

SIGNS OF THE TIMES

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Can Stalin Succeed Where Hitler Failed?

March 8, 1949

SIGNS OF THE TIMES

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CONTENTS

MARCH 8, 1949

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QUESTIONS AND ANSWERS	2
CAN STALIN SUCCEED WHERE HITLER FAILED? <i>Taylor G. Bunch</i>	3
NEW MEN FOR A NEW WORLD <i>M. L. Andreassen</i>	5
TRENDS OF THE TIMES	6
THE MORE ABUNDANT LIFE <i>M. H. Schuster</i>	7
HIS NAME (POEM) <i>Mrs. T. Buchman</i>	7
THE SIGN OF SIGNS <i>Roy F. Cottrell</i>	8
JEWISH EXPOSITORS OF PROPHECY <i>LeRoy E. Froom</i>	10
THE THERMOMETER <i>Clyde Rosser</i>	11
A WONDERFUL PROMISE <i>Dallas Youngs</i>	12
"IT WILL TAKE ALL" <i>Edna Atkin Pepper</i>	15
THE TRAGEDY OF INDIFFERENCE <i>Mary E. Little</i>	16

OUR COVER

This historic photograph, taken in October, 1939, was found among captured German documents after World War II. It shows Stalin and Von Ribbentrop, representing Hitler, in jovial mood as Molotov signs a pact for the division of Poland. In those days Hitler was the dominant figure on the world political scene, confidently planning to extend his rule over all Europe, and beyond. Today, how the scene has changed, with Germany in ruin and bondage, Hitler a suicide, and Von Ribbentrop hanged! Read "Can Stalin Succeed Where Hitler Failed?" on page 3.

CIRCULATION MANAGER H. K. CHRISTMAN

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Your Bible Questions Answered

Unity and Conscience

Why is there so much misunderstanding between different religious bodies today? Is not the conscience a reliable guide for a man to follow?

T. L.

It is unfortunately true that there are hundreds of denominations, many of them antagonistic toward those who do not believe exactly as they. But Christ calls us to "the unity of the faith." Ephesians 4:13. He says: "All ye are brethren." Matthew 23:8.

It must be remembered, however, that the Scriptures reveal God's will and the way man must be saved. It is necessary that every person study diligently and sincerely to make sure that his beliefs coincide with divine revelation. Oftentimes this necessitates taking issue with certain teachings when they differ from the plain doctrines of the Bible.

On the subject of conscience, we must keep in mind that it must be educated according to God's word. Saul of Tarsus was sincere in following his conscience, yet at the same time he was not carrying out the will of God. We, too, may be sincere yet not correct in our beliefs. The Bible should be the criterion in every detail of our lives, and the guide by which the conscience is directed. F. A. S.

Christ's Second Coming

How do you know that Christ's second coming will be a literal coming? Does not Hebrews 9:28 teach that He will appear only to the righteous?

V. E. F.

The promise of the second coming of Jesus is one of the most precious in the whole Bible. John 14:1-3. That His coming will be literal is indicated in Acts 1:9-11. The disciples saw Jesus ascend into heaven. It was a literal ascension. And the promise of the two heavenly messengers to the disciples was: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Couple with this the statement of Paul: "The Lord Himself shall descend from heaven." 1 Thessalonians 4:16. Not simply a spiritual influence will come again, but "this same Jesus." Not merely a heavenly representative, but "the Lord Himself." Further evidence that Christ's coming will be a literal one is given in Revelation 1:7, which reads: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."

Matthew 24:27 says that Christ will come "as the lightning." No one can miss seeing the lightning. This verse clearly describes an event which will be seen around the world.

Regarding Hebrews 9:28, the Bible is clear that He will appear both to the righteous and the wicked. That Jesus will appear to the wicked is evident from Revelation 1:7. Those who pierced Him will see Him. Surely this group is among the wicked. Matthew 24:30 says: "All the tribes" will see Him. But how does He appear to the wicked? 2 Thessalonians 1:7-9 tells us. He appears as a burning fire to destroy them.

Jesus is coming again soon to save those who are ready and to destroy those who are not ready. His coming will be a joy to those who are prepared (Isaiah 25:9) but will bring darkness and destruction to those who are not prepared. Revelation 6:14-17. F. A. S.

CAN STALIN SUCCEED

*The Prophetic Barrier
to World Dominion*

Where Hitler Failed?

by TAYLOR G. BUNCH

A BRITISH statesman recently declared that the modern world is a jungle through which the nations are prowling and "snarling and baring their teeth at each other." "At any moment," he said, "a mistaken gesture, a misunderstood arrangement, may make them spring at each other's throats." What a graphic picture of the present world situation!

The Bible also likens the nations to savage beasts of prey, snarling at and fighting each other. Both Egypt and Assyria are symbolized by a "great dragon" or a "crooked" and "piercing serpent." Ezekiel 29:3; Isaiah 27:1. Babylon is represented by a lion, Medo-Persia by a bear, Greece by a leopard, and Rome by a terrible beast that ground the nations under its iron heel. Daniel 7. This means of identifying nations has been used in all ages, including our own. Today China is represented by a dragon, Russia by a bear, England by a lion, France by both an eagle and a woman, and the United States by a man and an eagle.

The empires of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome came into being as a result of warfare initiated by the personal ambitions of would-be world conquerors. During a period of almost two thousand years the human race was enslaved by autocratic dictators whose will was law and whose frown meant certain death. But with the breakup of the Roman Empire there came a change. Since then no single ruler or nation has been able to dominate the world. Instead, the earth has been divided by many independent nations who have fought over national



Hitler and Molotov chatting—with the aid of an interpreter—in December, 1940. Another historic photograph from the documents taken from the files of the German Foreign Office after the war.

boundaries like hungry, savage beasts.

Many ambitious men have attempted to re-establish world sovereignty, but thus far they have all signally failed. Among these were Charlemagne in the eighth century, Charles V in the fourteenth, Louis XIV in the eighteenth, Napoleon Bonaparte in the nineteenth, and Kaiser Wilhelm, Mussolini, and Hitler in the twentieth. The formation of the League of Nations at the close of World War I was an attempt on the part of the nations to prevent such a catastrophe from ever being repeated.

We can still hear the echoes of the boastings of Mussolini that he would re-establish the ancient Roman Empire, and the rantings of Adolf Hitler that the Germanic race would conquer and rule all Europe and the world. To accomplish this unholy ambition these madmen led 35,000,000 men, women, and children into the valley of death

and left the world in a state of disorder and chaos from which it seems unable to recover.

The postwar world is now frightened by the haunting shadow of Stalin and communism. There can be no question in regard to their ambitions for world dominion. As far back as 1934 the delegates to an all-union communist party congress in Moscow cheered the report of plans for world revolution. It was stated that "communists in all countries have learned from Comrade Stalin how to fight and conquer," and that "under the banner of Marx, Lenin, and Stalin we will conquer the whole world." Events since have demonstrated that there has been no change in the plan. Recent events in Europe and Asia point in the direction of the fulfillment of such a purpose.

Will Stalin and communism succeed? This is the interrogation mark on the



murky background of the clouded future. Can we judge the future by the past? Will the history of Napoleon, the kaiser, Mussolini, and Hitler be repeated in the destiny of Stalin and the leaders of communism? Fortunately we have a definite and dependable answer to these questions in Bible prophecy, given 2,500 years ago and recorded in the book of Daniel, chapter 2.

Youthful and ambitious Nebuchadnezzar was the undisputed ruler of the Babylonian Empire, which dominated the then-known world. One night as he contemplated the future and wondered if Babylon would share the fate of Egypt and Assyria, or remain forever, he had a dream which greatly impressed him. The next morning he tried to recall it, but could not. Thinking that it was a message of warning from the gods, he called in his wise men and demanded that they relate the forgotten dream and give its meaning. This they were unable to do, whereupon the exasperated monarch issued a decree for their destruction. In the providence of God, among the first to be sought out were four Hebrew youth, including Daniel.

Daniel requested a stay of execution, with the promise that he would meet the demands of the king. With his companions he went to God in prayer, and the Lord answered. When taken into the presence of the king by the captain of the guard, Daniel told the king that the dream pertained to "the latter days," and that the Lord had given it to Nebuchadnezzar in answer to his thoughts regarding the future of his kingdom. After disclaiming any personal credit, Daniel related the forgotten dream.

The Dream

"Thou, O king, sawest, and behold a great image," he said. We can almost see the astonished king start to rise from his throne and exclaim: "My dream! I remember it now. How strange I ever forgot it." It all came back to him, and he knew that Daniel had indeed received a genuine revelation from his God.

The prophet declared that the image of the king's dream had a head of fine gold, with breast and arms of silver, belly and thighs of brass, and legs of iron. Its feet were part of iron and part of clay. A stone was cut out of the rocks without human hands and smote the image on the feet and destroyed it, and became a great mountain and filled the whole earth. "This is the dream," said Daniel, "and we will tell the interpretation thereof before the king."

After reminding Nebuchadnezzar that his sovereignty was not the result of his military powers alone, but was a gift from the God of heaven, Daniel said: "Thou art this head of gold." Thus began the interpretation of the dream which constitutes one of the most sublime chapters in history. In eight short verses of 213 words the prophet covered 2,500 years of history reaching down to our own time and on into the future.

Babylon, the head empire of earth, the glory of kingdoms with the golden city as its capital, was appropriately symbolized by the head of gold.

Babylon, however, would be followed by "another kingdom" (which in a later vision was declared to be Medo-Persia), and then a "third kingdom of brass," an appropriate symbol of the brazen-coated Grecians. The legs of iron represented Rome, the iron monarchy that followed the rule of the Greeks. The fourth kingdom was to

"be divided," with some of the divisions as strong as iron and others as weak and brittle as pottery. In a later vision the number of divisions is declared to be ten, and history testifies to the fact that the barbarian tribes of the north broke the Roman Empire into exactly ten divisions.

Daniel proceeded to emphasize that the attempts of men and nations to reunite the broken fragments of the Roman Empire through intermarriage, force of arms, and leagues of nations would fail, for "they shall not cleave one to another, even as iron is not mixed with clay."

These words spell out the doom of dictators who would attempt to form another world empire. Daniel told the king that "the dream is certain, and the interpretation thereof sure." No would-be world conqueror can break this divine forecast. On this forecast we can depend with absolute certainty. Even as Napoleon, the kaiser, Mussolini, and Hitler failed, so, too, will Stalin and communism fail in their attempts to amalgamate the various nations together under one system of government or one sovereignty. The prophecy cannot be broken. "They shall not cleave one to another."

But there will be another world kingdom. That is the next great event of the future. "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. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:44, 45.

That this is a forecast of the triumphant second advent of Christ there can be no question. It is then that He becomes King of kings and Lord of lords. It is then that He "shall come in His glory, and all the holy angels with Him" and shall "sit upon the throne of His glory," and judge the nations, saying to his faithful people: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31-34. "Of the increase of His government and peace there shall be no end," because "a scepter of righteousness is the scepter of Thy kingdom." This is the climax of human history, and it is the only hope of a troubled world.



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Through the symbol of a great metallic image, God revealed to King Nebuchadnezzar the history of world empire to the end of time.



ROBERTS
We are sadly in need of a world in which men will live together in peace, but first there must come the transformation of character necessary to prepare new men for a new world.

New Men for a New World

A Glimpse of the Life to Come

by M. L. ANDREASEN

*The Faith
I Hold—10*

WE ARE sadly in need of a new world. By this we do not mean primarily a new physical world, though we would not object to that; but rather a new and different world of men who have learned to live together in peace. We could get along with the physical world as it is, if we only had the right people in it. If all were willing to share, there would be enough and to spare.

While it has been a long time in coming, the kind of world we would like to see is the kind of world God has in mind for us. Peter expresses exactly what we desire when he says: "We, according to His promise, look for new

heavens and a new earth, wherein dwelleth righteousness," 2 Peter 3:13.

This kind of world is "according to His promise." For that we are thankful. We also like the expression "wherein dwelleth righteousness." It denotes something permanent and lasting.

If this is "according to His promise," why doesn't God fulfill His promise? What is He waiting for? We are all ready for God to act.

Or are we? I fear not. God would gladly hasten that day, but there are some things God Himself cannot do. One of these is the creation of character, which is a product of living. Not until

men have reached the point in character development where God can entrust them with immortality, would He dare begin a new world order. If God took us as we are and attempted to start a new world, men would soon ruin it again by bickering and quarreling, by jealousy and ambition, by war and bloodshed, until God would have to destroy the new world also. God must have new men before it would be safe to create a new earth.

It is for those new men the whole creation is waiting and groaning. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Romans 8:19. Everything is waiting upon the manifestation of the sons of God. The Son of God cannot come until the sons of God have first come. "The whole creation groaneth and travaileth in pain together until now. . . . Waiting for the adoption, to wit, the redemption of our body." Verses 22, 23.

These expressions are significant and forceful. It is not only men that wait for a new day—it is the whole creation, which includes the entire universe. It is not only men and angels, but "the creation," the beasts of the field, that are groaning under the results of sin. All are waiting, though all do not know for what they are waiting. We know it is for "the manifestation of the sons of God," the appearance of the people who will keep the commandments of God and the faith of Jesus, who will fully reflect the divine character.

When God at last finds such a people He will be able to finish building the church of God, composed of those who are faithful and loyal to Him, and who constitute the true tabernacle, whereof the Redeemer is minister. This tabernacle is Christ's body, and from the ends of the earth He gathers those who shall help compose it.

Before this work is done, God will have the place in readiness for their reception. In fact, ever since Christ's ascension He has been planning and working to this end. Said He, just before His death: "I go to prepare a place for you." John 14:2. To this he added: "I will come again, and receive you unto Myself, that where I am, there ye may be also." Verse 3.

"In My Father's house are many mansions." Verse 2. He does not say many rooms, but mansions. If we take the universe to be God's house, there are indeed many mansions in it. I suppose that each inhabited world might justly be called such. In any event, we are assured that there will be room enough for all, as well as opportunity for ex-

pansion throughout the ages of eternity.

I confess I am not as much interested in heaven—as a place—as I once was. Not that I have lost my interest in it; but my mind dwells more on *who* is in heaven than *what*. Let none misunderstand. I *am* interested in the street of gold, the gates of pearl, the glories of God's creation. But I am more interested in personalities, human and divine, than I am in things. I call to mind Christ's profound statement that "life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. There will be many "things" in heaven, but greater are the friends and loved ones who will be there, and greatest is the Saviour, the Creator, the Redeemer. In heaven as on earth Christ will be all and in all.

Some will raise the question if we do not take for granted the very things which need proof. How do we know there will be a hereafter? How do we know that there is a heaven and a new earth?

The Christian has no difficulty with these questions. He accepts the Bible statements and rejoices in the assurance which faith brings. To those who are not believers in revelation we doubt that

we can bring any "proof" of the hereafter, but there are some things we submit in evidence.

It is not easy to disbelieve the existence of God. Despite the will of many not to believe, again and again comes to all if not the conviction at least the hope that there is a God, that there is someone who cares. In times of grief and bereavement, when loved ones depart and we cannot understand, men cling to the hope that there is a God who sometime will make all clear. It is remarkable how many men whom we do not count among the church members will privately confess to praying to God in times of distress. Man, despite himself, is incurably religious, and it only takes a suitable occasion to bring it out.

Most men have longings for immortality. Despite the misery of this life, few welcome death. To see a bereft man or women sitting alone among the ruins of a former home, is a pathetic picture. Yet, though war has made millions of such, comparatively few seek a way out by self-destruction. Despite hunger, cold, sickness, men cling to life. If a vote were taken among men today as to the value of life, the vote would be more than a hundred to one in favor of

life, if what men *do* rather than say is a criterion. And this vote would carry even among the outcast, the displaced, the despised. The world as a whole would vote in favor of life—*has* voted it. This is a mighty argument in favor of Christianity. It shows that men desire life, will fight for it, and make an effort to continue existence even though deprived of all but the barest necessities. This holds good for Christian and heathen alike. It is an interesting fact that there is no discernible difference in suicide statistics between church members and those who are not church members. The simple truth is that men love life and do not want to give it up.

There are times when all have longings that are not satisfied by things on earth, nor by an existence that lasts only a few years. Most men of intellect come to the end of their days regretting that there is not time enough for them to finish their work. There is so much to be done, and so little they have accomplished. Only eternity would satisfy their craving.

And eternity is exactly what God will provide for every man who wishes it enough to comply with the conditions of life. God's plan meets the deepest needs of the soul. God's promise and man's need are exact counterparts. As redemption is made for man, so man is made for redemption. His whole soul cries out for the very thing God has provided for him. Only in God can the soul at last find rest.

These longings for immortality may not be proof of a life hereafter, but they do point the way. We hold that belief in God necessitates a belief in a world to come. It would be cruel of God to give man longings for life, for eternity, for purity, for love, and then deny him the very things He has caused man to desire. That would be mocking man, and God is not a mocker.

If we are asked what the future existence will be like, we can give no further information than what is revealed in the Bible and is consonant with reason. For myself I can best understand the future in the light of conditions as they were when God created man. It is evident that the way God made man in the beginning is how He wanted him. This means that man's existence in the hereafter will be somewhat after the pattern of man's conditions before sin entered. As we understand the Bible, Adam and Eve were real beings not unlike men now living on the earth. It further appears reasonable that the bodies of the saints will not be unlike Christ's resurrection body. He lived and died for

(Continued on page 13)



Scattering the Word

A five-year plan to distribute 60,000,000 Bibles and Bible portions, at a cost of \$11,888,484, has been announced by the American Bible Society.

Mental Hospital Ahead

One out of twenty fifteen-year-olds will someday be a patient in a mental hospital, asserts the National Mental Health Foundation.

Million Mental Patients

Nearly 700,000 people in the United States are patients in mental hospitals. An additional 300,000 are forced to remain in their communities, since they are unable to gain admittance to such hospitals.

"Big Eye" Delayed

The 200-inch George Ellery Hale telescope may not be in operation until August or September, observatory officials have announced, inasmuch as mechanical difficulties are still being encountered.

Genocide Outlawed

Genocide, the mass murder of national, racial, or religious groups, has been outlawed by unanimous vote of the United Nations General Assembly. The treaty, which

will go into effect when signed by twenty nations, binds the signing nation to try to prevent genocide, to punish anyone guilty of genocide, and to return any fugitive suspected of genocide to the scene of his alleged crime.

A Telephone for Every Two

San Francisco, with 47.7 telephones for every 100 persons, has more telephones per capita than any other city in the world, according to the new issue of *Telephone Statistics of the World*. The next five cities in order are Washington, D. C., with 43.5 telephones; Stockholm, Sweden, with 41.8; Seattle, Washington, with 41.3; Hartford, Connecticut, with 40.6; and Denver, Colorado, with 40.1.

From Comics to Murder

Two boys, one eleven, the other thirteen, were recently convicted in a Canadian juvenile court of robbery and murder. While both boys lacked normal home life, Crown Prosecutor Arthur McClellan said: "I think these two unfortunate boys have been strongly influenced by what they have been reading"—forty to fifty comic books a week. In this, Judge Charles Kitchen concurred: "I agree as to the influence of the literature these boys have been subjected to. . . . A concerted effort should be made to see that this worse than rubbish is abolished in some way."

S. L. M.



As the Christian communes with God through prayer and the study of the Scriptures, he is in personal, vital communion with the Source of all power.

KEYSTONE

The More Abundant Life

How It Springs From the Divine Law Written in the Heart

M. H. SCHUSTER

THROUGH faith in Christ one may attain not only forgiveness of sin and peace with God but ultimately Christlikeness, which is the goal of the gospel.

In Christianity alone can morality and ethics reach their perfection. The Christian has become free from the bondage of sin through the redemption of Jesus Christ. God, the source of moral power, is now personally revealed to him, and God's will is not only unfolded clearly in the moral law but through the word of life as manifested in the Redeemer. In all this the Holy Spirit has become the effective agent.

As the Holy Spirit is imparted to the redeemed, the law is through Him written in the heart. Man stands thus no longer as an "alien" to God, but he is in Christ "reconciled" with Him. God is now the constant sanctifying power in his life, which is evident through fruits of faith.

The Christian's sonship is bestowed upon him at the beginning of his faith in Christ as a gift of God's grace, not

at the end of his life as a reward of obedience. He could not merit this sonship by any good works, because the guilt of sin merits only death as its just punishment. Since man could not pay his own penalty (by dying) and also live, the Redeemer paid it for him in His atoning death on the cross. He now offers pardon to the believer upon genuine repentance and willingness to reform his ways, which justifies his sacrifice for man.

The believer now lives in the consciousness of His grace. He is furthermore inspired by this grace and divine love to be loyal and obedient to his Lord and Master so that he may become more and more like Him as he triumphs over his sinful nature, which yet clings to him.

Henceforth the moral life of the believer is no longer obedient to external commandments uncongenial to his subjective nature; it is now an inward law, dwelling within him, written in the heart. Since the divine law is now a part of his being, it is no longer a yoke

or burden but an inner power; it has become "the law of the Spirit of life in Christ Jesus." Romans 8:2. So the Christian no longer acts by himself, but he lives and acts in the fellowship with his Redeemer and through Him with God.

Weakened by sin, man does not now have of himself sufficient moral power to become morally strong. However, the divine Spirit, imparted to the believer at the time of his conversion, becomes the power which enables his will to do what the will of God requires as expressed in the divine moral law.

As the Christian communes with God in prayer and meditation (worship), he is ennobled in character. His life of devotion becomes the mainspring of his religious life. Thus he does not stand alone; he is in constant, vital, personal communion with God and continuously derives from Him new power.

The law no longer stands over and against him, but is rather a spontaneous expression of his character. He does not feel any longer that the moral law restricts his freedom. He knows that it has become the vehicle of his moral and spiritual exercise through which he develops his mental and spiritual faculties and the perfection of his Christian virtues. Through fellowship with Christ he has realized the more abundant life in this world and he "shall be counted worthy to obtain that world [heaven], and the resurrection from the dead." Luke 20:35.

HIS NAME

"I have even called thee by thy name: I have surnamed thee, though thou hast not known Me." Isaiah 45:4.

by MRS. T. BUCHMAN

Thou hast called me by Thy name!
Give me Thy nature, too;
Write Thy blessed law upon my heart,
That I Thy will may do.

My own poor heart is cold and hard;
Give me that heart of flesh,
Made tender, softened by Thy grace
And Thine own righteousness.

I want that love, unselfish love,
That seeketh not her own.
Ready, whate'er Thy task for me,
To say: Thy will be done.

I ask just this—to be a light,
That other souls may see,
And know, that Jesus lives today,
Because He lives in me.

"This gospel of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come." Matthew 24:14, Weymouth.

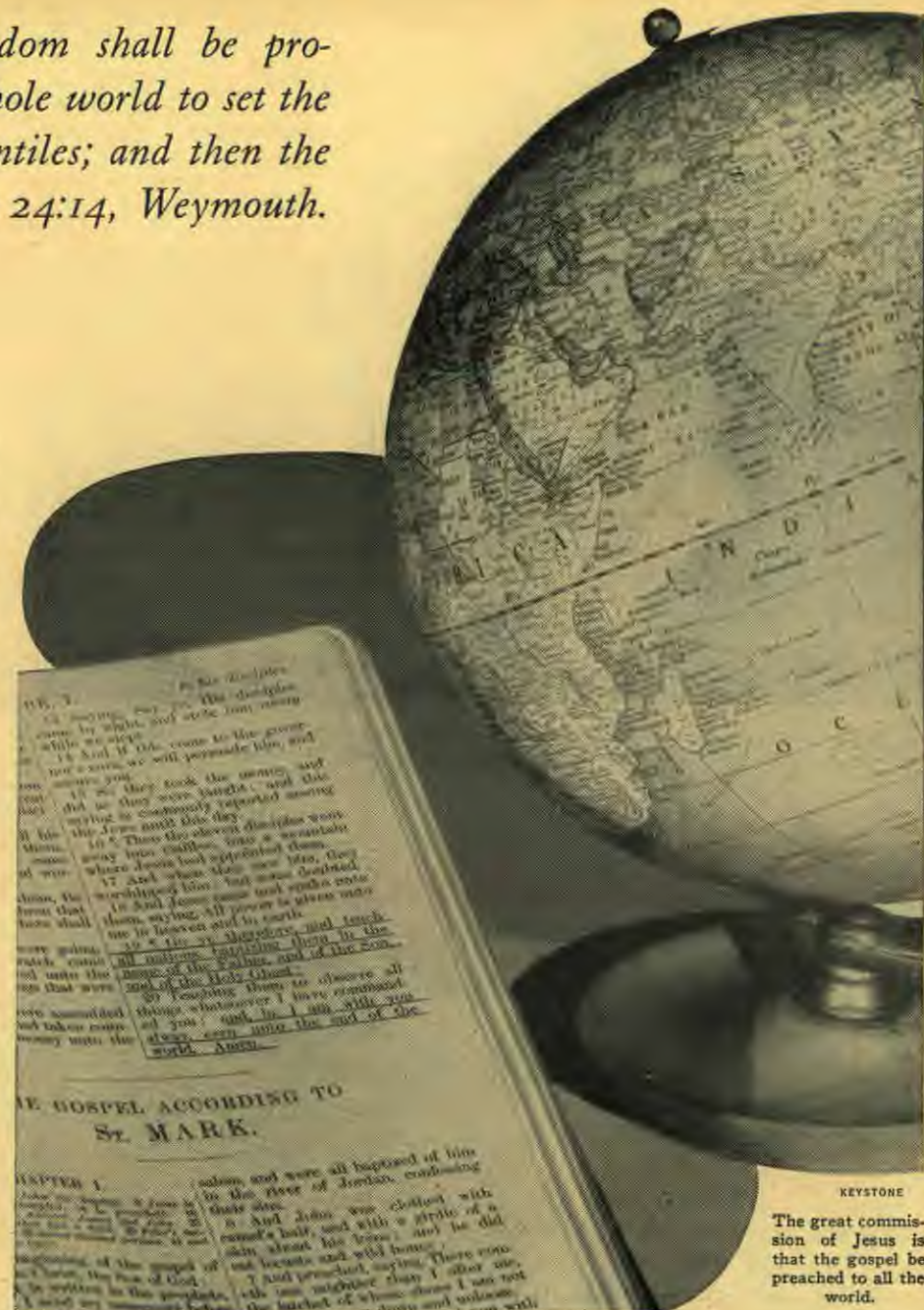
IF I had a single message to give to American Christians," says David Kwan-ti Lin, president of the Anglo-Chinese College of Foochow, China, "it would be this: All Christians must share in Christian missions, for the Christian church is being tested. The test is whether Christians all over the world have the confidence that Christianity and Christian missions offer the one way out of the world's predicament.

"When I was asked if American Christians could withdraw their financial assistance in my country, my answer was: Only if the missionary enterprise is continued and expanded is there any hope of international understanding and lasting peace."

The work of the Christian missionary bears its own authorized credentials. The apostle Paul stated that he needed no "letters of commendation," and the same is true of God's ambassadors today. From many lands come glowing tributes to the valued service and ministry of these messengers for Christ. British officials of Central Africa, of India, and of the South Sea Islands have given their eloquent testimony to the sobering, civilizing, and transforming influence of Christian missions upon the wild men, the head-hunters, and the cannibals of pagan lands.

In speaking of his intimate association with the missionaries of China, a former United States Ambassador, Edwin H. Conger, gave this heart-warming eulogy:

"I take genuine pleasure and pride in certifying to all the world, and particularly to those who support and stand behind them, that they are a body of men and women who, measured by the good they do, by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes, whose absolutely unselfish devotion to humanity is surpassed nowhere on the face of the earth. They are the pioneers in all that land. They are the forerunners and forebears of all that is best in Western civilization. It is they



who, armed only with the Bible and their schoolbooks, and sustained by a faith which gives them unflinching courage, have penetrated into the darkest interior, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce which everywhere has quickly followed them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, often marking them with their life's blood, are being rapidly transformed into great highways of travel and trade, and are fast becoming lined with chapels, schoolhouses, and railway stations."

During World War II, missionaries and mission stations in many parts of the world received enthusiastic praise

and publicity. An American soldier found "a bit of Tennessee" transplanted in the heart of Persia, and remarked: "This missionary's home has been an oasis for the soldiers who have visited there. He and his family are the greatest morale builders in this part of the world. He is doing a wonderful piece of work which only a man with extraordinary ability and a strong and lovable personality could accomplish, and this under most difficult conditions."

In relating his experiences in the south Pacific, Commander Erling R. Jacobson of the United States Navy told of the amazing friendliness and heroism of the natives. "They have rescued," he declared, "countless fliers forced down at sea. They have fed, sheltered, and befriended scores of survivors off sunken ships. Their knowledge of the jungle

The Sign of Signs

*Prophecy
Fulfilled—*

by ROY F. COTTRELL

trails and their uncanny ability to traverse those trails silently and with unbelievable speed make them excellent guides."

But their activities as valiant and effective allies is not the most wonderful part of the story. Commander Jacobson continues:

"It is what the gospel of Jesus has done for these Melanesian natives who up until a comparatively recent date were a warlike, savage, and primitive people. Cannibalism and head-hunting were common practices among them. Their tattooed and disfigured faces and bodies, and the spears and war clubs that many of them still carry, are vestiges of the savagery and the darkness from which they have been so recently delivered."

More than twenty-six centuries ago the gospel prophet gave a vivid picture of missionary service and success in these words: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:10, 11.

God commissions His men. They carry His word; they sow the gospel seed; and with what marvelous results in changed lives, homes, and communities! "Instead of the thorn shall come

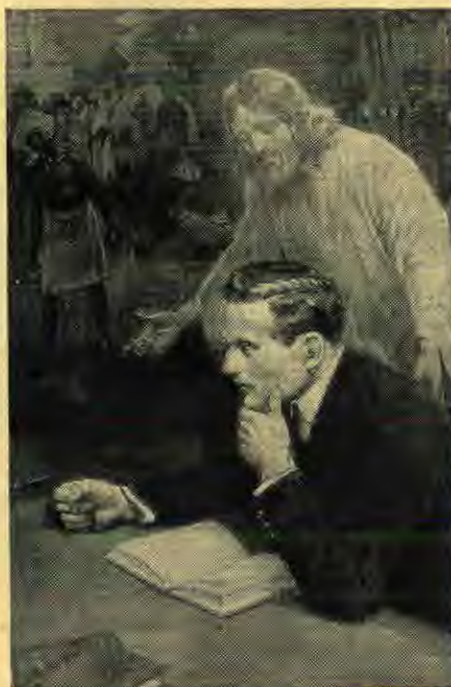
up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Verse 13.

The living word uproots the thorns and briers of savagery and demon worship, and in their places cultivates the beautiful "trees of righteousness, the planting of the Lord." They grow, they flourish; and in hundreds of lands and thousands of villages this "everlasting sign" testifies to the transforming power of the gospel.

The thrilling romance of Christian missions had its beginnings more than nineteen centuries ago. Christ came to this world as a foreign missionary; and just before His ascension He announced the great commission: "Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end of the world." Matthew 28:19, 20. Equipped with such unrivaled authority and heaven-born courage, they traversed land and sea to tell the world of "a risen Christ, a living Saviour" whose touch would transform the heart and bring pardon, peace, and power for a life of virtue, honesty, and true piety.

The brilliant, heroic achievements of the early church, of its missionaries and martyrs, evoke our highest admiration. But with the passing of time the evangelistic spirit declined and almost vanished. Yet the supreme task of the church was not to be neglected forever; for Christ Himself gave the definite promise and prophecy:

"This gospel of the kingdom shall be



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The Master is inviting men to respond to the call of the world's need and preach, with flaming missionary zeal, the message of a crucified, risen, and soon-coming Saviour.

preached in all the world for a witness unto all nations; and then shall the end come." Or, as rendered in Weymouth's *New Testament in Modern Speech*: "This gospel of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come." Matthew 24:14.

The disciples had asked the momentous question, "What shall be the sign of Thy coming, and of the end of the world?" In His reply Christ foretold a mighty, world-wide evangelistic crusade which was immediately to precede His glorious return to this earth.

Likewise in the last book of the Bible, John the revelator visioned a time when the messengers of "the everlasting gospel" would hasten by land and sea and air to proclaim to those of "every nation, and kindred, and tongue, and people" the startling tidings, "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:6, 7. See also 10:1, 2. With the completion of this great evangelistic task, the prophet John beheld the second coming of Christ with glittering crown and sharpened sickle to reap the harvest of the earth.

Recalling the events of nineteen centuries ago, historians reveal that the world was providentially prepared in numerous ways to receive the good tidings. When the angels sang at the birth of Jesus, "On earth peace, good will toward men," all civilized lands were at peace under one vast empire. The extended system of Roman highways made travel comparatively safe, while the well-nigh universal knowledge of the Greek language facilitated the spread of the gospel story.

Likewise in the divine plan the great Leader of missions prepared the modern world for the great missionary enterprise by providing agencies for a quick work. As the nineteenth century dawned and the pioneers of the cross went forth to minister in heathen lands, the inventive genius of man, heretofore dormant, was aroused and electrified to produce modern printing presses, steamships, railway trains, and the electric telegraph; while in the march of science there also appeared the telephone, the automobile, the airplane, and the radio. Nor should we conceive that these marvelous inventions were given merely to provide for the comfort, convenience, and progress of mankind. In them the Christian sees an overruling purpose and providence for speeding the tidings of Christ's return "to every nation, and kindred, and tongue, and

(Continued on page 14)

JEWISH EXPOSITORS OF PROPHECY

*How Well-Known Hebrew Scholars
Interpreted the Predictions of
Daniel Down the Ages*

by LE ROY E. FROOM

Author of "The Prophetic
Faith of Our Fathers"



Jewish interpreters of Bible prophecy constitute a confirmatory chain of witnesses of Daniel's prophetic forecasts.

MORE than thirty Jewish interpreters of Bible prophecy are found between the latter half of the first century and the time of Manasseh ben Israel, who died in 1657. This line of Jewish expositors of prophecy constitutes a separate but confirmatory chain of witnesses of the prophecies of Daniel. Beginning when Rome ruled the world, virtually all these Jewish commentators recognized Rome as the fourth prophetic world power.

Some of these interpreters, from the eighth century onward, were known as Karaites, or "Scripturians" because they rejected the accumulated rabbinical traditions. By the Middle Ages, the Karaites comprised about 40 per cent of all Jewry. However, in the matter of essential prophetic interpretation, the Karaites and rabbinites held similar views, thus showing a basic unity in their interpretation of Bible prophecy.

Practically all these expositors held that Babylon, Persia, Greece, and Rome were the four predicted world powers of prophecy. Their fundamental difference from Christian expositors lay in the fact that they denied Jesus of Nazareth to be the Messiah at His first advent, whereas the Christians, recognizing the historical Jesus as the Christ in prophesied human form, now awaited His second advent in power and glory. Another principle that the Jews uniformly stressed was that all prophecies, or time periods, of Daniel were to be

understood on the basis of a prophetic "day" for a literal year.

Jephet ibn Ali, in the tenth century, wrote a large commentary on the prophecies of Daniel, stressing the standard sequence of empires and the year-day principle for the time periods. Rashi, Ibn-Ezra, and Maimonides were among the illustrious Middle Ages expositors.

Nahmanides, thirteenth century physician and rabbi of Spain, had a dramatic debate with the Dominican Fra Pablo Christiani (a former Jew), on whether Jesus of Nazareth was the promised Messiah or not. This was held, in 1263, before King James of Aragon. Nahmanides explained the 1290 prophetic days of Daniel's prophecy as literal years, reaching to the coming Messiah. Fra Pablo countered that the "seventy weeks" of years, or 490 years, of Daniel 9 extended to the "most holy" and the "anointed Prince," and that Messiah came in the early decades of the first century in the person of Jesus. Not grasping much of the argument, the king awarded the debate to the rabbi Nahmanides.

Don Isaac Abrabanel, famous fifteenth century Portuguese Jew, and the last of a long line of illustrious Jewish statesmen in Spain's "golden age," was also a noted expositor of prophecy. He lived in the age of discovery and social ferment. Three kings—in Spain, Portugal, and Naples—utilized Abrabanel's financial ability. He served as minister

of finance under the famous Ferdinand and Isabella of Spain during the crucial period of Columbus's life. The Spanish massacre, and the expulsion of the Jews in 1492, forced Abrabanel to flee. This harrowing experience led him into the study of prophecy, and he wrote three books on the subject. He, too, saw the successive sway of the four world empires, and the divisions of the last to be followed finally by the Messianic kingdom. His book, *Wells of Salvation*, a running commentary on the prophecy of Daniel, declares the "little horn" of Daniel 7 to be none other than the pope of Rome. He was the first Jewish writer on record so to affirm, thus antedating the common teaching of the Reformers that followed in the next century. Here are two typical extracts from Abrabanel's treatise:

"The kingdom of Rome, which is the fourth kingdom, and the fifth kingdom, which to their [the Christian] knowledge and according to their view, was in the religion of Jesus, are one thing just as even today the emperors do, and they are called Roman emperors and Roman empire, but they themselves are Christian, and therefore the fourth kingdom is still in existence, and the fifth kingdom has not yet come."

"Therefore I have come to the inner conclusion that the little horn was the rule of the pope, who began in Rome after the destruction of Jerusalem through a disciple of Jesus; because the

pope in his beginning was small and tiny, not mighty, they called it the little horn. And since its beginning was in Rome. . . .”—Isaac Abrabanel, *Sefer Mayene Hayeshuah (Wells of Salvation)*, Well 2, Palm Trees 2 and 5.

Manasseh ben Israel, chief rabbi at Amsterdam, was a prolific writer and keen statesman of the seventeenth century. Holland had cast off the Catholic yoke, and the nation's toleration attracted many Jews. Manasseh was a printer and an interpreter of Bible prophecy. His convictions were set forth in his book, *Piedra Gloriosa o de la Estatua de Nebuchadnesar (The Glorious Stone; or, On the Image of Nebuchadnezzar)*. Manasseh held that the monarchies of the image of Daniel 2 and the paralleling beasts of Daniel 7 were the same four world powers. The famous painter, Rembrandt, made four etchings to illustrate Manasseh's book. In the sketch signed and dated "1654," "Babylon" is lettered on the head of the image, "Media" and "Persia" appear on the arms, "Grecia" across the waist, and "Rome" and "Mohammedanism" are lettered on the two legs. The stone smiting the image upon the feet is labeled "Messianic kingdom." Manasseh wrote a second book, entitled *The Hope of Israel*, which is permeated with Daniel's prophecies.

The eagerness with which these wistful Jewish scholars sought to discover the riddle of redemption and the time of Messiah's advent from the prophecies is truly pathetic. These Jewish writers constitute a separate confirmatory line of general witnesses, first, as to the year-day principle for all time prophecies; and, second, on the identity of Rome as the fourth world empire.

True Love

TRUE holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian.

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,—a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ

will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.

If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.

This is the religion of Christ. Anything short of it is a deception. No mere theory of truth or profession of discipleship will save any soul. We do not belong to Christ unless we are His wholly. It is by halfheartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one a stony-ground hearer, and he will not endure when the test comes upon him.—E. G. White.

THE THERMOMETER



by CLYDE ROSSER

IN the manufacture of a certain explosive during the war the process required "cooking"—that is, the mixture had to be heated to a temperature not to exceed 225° Fahrenheit. If the heat rose above that point, the mixture might explode. A thermometer was used to show the temperature of the mixture that was in preparation. Incidentally, if the thermometer went too high, cooling it in cold water would not have changed the temperature of the ingredients that were being heated.

In the Christian's life, works may be likened to the thermometer, revealing the state of the inner self. The Bible tells of two conditions of the human heart, and each is revealed by works.

Of the one condition, known as "the carnal mind," we read that "it is not subject to the law of God, neither indeed can be." Romans 8:7. "The flesh," that is, the heart in its natural, unregenerate condition, has its characteristic works. "The works of the flesh . . . are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Galatians 5:19-21. This is not a pleasing picture, to be sure, but thus Inspiration has described the sinful heart.

There is another class of works which might be likened to the thermometer. There are those who trust in good works to save them, as if the works without a change of heart could save them. Of this class were the Pharisees of Christ's time. They hoped to win the favor of God and to be accounted righteous through their own works. They were, oh, so exact about reckoning their tithes and about other minute de-

tails; but they had "omitted the weightier matters of the law, judgment, mercy, and faith." Matthew 23:23. They did many works "to be seen of men;" they made clean "the outside of the cup and of the platter, but within they are full of extortion and excess." Verses 5, 25.

Pharisaism did not disappear with the passing of that generation. It has always been a tendency of the human heart to seek salvation by works and to do works for outward show. But as the cooling of the thermometer with water indicated nothing concerning the temperature of the materials that were being heated, even so one's works, without the change of heart, will avail nothing.

But there is another class of works. The promise of God is: "A new heart also will I give you, and a new spirit will I put within you. . . . I will put My Spirit within you." Ezekiel 36:26, 27. When the "new heart" and the "new spirit" have taken the place of the old, then there are corresponding works. Then we see that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23.

No one is saved by works. "We are . . . created in Christ Jesus unto good works" (Ephesians 2:10), not saved by our works. Said Jesus: "I will give unto everyone of you according to your works." "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 2:23; 22:12. He does not say that He will reward men for their works, but according to their works. We are saved by grace; eternal life is the gift of God. The works are the thermometer, as it were, to reveal the inward state of the heart.



10. A Wonderful Promise

by DALLAS YOUNGS

"GOOD evening, everyone," greeted Pastor Flynn as he opened the tenth Bible study in the Saunders' home. "I thought we would study about a wonderful promise Jesus made while He was on earth. It is His pledge to return to this earth the second time.

"We know that He was here about two thousand years ago in fulfillment of the divine promise, and we look for Him to come the second time to put an end to sin. This promise has been the hope of the Christians of all ages. It has inspired millions with courage and faith to pass through the valley of the shadow of death.

"On one occasion Dr. Torrey was away from home for six months. During his absence he wrote Mrs. Torrey every day and sent her frequent gifts. One of the neighbors remarked to Mrs. Torrey that she must be a happy woman to receive so many letters and gifts from her husband. 'Yes,' replied Mrs. Torrey, 'the letters are wonderful, and the gifts are wonderful, too; but I want to see the doctor himself.'

"That is the way it is with Jesus. He has given us the Bible revealing the plan of salvation, and it is wonderful that He has sent the Holy Spirit as our Comforter, but we long to see Jesus Himself. Jesus prayed that we may be with him: 'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.' John 17:24.

"In order to start our minds working along the line of specific questions, I am

going to propound the first one: Did Jesus while upon earth promise that He would return?

"That question can be answered in the words of Jesus found in John 14:1-3: 'Let not your heart be troubled: ye believe in God, believe also in Me. 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. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'

"Many great Christian leaders have grasped the promises which Christ made concerning His return. Martin Luther said: 'Ah, loving God, defer not Thy coming. . . . I hope that day is not far off.'

"John Knox, the hero of Scotland, said: 'Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know that He shall return.'

"C. H. Spurgeon, the prince of preachers, made this statement: 'The day of our Lord's appearing is the day around which our chief hopes must center.'

"Did the New Testament writers express confidence in Christ's promise to return?" asked Mr. Hoover.

"It is a fact that the paramount doctrine of the New Testament is the return of Jesus Christ to this earth," said Pastor Flynn. "No other teaching is so often mentioned by New Testament writers. It is the consummation of the Christian's hope, and it is the end of

human history as we know it. The world is moving with lightninglike rapidity toward the event which Bible writers have so clearly and so often predicted. Here are a few texts on this subject:

"'Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation.' Hebrews 9:28.

"'Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.' Philippians 3:20.

"'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' Titus 2:13.

"Not only do we have the direct promise of Jesus Himself, and the inspired testimony of the apostles, but we have the witness of the angels also: 'When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men [undoubtedly angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' Acts 1:9-11."

"I am fully convinced that Jesus will come back again according to His promise," said Miss Clement, "but in what manner will He return? Will it be secretly or openly, and will the people living on the earth at that time

know it? Can I be sure that it is He?"

"The Bible gives you the answer to these questions," replied Pastor Flynn. "Here it is: 'As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' Matthew 24:27.

"Here Jesus likens His second coming to the lightning flash. It will be clearly visible to all. 'Behold, He cometh with clouds; and every eye shall see Him.' Revelation 1:7.

"When we remember that Jesus will come the second time in His own glory, in His Father's glory, and with the glory of all the angels we begin to get some idea what a tremendous event it is going to be. On the morning of the resurrection of Christ the glory of one angel caused the Roman soldiers to fall to the ground as dead men. When we multiply the glory of this one angel by that of the millions that will accompany Jesus at His coming we can picture something of the blinding brightness of this event.

"During John's exile on Patmos he had a vision of Jesus in His exceeding great glory. Speaking of the Saviour he says: 'His countenance was as the sun shineth in his strength.' Jesus' second coming will be more clearly visible than is the sun on the clearest day.

"The apostle Paul, speaking of that event, says: 'The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.' 1 Thessalonians 4:16.

"Peter says: 'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.' 2 Peter 1:16.

"It is true that when Jesus came the first time, His birth was not widely heralded. Only a few shepherds, the Wise Men, our Lord's earthly parents, and a few others knew and believed. But in marked contrast will be His second coming. Instead of coming as a helpless babe He will come as a ruling monarch, as King of kings and Lord of lords."

"What is Jesus' purpose in coming back to the earth?" asked Miss Clement again. "What will He do when he returns?"

"Paul tells us that the first thing Jesus will do when He comes is to raise the righteous dead from their graves. 'The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first:

then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' 1 Thessalonians 4:16, 17.

"Thus Jesus will fulfill His promise to the righteous dead. With the voice of authority He will command the graves to open and those who have fallen asleep in Christ to come forth clothed with immortality.

"Jesus will also change the righteous people who are then living on the earth from mortal to immortal beings in a moment of time. Then they are caught up with the resurrected saints to meet Jesus in the air."

"You spoke some time ago about the angels coming with Jesus when He comes the second time," said Mrs. Saunders. "What part, if any, do the angels have in the resurrection?"

"Here are two verses from Matthew that answer your question, Mrs. Saunders," said Pastor Flynn. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.' Matthew 24:31.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.' Matthew 13:39.

"There will surely be a lot of wicked people living on the earth when Christ comes," said Mrs. Ryan. "What will happen to them?"

"That question can be answered by several verses from the Bible: 'To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' 2 Thessalonians 1:7, 8.

"Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.' 2 Thessalonians 2:8.

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The Editor

SIGNS OF THE TIMES
Mountain View, California

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?' Revelation 6:14-17."

"What is the proper attitude for Christians to maintain toward the second coming of Christ?" inquired Mr. Pierson.

"Paul in writing to Timothy said that we were to love Jesus' appearing: 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.' 2 Timothy 4:8.

"The true follower of Jesus recognizes the fact that he is but a stranger and a pilgrim on the earth, and he looks eagerly forward to the return of his Lord and the fulfillment of the promise of a permanent abiding place. He looks for a better land free from crime, war, trouble, sickness, pain, and death. Jesus, to him, is the One altogether lovely, and the supreme ambition of his life is to see Him and be with Him."

Men for a New World

(Continued from page 6)

man, took the likeness of man, and became the second Adam. In the body given Him He lived a perfect life, and it may be assumed that the resurrection body given Him as the perfect man is the same kind of body we will have after we are immortalized. The resurrection body of Christ's was not unlike His earthly body, for the disciples recognized Him, and He bore in it the marks of His crucifixion. Luke 24:31; John 20:20, 27. It had properties which the human body does not now have, but to ordinary intents and purposes it was a human body.

"There are also celestial bodies," Paul affirms. 1 Corinthians 15:40. Such the saints will have. We may not know just what is a celestial body; but we are satisfied to know it is a body, and that we will not be disembodied spirits as some affirm. As said before, I can best conceive of the life to be in terms of the life



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that was when Adam and Eve were created: real beings, real life, real trees, real animals, real everything. Such a conception conforms to the Bible, to man's desire, and to God's original intent as exhibited in His creation of the first pair.

What will life be like? We are not told much about it. But if we again consult our highest wishes, it will not consist in an aimless existence, without purpose, without good.

The old conception that heaven is a kind of old people's home where rest is the principal occupation, must be discarded. One reason is, as noted before, that there will be no old people there; all will be young. Another reason is that prolonged rest is very tiring to the ordinary man. To rest after labor is sweet. But to rest an eternity would be torture of the worst kind. No, heaven to be satisfactory must be a place of activity, of progress, of attainment. If we would think of Christ's coming not merely or only as the end of the world, but as the beginning of real life, we would have a more wholesome conception of the future. God's plan was interrupted by sin. In the new earth the Eden life will be continued. We will be workers together with God. "There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul."—*Education*, page 307.

Such a life will be satisfactory and soul-satisfying. With David we will say: "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Psalm 23:5, 6.

The Sign of Signs

(Continued from page 9)

people." Now is our greatest opportunity.

At the beginning of the nineteenth century the missionary forces were few and scattered; yet they gradually increased, and at length the army was augmented by large numbers of native preachers and assistants. Millions have been won from paganism, yet statistics are but feeble indicators of the light and influence radiating from Christian homes and communities along the far-flung frontiers of civilization.

The Bible does not state or indicate

that the entire population of the world will be converted. It teaches rather that the gospel "shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come." Here is the sign of signs, unique, definite, forceful. The world must be given an opportunity to receive or reject Christ. The Master will not return until the great commission has been fulfilled; He will return immediately upon its accomplishment.

During recent years liberalism has chilled and quenched the missionary spirit in many churches and societies. But, thank God, there are notable exceptions. The printing of Bibles continues to be the world's greatest publishing enterprise, and the circulation of the Scriptures is carried forward by an intrepid army of self-sacrificing colporteurs. For two hundred years the Christian church has sung the missionary hymn of Isaac Watts, "O for a thousand tongues, to sing my great Redeemer's praise!" That hope is now a triumphant reality, for the word of God now speaks to the hearts of men in approximately 1,000 languages. On an average, a new tongue is added every thirty-two days.

The publishers of this magazine also represent a people who revere the Bible and conscientiously accept its message. They believe in the great commission, "Go ye into all the world," and they press on to gospel triumphs in more than 227 countries and island fields. They operate thousands of outstations, schools, sanitariums, hospitals, clinics, and publishing houses; and to men and women of more than eight hundred tongues and dialects they proclaim the wonderful story of redeeming love.

God's program of foreign missions hastens to completion. In multiplying facilities for this marvelous movement, He has opened new highways and practically annihilated time and space. Throughout the world the everlasting gospel is proclaimed, and in spite of adversity and chaos the message speeds onward to prepare a people for the greatest event of the ages—the second coming of Christ.

What a marvelous age in which to live! What a galaxy of prophetic lights are focused upon the events of today! Would that the church of Christ, with clear, illuminated vision and flaming missionary zeal, would arise to tell the world of a crucified, risen, and soon-coming Saviour!

The greatest truths are the simplest; and so are the greatest men.—A. W. Hare.

"It Will Take All"

by EDNA ATKIN PEPPER

I STARED in amazement at the opened letter in my hand. Had I read it aright?

"Sold the house, . . . my car, . . . everything I owned of value. . . All has been put into this new project of mine."

Her home! How could she? Had I not been there myself with a paintbrush, assisting with the transformation of the closet shelves, bathroom walls, light fixtures, and woodwork? Had I not steadied the long ladder while she climbed precariously to the top of the stair well in her zeal to clean and beautify the new home? What could have induced her to give it up?

And the car! How would she get into town for supplies in the dead of winter? What kind of project could have driven her to this forsaken place where she lived in a—what was it? "A milkhouse." I studied the snapshot: the inadequate roof over her head, the corner of the barn, and the figure of my friend. For this she had sacrificed her beautiful, well-heated home, her car, the becoming habiliments of civilization, and the companionship of friends.

What was the project that demanded her all? Why, the project was a dream. She had dreamed of the day when she would spend her time in teaching children kindness to animals. First the cold, long hours caring for eleven horses, for there must be some source of income. But ultimately it would come, the opportunity to teach kindness to every living thing, from the kitten scampering in the clean straw to the most powerful horse in the stable.

What courage in this woman who was no longer young! What if she should fall ill, alone out there in the country? Who would know if she stumbled and fell with a broken limb? None of these possibilities deterred her.

"I'd forgotten how much I loved horses," she wrote. Ah, that was it! She loved horses, and dogs, and cats, and girls, and boys! To add her bit of influence to help them to be kind to each other, she had given her all—all her material possessions, all her funds, all her time, and all her physical strength.

"It will take all to succeed," she wrote.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33.

"I'd give all that I have to be a Christian like you," said the friend to the man who was dying in an accident.

"That's just what it takes, Jim," was the quiet reply. But how few are willing to give their all. Like the rich man who came to Jesus, they go away sorrowing when they learn the cost.

It is easy to talk. It is not difficult to get your name on a church roll. Anyone can do it. But how are your staying qualities? Can you give up your home if the Master needs you elsewhere? Which is more important to you, nice clothing or the call to go and spend yourself for others? Could you get along somehow without your car?

I turned to the letter once more. "I have kept nothing back," she wrote. "I must go through with it or I am lost."

Yes, that is the way it is. Put it all in because it takes all to see it through. If you fail, you know there is nothing left. You are lost.

Weeks, months, and even years went by. I hoped and prayed. She worked and saved. She began to look around for a place of her own.

The new letterhead was in green on white: BE KIND TO ANIMALS PRAIRIE PASTURES. It was her life.

Yes, that is the way it is. Put it all in for his life." Job 2:4. It is your life, too. You must not lose out because you are unwilling to give all.

"If anyone wants to go with Me, he must disregard himself and take his cross and follow Me." Matthew 16:24, Good-speed.

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CORSON, DEVAHEY

The people had known for years the possibility that the dam might break; but they drifted along, wistfully thinking that somehow things would take care of themselves.

The Tragedy of Indifference

MARY E. LITTLE

PEOPLE who had lived all their lives in Johnstown remarked that their little town by the Conemaugh River never looked more beautiful than it did on Decoration Day, 1889. My childhood memories provide me with a picture of flowers blooming in green lawns, bunting draped here and there, flags waving everywhere, gay laughing crowds thronging the streets, and a colorful parade of bands and Civil War veterans. The sun shone brightly, nature's contribution to the pleasure of the day.

It was a holiday, certainly no time to think of the menace lying placidly reflecting the beauty of late spring woods and sunshine in the Allegheny hills above the town. Even the Conemaugh River gave no reminder as it flowed on well confined within its banks.

The day closed. Night brought rain. Morning dawned with the word spreading that there had been a cloudburst in the night, the river had overflowed, and Johnstown was under water up to the second story of houses.

Crowds of laughing, joking people from outlying districts followed the road along the hillside to survey the partially submerged town. Many were doubtless pleased with a second holiday. On the way, my uncle met us, and, seeing my mother, exclaimed anxiously: "Sarah Jane, go back home. Word has come that the dam is breaking."

"In reply my mother said: 'Oh, that's an old story.' Turning to friends she added that many times she had been carried to the hills as a child when word came that the dam was giving way.

On we went. Finally the town came to view spread out beneath us in a sea of water. People had moved themselves and their belongings to the second story. Men were out on the roofs. The sounds of their words and laughter came to us across the water. No need to fear. The river had overflowed before. It would subside as always.

Those laughing, joking people little dreamed of the impending disaster. They could not see men working frantically to no avail to open the long-unused floodgates; but that did not concern the on-lookers.

Suddenly the wall gave way and a mighty torrent of water went racing, swirling, raging on the defenseless people in the valley below. The Johnstown Flood of May 31, 1889, was on. Many hundreds of men, women, and children lost their lives. Johnstown and small towns of the valley were wiped out.

Yes, it is true, it could easily have been prevented. The people had known for years of the possibility that the dam might break. Something could have been done about it. But it is a trait of human nature to drift with the crowd, wishfully thinking that someone is taking care of things, and neglecting to face personal responsibility.

This human tendency to shirk personal responsibility is nowhere more evident than in religious matters. It requires exertion to investigate for oneself. It is easier to base one's conclusions on other people's thinking or on the traditions of our ancestors. In fact we have a song that runs something like this: "The old-time religion. It was good enough for father, it was good enough for mother, it is good enough for me." All too many do not even bother to find out what the old-time religion was.

There are many lines of prophecy in the Bible. We are in the last links of every one of them. What are we *doing* about it? What *should* we do about it? Shall we drift along as the people of Johnstown did, until it is too late? The reasonable thing to do is to investigate for ourselves, get the facts, and act upon them.

In infinite love God has revealed enough of the future for our guidance and well-being. We can avoid both present and future disaster by following the instruction of the Scriptures.

