

will be overthrown and dissolved ; but we are living in a special and peculiar time, the " Day of Jehovah," in which matters culminate quickly ; and it is written, " A short work will the Lord make upon the earth." (See Vol. I., chap. xv.) For the past eleven years these things have been preached and published substantially as set forth above ; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and high ones of earth, whose hearts are failing them for fear, and for looking after those things which are coming on the earth ; for the present powers are being mightily shaken, and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of A. D. 1914. Then the prayer of the Church, ever since her Lord took his departure—" Thy Kingdom come"—will be answered ; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72 : 19 ; Isa. 6 : 3 ; Hab. 2 : 14) ; and the will of God shall be done "*on earth, as it is done in heaven.*"

Daniel's statement, that God's Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God's Kingdom which shall break in pieces and consume all these kingdoms (Dan. 2 : 44), is worthy of our special consideration. So it was with each of these beastly governments : it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and

obtained the dominion (Dan. 2: 37, 38); Medo-Persia existed before it conquered Babylon; and so with all kingdoms: they must first have existed and have received superior power before they could conquer others. So, too, with God's Kingdom: it has existed in an embryo form for eighteen centuries; but it, with the world at large, was made subject to "the powers that be," "ordained of God." Until their "seven times" shall end, the Kingdom of God cannot come into universal dominion. However, like the others, it must obtain power adequate to the overthrow of these kingdoms before it shall break them in pieces.

So, in this "Day of Jehovah," the "Day of Trouble," our Lord takes his great power (hitherto dormant) and reigns, and this it is that will cause the trouble, though the world will not so recognize it for some time. That the saints shall share in this work of breaking to pieces present kingdoms, there can be no doubt. It is written, "This honor have all his saints—to execute the judgments written, to bind their kings with chains, and their nobles with fetters of iron"—of strength. (Psa. 149: 8, 9.) "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they [the *empires*] be broken to shivers."—Rev. 2: 26, 27; Psa. 2: 8, 9.

But our examination, in the preceding volume, of the great difference in character between the Kingdom of God and the beastly kingdoms of earth, prepares us to see also a difference in modes of warfare. The methods of conquest and breaking will be widely different from any which have ever before overthrown nations. He who now takes his great power to reign is shown in symbol (Rev. 19:15) as the one whose sword went forth *out of his mouth*, "that with it he should smite the nations; and he shall rule them with a rod of iron." That sword is the TRUTH (Eph. 6: 17);