to make a greater impression on the minds of most of the people of the civilized world than any like occurrence before or since. It was before the days of the telegraph and other means of quick communication, hence some time elapsed before its very widespread extent became known. But throughout most of the Occidental world, thousands of communities which had never had such an experience felt the very earth itself convulsed beneath their feet.

The famous skeptic Voltaire, who was then living, tells that for many weeks thereafter the people in distant parts of Europe kept writing to their friends that they went to bed at night with apprehension, and in the morning felt relief that they had escaped the fate of Lisbon one night more. This earthquake sobered the world of that day in much the same way that the atomic bomb has hushed the Pollyanna nonsense on many a modern lip.

The dark day of May 19, 1780, made a similar impression on those who witnessed it. Some modern men of science have tried to discredit it as not having been of any religious significance by pointing out that there have been other dark days both before and since, and that these have been quite satisfactorily accounted for by natural causes, chiefly by a combination of extensive forest fires and heavy clouds. But all these things have nothing to do with the evidential value of such an occurrence, except to confuse and befuddle those who do not have any clear ideas about the relationship between the natural and the supernatural, and who know nothing about

the methods by which the God of the universe chooses to send His warnings to the children of men.

The people of that time who lived through it understood its significance. Wrote the poet J. G. Whittier:

"Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of
noon,
A horror of great darkness. . . .
Men prayed, and women wept; all ears
grew sharp
To hear the doom blast of the trumpet shatter
The black sky.

There is a profusion of records testifying to the profound impressions made at the time upon the majority of the peo-

ple of all the eastern part of America. Hence we may be permitted to apply the well-known lines of Rudyard Kipling, with a slight adaptation:

Ah, what avails the skeptic bent,
And what the doubting word,
Against the undoubted incident
That actually occurred?

The third of the signs as given in the Apocalypse deals with the moon. The Revised Version reads: "The whole moon became as blood." The original evidently means the "full moon," or the moon when at the full. The night following the dark day is what is meant. The moon was at its full, which incidentally proves that it could *not* have been an eclipse of the sun which caused the dark day; for eclipses of the sun occur only at the opposite phases of the moon, and solar eclipses never last more than a few minutes at the most.

This night of May 19, 1780, was probably the darkest ever recorded, though later in the night, when the moon did appear, it had the appearance of blood.

"The stars of heaven fell unto the earth." On the evening of Nov. 13, 1833, occurred the most amazing meteoric shower of which we have any record. Most works of astronomy make mention of it. Some of them try to account for it on scientific grounds by showing that other meteoric displays have taken place at this period in November at intervals of about thirty-three years. The meteors which appear at this season are called Leonids, because they seem to emanate from a point in the direction of the constellation Leo. In 1866 another slight

(Continued on page 14)



Finding the Lost

Nearly 1,600,000 people, separated during the war, have been brought together through the activities of the Search for Missing Relatives. In existence for little more than a year, this German organization has restored to their parents or other relatives more than a third of the 38,000 children listed with them as missing.

Food Consumption Decrease

Food production in all the world during 1946-47 was about the same as for 1935-39, states the United States Department of Agriculture. However, since 1939 the world's population has increased 7 or 8 per cent. Moreover, in the United States, the average consumption of food in 1947 is expected to be about 5 per cent above the prewar level. Thus, consumption in other countries will drop 7 or 8 per cent below the prewar level, which, in most parts of the world, was considered "by

no means up to the standard which nutritionists regard as a minimum for health."

Number of D.P.'s

Approximately 850,000 displaced persons are now confined in barracks-type UNRRA camps in Germany, Austria, and Italy, says the Citizens Committee on Displaced Persons.

Children Safer

The death rate for children from one to fourteen years of age decreased more than 60 per cent between 1930 and 1946, in the experience of the Metropolitan Life Insurance Company. Every leading cause of childhood death has shown a "marked decline," especially the diseases which have been the targets of public-health movements. The greatest single cause of death now is accident, accounting for more than twice the deaths attributable to all other causes for boys between the ages of five and fourteen.

S.L.M.

A World WITHOUT WAR

Who Will Live to See It?

LAST August former President Hoover, speaking in Salt Lake City, and reporting on postwar conditions in the world, declared that fewer nations have freedom today than before World War II. "The dominant note in the world a year after World War I," he said, "was hope and confidence. Today it is fear and frustration. One year after the First World War we had signed the peace. Today there is no peace."

How different these words sound from the speeches of a year or two ago! When the Atlantic Charter was framed, freedom from fear was one of its basic aspirations. Clause Six of this historic document reads: "After the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want."

It all sounded so hopeful then. How disappointing the outlook now! The tragic facts of the present world distress have produced a spirit of cynicism.

Of course, someone will say: "Give us time. It will all be right soon." We wish we could share that optimistic outlook, but history holds too many lessons for us to be beguiled so easily. At the close of World War I optimism ran high. Strife was at an end, so they told us. Some of us remember how well-meaning, earnest leaders declared that the war had been fought to make men brothers; that a new day had dawned; that man now knew how to run the world; that another world war could never come. Hopeful words! But as we listened to those speeches delivered by men whose names were household words, the words of an old Hebrew prophet kept running through our minds, and we were not carried away by the oratory of 1920-30. It was Jeremiah who exclaimed: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10:23.

Reflecting on the history of that dec-

ade, we are reminded that the League of Nations was not long-lived, and that when it was dissolved the hope of permanent peace perished with it. Well-meaning statesmen seemed unable to prevent war. That it would come again seemed as certain as that night would follow day. And when at last the sun of hope sank behind the gathering clouds of war, it ushered in a night of terror the like of which the world has never known.

War always succeeds in sowing seeds of hate. The larger the territory over which the conflict rages the larger is that sowing, and the greater is the baneful harvest of blood and death that must be reaped.

World War II was the natural result of World War I. And World War III is already a common expression among statesmen, scientists, and journalists. Until man learns the Scriptural method of overcoming evil with good he never will overcome evil, and never prevent wars.

Despite the fact that every form of government and misgovernment which the wit of man can frame has been tried, yet one word can be written against every one, and that word is "failure." Patriarchal, tribal, communal, aristocratic, autocratic, despotic, monarchical, anarchic triumvirate, decemvirate, republican—the world has gone the rounds of them all. Even democracy, with all its good points, is proving insufficient to meet the demands of the present age.

Mankind needs help, and needs it desperately and urgently. The frightening picture of tens of thousands of starving; of twenty-five million homeless, hopeless wanderers; the bewilderment and despair of divided families that never on this earth can be reunited; the potentialities for revolution within the rising generation of war babies who have never known anything but devastation and

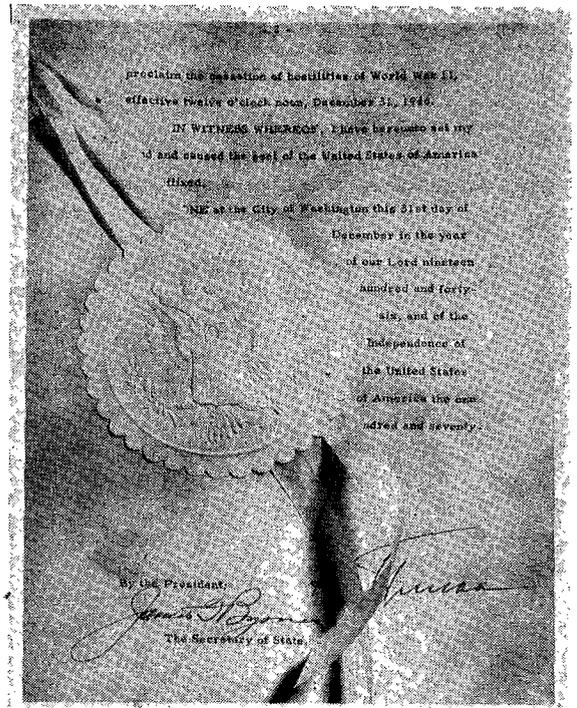
proclaim the cessation of hostilities of World War II,
effective twelve o'clock noon, December 31, 1945.

BY WITNESS WHEREOF, I have hereunto set my
hand and caused the seal of the United States of America
to be hereunto affixed.

Done at the City of Washington this 31st day of
December in the year
of our Lord nineteen
hundred and forty
six, and of the
Independence of
the United States
of America the cen-
ted and seventy.

By the President

The Secretary of State



A copy of the back page of President Truman's proclamation officially ending the hostilities of World War II. ACME

death—these are the things that are causing statesmen and educators alike to fear for the future. Men are realizing that mere platitudes cannot produce peace or prosperity.

Winston Churchill, speaking in Zurich last September, declared: "The present crisis has reached the point where it will not be settled by incantations and prayers alone. It requires the formation of strong policies, and the determination to apply them. And so far there are no visible signs on the horizon that the Western democracies are ready to do either the one or the other." But even strong policies alone are not enough. We need a brand new world with an entirely different kind of government.

The apostle Paul's dramatic description in his Roman epistle is arresting. "The entire creation sighs and throbs with pain," he says, "and not only so, but even we ourselves, who have the Spirit . . . sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship." "The hope being that creation as well as man would one day be freed from its thralldom to decay." Romans 8:22-24, 21, Moffatt.

...WHEN?

What a picture! A creation groaning and throbbing in pain, and a race of beings under the blighting curse, suffering individually and universally! Permanent help will come, but not until that day when the race, and the world itself, will be freed from the thralldom of decay. How true are the words of the poet:

The earth is old, and time her face hath
graven;
Her watchers sit with drooping head
beside her gates.
She lifteth up her hands in suppliance to
heaven,
Looks out upon the unanswering stars—
and waits.

But she will not have to wait much longer. Soon He will come whose right it is to reign, and when He comes all will be changed. The redemption He wrought out on the cross of Calvary, He will bring to completion when He appears in glory. He comes to silence the groans and to wipe away the tears of the race. When He came the first time He was *made* "sin for us," that He might become an offering for sin. When He comes the second time He will *destroy* sin and bring to an end the long train of horrors that have followed the wake of evil. He will come to establish righteousness and equity. He will re-create this old sin-burdened world of ours and forever destroy the effects of sin. And what a world that will be! Pain and sorrow will be forever banished. Think of it! No more sickness, no burning fevers, no wasting ulcers, no life-sapping cancers, no sightless eyes, no deaf, no dumb, no cripples of any kind! It will be a world where neither physical deformity nor mental disorders can ever again exist; no selfishness or greed, no pride, no hatred or malice, no evil speaking, no deceit, no envy, no war, no bloodshed, no sorrow, no death, no more sad farewells—things which for millenniums have wrung cries from the lips of millions. These will not be known in that kingdom where Christ is King. Helpless orphans, desolate widows, brokenhearted mothers, and grief-stricken fathers will never again need to weep over open

graves where hopes and ambitions lie buried.

It is for that blessed day that the whole creation is waiting and groaning—the day when all things animate and inanimate will be forever freed from the thralldom of decay.

No wonder the Scriptures speak of this as the "blessed hope." One does not have to be a Christian to long for such a world; for the weight of sorrows that have been pressed down upon the brow of a war-weary world are making all men of every nation, men of every creed or no creed cry out for deliverance. But while you do not have to be a Christian to long for such a world, yet you do have to be a citizen of the kingdom of Christ to be assured of a place in that new world, for, saith the Scripture: "There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27.

Jesus gives us a dramatic picture of the time when He leads His people into the possession of their eternal inheritance. Before Him are arraigned all the nations, and then as King of kings He begins to separate them; not according to their

nationality or financial status, however, but according to their service of love for their fellow men.

He turns to those on His right hand and says: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was anhungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

Then from the lips of the whole multitude of the saved comes the question: Lord, when did we see Thee hungry or thirsty, destitute or in prison?

And the King replies: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." This picture you will find in Matthew 25. It is an amazing and graphic scene that we do well to study.

Loyalty to God and loving service to our fellow men are the divine tests for citizenship in the coming kingdom of Christ. Apply these tests to your own life, friend, and pray that God's Spirit will bring into your life those divine attributes which will make you a worthy citizen of that blessed kingdom.

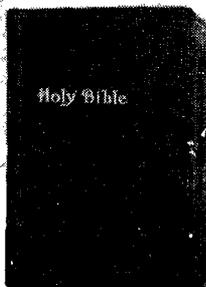
ACNE



Newest and largest of the Army's land weapons is this 100-ton tank which mounts a 105-mm. gun.

LIGHT FROM THE BIBLE

Frank H. Yost



LIVING WITH CHRIST

What does Paul invite the Christian to become, and to what end?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:1, 2.

In thus sacrificing ourselves, who must be first in our affections and loyalty?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

How complete is to be our devotion to Christ, the Son of God?

"What things were gain to me, those I counted loss for Christ. 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 3:7, 8.

What gift of untold value does Christ bring to us from God?

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

How is the righteousness of Christ received?

"The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Romans 3:22.

What becomes the privilege of him who accepts this gift of salvation?

"As many as received Him, to them gave He power ["privilege," margin] to become the sons of God, even to them that believe on His name." John 1:12.

What is the Christian to do with this great gift of sonship in salvation?

"Work out your own salvation with fear and trembling." Philippians 2:12.

In this process, who is it actually who works out in the sons of God the divine will and character?

"It is God which worketh in you both to will and to do of His good pleasure." Verse 13.

Who is thus received in our hearts by faith?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

What allegory did Christ use to illustrate the closeness of the union between the Father, the Son, and the believer?

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:4, 5.

What divine personality maintains this relationship and fellowship?

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Ephesians 3:16, 17.

As our salvation is "worked out" in us by the abiding Spirit, what development takes place?

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

What is the objective of this growth?

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

Into what unity and certainty of Christian experience are we thus brought?

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Ephesians 4:13-15.

What guarantee is there that saving grace will work successfully in the Christian life, until His coming?

"He which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6.

In whose likeness will the sons of God be found when Jesus comes to gather His elect?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

COMING

in addition to



NEXT WEEK

the regular features:

- TRUTH RISES AGAIN Arthur S. Maxwell
- HOW FREE IS THE PRESS? Merlin L. Neff
- CAN WORLD PEACE BE REALIZED? S. O. Martin
- THE CROSS IN THE WILDERNESS M. K. Eckenroth
- TRUE ZIONISM WILL TRIUMPH Roy Franklin Cottrell
- EVOLUTION OR CREATION? H. W. Clark
- CHOOSE YE THIS DAY! Robert H. Pierson
- THE OBELISK OF ON W. L. Emmerson
- "A HEART LIKE THINE" Mrs. E. E. Andross



Truth for Youth

by ROBERT H. PIERSON

12. MAKING THINGS RIGHT

SOME months ago the mayor of a known California city opened an envelope and out fell \$100 in bills. An enclosed anonymous letter explained: "Forty-two years ago I caused the fire department to make a run that should not have been made. I am enclosing \$100. I ask you to give it to the fire department. I want the city to forgive me."

Not infrequently we read of similar incidents—men and women, old and young, with troubled consciences "making things right." If we desire peace with God, this step is a "must."

Mr. Moody, that mighty evangelist of a generation ago, once said:

"No amount of weeping over sin, and saying that you are sorry, is going to help it, unless you are willing to confess and make restitution."

The prophet Ezekiel bears out this thought and records it with the pen of inspiration:

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15.

Notice here God says clearly that the wicked must "restore the pledge" and "give again that he had robbed."

The word "restitution" that is found in some verses of the Holy Scriptures comes from the Hebrew root word *shalam*, which means "to be safe." And, young people, to be safe with God we must be sure that we have made restitution wherever we have taken that which did not belong to us. We should go humbly to the person against whom we have trespassed, confess our wrong, ask forgiveness, and restore that which we have wrongfully taken.

Some are willing to confess but are not willing to make restitution. To such God says; "Restore the pledge," give again that you have robbed. It is little use to confess unless you are also willing to restore.

There may be times when it seems impossible to return that which has been taken. Perhaps the person we have wronged has passed away. What are we to do then?

In one of his books Mr. Moody tells the story of a woman who had once wrongfully taken some goods from the

home in which she was employed as a housekeeper. Years later when she gave her heart to Christ she was reminded of this wrong act. She went to her pastor to inquire what she should do that her conscience might be eased. The minister instructed her to go to the man, confess her fault, and make restitution by paying the value of the goods stolen.

"But the person is dead," she said. "Are not some of his relatives living?" the minister asked.

"Yes, he has a son who lives here in the city."

"Well, then go to him," the preacher advised, "and make things right with him."

The woman was hesitant when she thought of the humiliation such an act would involve.

"I want to be right with God," she said, "but I could never do that. My reputation would be ruined. Couldn't I give the money into the church just as well?"

"That would not suffice," her spiritual adviser told her: "God does not want stolen money. There is only one way for you to make this right and find peace, and that is to make full restitution."

For days the proud but unhappy woman carried the burden on her heart. She could not sleep. Her conscience constantly reminded her of her Christian duty. At last, the victory gained, she decided to visit the son and make matters right. The son received her graciously, gladly pardoned her, and only after much pressing would he take the proffered money.

The woman left his presence happy, with a great burden rolled from her heart and her soul filled with the peace she had longed so to receive.

Some of the things we do may not seem to be actual theft, but in the eyes of God they constitute stealing. These call for restitution—making things right.

A person goes into a store and makes a purchase. The clerk makes a mistake and gives a dollar too much change. It is not a difficult thing for the person to argue that it is the clerk's fault and therefore it is all right to keep the money. That same person would no doubt be the first one to complain lustily if the clerk had shortchanged him a dollar.

The true Christian will know what to

do in a case like this. He will return the money without question. He will do it immediately, for the more time elapses between such an experience and the time when the wrong is made right, the more embarrassing it becomes and the more difficult it is to fix things up.

Let us be honest with our God and with our fellow men.

Young man, young woman, is there anything in *your* life that needs straightening out? Can the Lord bear this testimony of all your relationships with others: "In all things ye have approved yourselves to be clear in this matter"? 2 Corinthians 7:11. If not, why not with His help remove the stumbling blocks now?

Calendar Revision

(Continued from page 5)

We urge every reader of the *Signs of the Times* to convey to both the Economic and Social Council of the United Nations and the House Foreign Affairs Committee of Congress, strong protest against the adoption of the World Calendar, or any other calendar containing the irreligious blank-day device.

We further suggest that official boards, officers, and pastors of church organizations, conferences, dioceses, synods, societies, clubs, committees, sessions, young people's groups, and missionary organizations adopt resolutions of protest.

Specify in these letters and resolutions which are to go to the House Foreign Affairs Committee that they are directed against H. R. 1345. Mail these to Honorable Charles A. Eaton, Chairman, House Foreign Affairs Committee, House Office Building, Washington, D. C.

Specify in similar letters and resolutions of protest which are to go to the United Nations that they are directed against the adoption or approval of the so-called World Calendar, and mail these to Honorable Henri Laugier, Assistant Secretary-General for Social Affairs, United Nations, Lake Success, New York.

Let the statesmen considering this proposal know that the religious people of the world are against this irreligious breaking of the historic seven-day week and the disruption of the great sacred days of all faiths.

LET YOUTH KNOW NOW

Outline of Lessons in Alcohol Education for Use in Schools

Part III

by Dorothy F. Osburn

What are some of the effects of alcohol upon the individual?

- A. Alcohol is not a stimulant, but is a habit-forming narcotic which—
1. Depresses heart action.
 2. Lowers muscular efficiency.
 3. Numbs or narcotizes the inhibiting centers of the brain.
 4. Lowers resistance to disease and delays recovery.
 5. Lessens speed and skill and increases errors and accidents.
- B. This narcotic effect of alcohol changes the ability of the automobile driver.
1. A small amount numbs the judgment and will power.
 - a. The driver believes he is controlling his car very well.
 - b. Actually he is careless and reckless and more likely to take unnecessary chances.
 - c. He tends to be quarrelsome and will not heed advice.
 2. Alcohol dulls the memory and slows reaction time.
 - a. The driver doesn't remember the traffic and safety rules.
 - b. He is unable to react quickly in an emergency; reaction time is lengthened from the normal $\frac{1}{5}$ second up to $\frac{3}{5}$ or $\frac{4}{5}$ of a second.
 - c. Experiments show that three highballs lengthened the time required to make a decision 9.7 per cent and increased the errors made from lack of attention 35.3 per cent.
 - d. The small amount of alcohol in a glass of beer is enough to delay the reaction time $\frac{1}{5}$ of a second or more. Traveling 60 miles an hour, the car would go 35 feet farther before you could stop.
 3. Alcohol numbs the senses.
 - a. Hearing is impaired.
 - b. Foot pressure on the accelerator is likely to be increased.
 - c. Sight may be damaged by blurred or double vision, narrowed or "tunnel" vision, shortened range, and temporary color blindness to red and green.
 4. Muscular co-ordination is faulty.
 - a. Hands and feet do not work to-



Alcohol has a definite effect upon the skin of the body and on the blood vessels in the skin.

gether correctly in the control of the car.

b. If the car strikes an object, it usually does so at full speed; this accounts for the high death rate in drunken driving accidents.

c. The time required for muscular reaction and co-ordination is increased, and the length of time rises as the amount of alcohol increases.

Why does alcohol have these effects on the human body?

A. We know that alcohol affects the nervous system, injures nerve fibers, impairs the functioning of the mind and makes normal judgments impossible.

1. The two actions that make alcohol so valuable outside the body apparently make it so harmful inside the body.

- a. Alcohol dissolves fat.
- b. Alcohol absorbs water.

2. The nerves are covered with a waterproof protective coating composed of a fatty substance called "lipoid."

a. The nervous system is composed of millions of nerve cells. One cell contacts or connects with the next at a point called the "synapse." This junction must be in good condition in order for nerve impulses to pass from one nerve cell to the other.

b. The nerve covering or insulation contains the fatty substance which water cannot dissolve; but since alcohol can dissolve fats, it is

believed that the alcohol affects the nerve covering at the junction between two nerve cells so that the synapse is imperfect or less able to relay the messages along the nerves.

c. If alcohol circulating in the body dissolves off the protective fatty coating, laying the nerve bare, it becomes probable that it then absorbs part of the necessary water out of the nerve fiber itself, causing it to shrink and shorten. Such dehydrated nerves then cannot function normally or efficiently.

d. Alcohol normally depresses, not stimulates, the action of the brain and nerves.

3. Roy L. Smith puts it this way: "The effects of poison on the body may appear in one of two ways: 1. The cell substance may be altered, permanently injured, or actually destroyed. 2. The cells may be prevented from performing their usual task through a longer or shorter period of time. Alcohol, like other protoplasmic poisons, such as chloroform, ether, and prussic acid, are guilty of producing both effects. When alcohol dissolves the lipoid of the cell covering, it alters and permanently injures the cell itself. When it comes in contact with the substances of the body of the cell, it hardens and coagulates the proteins, thus destroying the sensitive nucleus upon which the life of the cell depends."

B. Records have always shown that the use of alcohol causes an increased sickness and death rate, also a retarded rate of recovery from sickness or injury.

1. The white blood corpuscles are the "soldiers" which act to destroy the disease germs which enter the body.

a. Alcohol numbs, deadens, or slows down the action of these "soldiers" in killing the disease germs: 1. It makes it easier for germs to get a foothold in the body. This accounts for the fact that the user of alcohol is the easiest victim in cases of pneumonia, and other diseases.

2. It also makes it harder for the white corpuscles to overcome and destroy the germs after they have

once established an infection in the body. 3. It makes recovery less rapid and less certain.

2. Alcohol produces an increase in skin temperature and a corresponding decrease internally. The small blood vessels in the skin expand to allow this oversupply of heat to escape.

Why is alcohol education becoming increasingly important?

- A. Traffic deaths threaten to reach still higher levels. An alarming proportion of them can be traced to alcohol.
- B. Youth leads the crime parade. J. Edgar Hoover recently said: "In the United States criminals force us to spend each year more than four and two thirds as much on them as we spend on all forms of education, both public and private. We spend for their detection, arrest, conviction, and punishment nearly thirty times as much money as the combined budgets of all church and religious organizations in the country. Each year that crime continues it will cost every man, woman, and child in the United States approximately \$110."
 1. FBI figures show that 21.4 per cent of arrests were of persons under 21 years of age.
 2. 184,000 boys and girls were arrested and fingerprinted in 1945.
- C. It is reliably estimated that 50,000,000 persons in the United States drink alcohol. Anything that affects so many of our citizens is a matter of public concern.
- D. The increased flood of liquor advertising of all types makes it necessary and fair that young people be made aware of the facts that science knows about alcohol and the widespread results of its use. Estimates of from \$75,000,000 to \$100,000,000 are made as to the amount spent annually for liquor advertising.
- E. The present scientific attitude is to regard alcoholism, at least in part, as a disease. The explanation given by Dr. Lyman C. Duryea, medical director of the Research Council on Problems of Alcohol, puts it this way: "An alcoholic—the person who can't stop drinking voluntarily once he starts—may recover from alcoholism but never is 'cured.' He must never touch alcohol in any form again."
 1. There are between 2,500,000 and 3,000,000 persons afflicted with alcoholism in the United States now, one quarter of them being full-fledged alcoholics.
 2. In justice, then, to every child, we have the obligation to present the facts about alcohol just as we do about other diseases. It presents a personal, social, and national prob-

lem to be studied, discussed, and solved on a scientific rather than an emotional basis.

What sources of information are useful and available?

- A. Allied Youth Inc., 1709 M Street N.W., Washington 6, D. C. (information service).
- B. American Business Men's Research Foundation, 53 West Jackson Blvd., Room 534, Chicago 4, Illinois (*The Foundation Says—Let's Have the Truth About Alcohol*).
- C. American Temperance Society, Takoma Park, Washington, D. C.
- D. Bogen and Hisey, *What About Alcohol?*
- E. Bureau of Statistics, State of California Department of Motor Vehicles (*Annual Statistical Report*).
- F. Caldwell, L. H., *Answers to Alcohol*.
- G. Emerson, Dr. Haven, *Alcohol and Man*.
- H. Federal Bureau of Investigation, United States Department of Justice (*Uniform Crime Reports*, issued semiannually).
- I. Haggard and Jellinek, *Alcohol Explored*.
- J. Hamlin, Howard E., *Alcohol Talks to Youth*.
- K. National Forum, *Alcohol Problems Visualized*.
- L. National Safety Council, *Accident Facts* (published annually).
- M. National Voice, Los Angeles, California (*The National Voice*, published weekly).
- N. National W. C. T. U. Publishing House, Evanston, Illinois, provides much material and information.
- O. New York State Liquor Authority, *The Effects of Alcohol*.
- P. Pacific Press Publishing Association, Mountain View, California (*A Clear Case; Facts First; Straight Thinking*, by John C. Almack).
- Q. Palmer, Bertha R., *A Syllabus in Alcohol Education*.
- R. Treasury Department, Office of Commissioner of Narcotics, Washington 25, D. C. (bulletins dealing with narcotic drugs).
- S. Warner, Harry S., *Social Consequences of the Alcoholic Desire*.

Free Bible Correspondence Course

Readers of the "Signs of the Times" who are especially interested in Bible study will be glad to know that a free Bible correspondence course is now available to them. There are no fees and no postage charges, and the only textbook is the word of God. For full particulars, write

The Editor

SIGNS OF THE TIMES
Mountain View, California

Last Great Sign

(Continued from page 8)

those early nineteenth-century Bible students was truly amazing, and no one today can read the literature of their crusade—and much of it may still be found in the libraries of the world—without admiring their deep piety and fervent zeal.

Lord Macaulay referred to this remarkable revival in the following terms: "The Christian believes as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth and reign visibly over all its inhabitants. Whether this doctrine be orthodox or no, we shall not here inquire. The number of people who hold it is very large. Many of those who hold it are distinguished by rank, wealth, and ability. It is preached from pulpits, both of the Scottish and the English Church. Noblemen and members of parliament have written in defense of it."—Thomas Babington Macaulay, *Critical and Historical Essays*, vol. 1, pp. 306, 307.

All Europe Stirred

In Holland the advent hope was fostered by H. Hentzepeter, keeper of the Royal Museum at The Hague. Germany was greatly stirred by Hengstenberg and others, and the movement spread through Russia. In Scandinavia there was a mighty revival; the ministry of the child preachers, who discoursed on prophecy, caused a great sensation.

The message was carried to Asia by Joseph Wolff, son of a Jewish rabbi, educated by the Roman Catholic Church, and later a missionary of the London Society for Promoting Christianity Amongst the Jews. As such he proclaimed the Lord's soon coming in Palestine, Egypt, Afghanistan, and as far east as Tibet—an amazing accomplishment at that time. While on a visit to the United States he addressed a joint session of Congress on the subject.

Meanwhile William Miller, a New England farmer, gave himself to the study of prophecy and reached, independently, the same conclusion as hundreds of others in the Old World, that the return of Christ was near. He left his farming, started to preach, and soon had a large following. With him labored Josiah Litch, a Methodist minister, Charles Fitch, pastor of the Marlborough Street Chapel (Boston), Joseph Bates, and many others. Within a few years, as a result of their fervent ministry, the whole country was roused and thousands were looking forward to the speedy re-appearance of the Lord.

Robert Winter, a disciple of William Miller, went over to England and created

a great sensation by his preaching of the advent message in Bristol and other cities, baptizing more than seven thousand converts. Great crowds gathered in the public squares of Liverpool, Leeds, Hull, Nottingham, Sheffield, Manchester, and elsewhere to listen to his message.

The time set by these earnest advent preachers for the second coming to take place was 1843-44, and, as the hour drew near, a deep solemnity prevailed everywhere.

The predicted time passed, however, and Christ did not come. Great was the resultant disappointment. Many gave up all interest in religion, and still more gave up all hope in a literal return of Christ; yet there were others who refused to lose heart, holding on loyally to God and believing that the prophetic word, though misunderstood, could not fail of ultimate fulfillment. These held that the time prophecy had been correctly interpreted, but that a mistake had been made in the event expected; that 1844 marked the beginning of the investigative judgment in the heavenly sanctuary, *in preparation for the advent*, not the advent itself.

Out of all this intense Bible study, and profound spiritual experience, the great second advent movement of our own day was born.

In the very hour of disappointment over the seeming delay of Christ's coming, there came upon a number of faithful Adventists—as they searched the Scriptures yet more carefully for guidance and comfort—the conviction that they should, in loyalty to the word of God, observe the Ten Commandments more faithfully. They realized, with sudden illumination and great joy, that the seventh day, rather than the first, is the true Sabbath of the Lord, and they decided to keep it at all costs. Thus these two great fundamentals of the Christian faith,—belief in the second advent of Christ and the observance of the seventh-day Sabbath,—long eclipsed by error, were at last fully brought to light. Like two streams of truth, hidden centuries ago by the accumulation of false tradition, they now reappeared and, uniting, flowed on together, broadening and deepening every passing year, destined to reach at last to the very ends of the earth.

It became the goal of this growing company of Sabbathkeeping Adventists to repeat, on a world scale, the work accomplished by John the Baptist before the first advent of the Lord. As John went before Him "in the spirit and power of Elias; . . . to make ready a people prepared for the Lord" (Luke 1:17), so these Adventists of the latter half of the nineteenth century accepted the task of warning the world anew of

His second coming (Revelation 10:11). They recognized as their standard of conduct "the commandments of God, and the faith of Jesus" (Revelation 14:12), and thus, by the grace of God, endeavored to prepare "the way of the Lord" (Isaiah 40:3).

Unbelievable though it may seem to some, this second advent movement, with ever-increasing momentum, has now spread into nearly every corner of the globe. During the first hundred years of the movement it raised and spent upon its missionary enterprises more than three hundred million dollars! Further, to hasten completion of its world task, it operates fifty-two publishing houses and branches,—printing in almost two hundred languages,—whose book and periodical sales exceed in value nine million dollars annually. In addition, it has established a chain of hospitals, sanitariums, and dispensaries all around the world, each unit helping in a practical way to bring a knowledge of the love of God and His last message of mercy to suffering humanity.

No one can sincerely consider this amazing development without admitting that here indeed is the fulfillment of the prophecy of Revelation 14:6-12. The three angels' messages are being given now. Here before our eyes are the people of the prophecy, preaching the everlasting gospel in all its beauty and fullness; proclaiming that the hour of God's judgment has arrived, and calling upon people of every tribe and tongue to acknowledge Jesus Christ as their Creator and Redeemer, their Saviour and Friend. Surely here is the last great sign promised for this mighty hour.

All Signs Miracles?

(Continued from page 7)

shower was seen in Europe, though greatly inferior to that of 1833.

But what difference would it make if the scientists could "explain" all these four events—the Lisbon earthquake, the dark day, the moon like blood, and the falling stars—as having been occasioned by what are termed "natural" causes? Are we all sufficiently paganized to think that the things of nature are self-acting, and operate as they do independently of any divine control? Does the universe run itself, without any God?

The Bible often gives some secondary cause as the agency used by God even in carrying out His miracles. When He planned to open up a dry path through the Red Sea for the children of Israel, the record is that He provided for it by means of "a strong east wind." Exodus 14:21. Was it any less a direct work of the great Jehovah because He used this "natural" cause to assist in what needed

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

EDITOR ARTHUR S. MAXWELL
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to be done? Everyone who faces all the facts must acknowledge that when the God of heaven announces a series of signs preceding the second advent, it cannot make the slightest difference whether or not what we call "natural" causes are employed in the fulfillment of the prediction.

As we look back at this series of events, it is the *total* of them which should impress us. It is not fair to separate them, and then think we can discredit them one at a time, because we can "explain" them by natural causes. Of course, each separately is indeed exceptional, and at least difficult to account for on scientific grounds. And each of them strongly impressed the people witnessing it as showing the direct agency of the God of nature. But it is the total series which rightly constitutes the sign of the approaching second advent, with of course the further fact that they occurred in *the exact sequence foretold*. Here is something which cannot be "explained" away. The unbiased mind is inevitably impressed with the conviction that God has spoken and has also brought these things to pass.

Two other specifications connected with this series of warning signs need to be considered here.

In the Gospel of Matthew the series is introduced as beginning "immediately after the tribulation of those days." Matthew 24:29. A study of the entire chapter shows that "the tribulation" here mentioned refers to the long period of persecution for the wilderness church of the Middle Ages, a period which ended in 1798, though the actual persecution ended nearly half a century earlier. Thus the dark day, which is the first of the series here mentioned, occurred in 1780, which was indeed "immediately after the tribulation" had ended. And the account given in Mark's Gospel is even more specific in assigning the date for this dark day; for it reads: "In those days, after that tribulation, the sun shall be

darkened." Mark 13:24. This language specifically locates this dark day as within the general period of the papal supremacy, which ended in 1798, but after active persecution had ended, or after about 1750. And as we have seen the dark day did actually occur within this half century as specified.

In view of all the facts as set forth above, we have every right to say that the God of heaven long ago graciously gave the world a series of definite events which should be taken as warning signs closely preceding the end of all earthly affairs. We see that these signs have occurred as foretold, and in the exact sequence as specified. Now it is time for us to heed the accompanying admonition of our Lord and Saviour:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

President and Pope

(Continued from page 4)

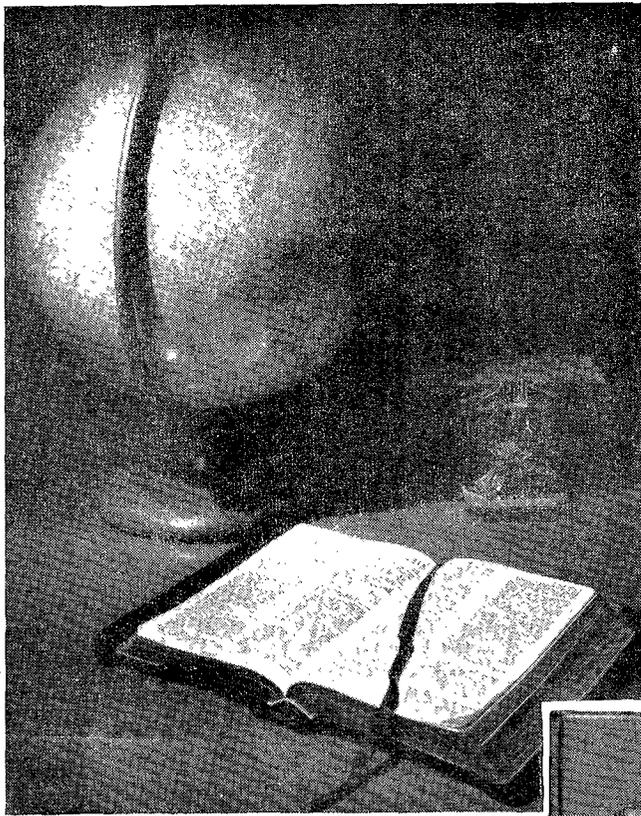
overwhelming majority of the American people believe to be an American principle."

Roman Catholicism is seeking world power. The disappearance of religious liberty in Argentina, Italy, and Spain is significant demonstration of what the Church of Rome is seeking where her power dominates in a religio-political union.

The recent Supreme Court decision allowing the state to remunerate parents for fares paid by their children in going to parochial schools, is a church-state relationship. As Dr. Louie D. Newton, Baptist leader, asserts, it is an "ominous decision" which "casts a shadow, now no larger than a man's hand, but portending a cloud that may be drifting out over every hamlet and dale from Plymouth Rock to the Golden Gate to darken the torch of religious liberty in our beloved land."

In this critical hour the cherished principle of religious freedom must be guarded with all diligence by every true American. If liberty disappears in the two great citadels of democracy, England and America, the world will retrogress into an era of intolerance, bigotry, and persecution. It is time for every freedom-loving citizen who sees the dangerous trends creeping into our democratic government to voice his protest and call for positive affirmation and direct action to preserve our God-given freedom of religion!

KIND words are the music of the world. They have a power which seems to be beyond natural causes.—F. W. Faber.



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LONGING

FOR

Jesus

by

STANLEY C.
HARRIS

HAVE you ever been in a dry, waterless place and yearned for a drink? If you have, then you can understand David's expression of his desire to see his Lord. "O God," he said, "my soul *thirsteth* for Thee, my flesh *longeth* for Thee in a dry and thirsty land, where no water is." Psalm 63:1. This is the cry that comes from the hearts of all who love Jesus and yearn for His appearing.

Someday soon, if we are faithful, we shall see our compassionate Saviour face to face. We shall see His majesty and beauty, and hear His welcoming voice as He bids us enjoy immortal life in the heavenly paradise.

We can never forget His words of promise: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2. Think of the happy excitement that will be experienced when the Saviour points to one of these beautiful mansions and says: That is the one I have prepared for you.

There will never be any hunger or thirst there. The Lord will supply all our needs.

If you have ever attended a convention or camp meeting and felt the throb of joy at joining a large company of Christians in singing praises to God and participating in a great meeting where the Holy Spirit was present, you know a little of the thrill that will be experienced in the Sabbath services in heaven. The Lord tells us about these meetings as follows: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23. Imagine, if you can, the singing of the millions of saints that will swell into mighty anthems of praise to the Creator and Saviour of men.

Human language cannot describe these things as they will be. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Many are growing weary of hearing about wars, atomic bombs, inflation, depression, strikes, and a multiplicity of other disturbing world problems. The crime waves, disease epidemics, and the housing shortage all add to the general condition of trouble that makes God-fearing men yearn for the day when the Prince of Peace will establish His kingdom of glory.

A Roman general was leading his army home after a campaign that had taken them miles from Italy, and had caused them to suffer great privations. It had been a hard campaign. Many of the soldiers had fallen on the battlefield. Others had been wounded.



If we are faithful we shall soon see our compassionate Saviour face to face and hear his welcoming voice as He bids us enjoy immortal life in heaven.



PATON, EDINBURGH

They had experienced trials and encountered circumstances that had seemed almost overwhelming.

At last they were heading home. They were ragged and footsore. The feet of some were bleeding. They were no longer the proud, orderly army that had left Rome a few months before, but a motley crowd shuffling along in poor order. At last they reached the mountains that separated them from their homes. With difficulty they labored up the steep and rugged slopes of the towering Alps.

Suddenly a blizzard struck them as they neared the summit. This added difficulty was too much for some of the men. Freezing, hungry, and bleeding, they began to fall out by the wayside. The brave general called a halt to this remnant of a once proud army. He shouted words of encouragement to them and urged them to press on over the last steep place to reach sunny Italy and home.

It took very little imagination on the part of the soldiers to realize that if they made it over the mountain they would soon be with their loved ones, back in the sunny valleys of Italy.

The men pressed on. Those who were without wounds and still strong helped those who had dropped from exhaustion. They formed a tight formation, and with a supreme effort pushed on over the top and home.

As Christ, the Leader of the Christian army, looks down upon His battle-weary soldiers and sees their trials and sufferings, He, too, is anxious to encourage those who are discouraged. "Soldiers of Christ, press on!" He calls.

Heaven—rolling hills of living green, streets of gold, mansions fair, eternal day, peace and plenty, happy reunion with loved ones, and the precious privilege of being with Jesus! Yes, we will soon be home.

God hasten the day!