

Signs of the Times

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Vastness of God's Dominions

By CARLYLE B. HAYNES

IT is important, in the study of the origin of sin, that we get an adequate conception of the vastness of the kingdom of God. Viewing this subject of the existence of evil and the origin and work of Satan, from the standpoint of this world only, we should never find any satisfactory solution to the great problem it presents. But viewing it from the standpoint of the entire universe, with its unnumbered millions of created intelligences, and its far-flung boundaries reaching out into infinite space, we may gain some slight idea of the majesty and justice of God in permitting Satan to work his will among the inhabitants of the earth.

And so in this article, we shall launch out upon a journey that will reveal to us something of the greatness of the dominion over which Jehovah rules as King. In imagination, we shall travel through the vast reaches of space that separate the various parts of the kingdom, until thought and imagination fail and the heart faints with the greatness of the mind of God, who spoke it all into existence.

Before starting upon this journey, let us view that part of the dominions of God upon which we dwell—the earth itself.

This earth is a globe, 8,000 miles in diameter, and about 25,000 miles in circumference. Its surface contains nearly

Because the moon's axial rotation and round-the-earth journey consume the same time, man has seen but one side, which looks upon us continuously.



200,000,000 square miles. It is diversified with great divisions of land and water,—continents, oceans, islands; mountains that push their mighty heads through the clouds; depths of ocean which are unfathomed; vast subterranean caverns; volcanoes belching flame; lakes, rivers, forests, and swelling hills; animals of every form and size, from the elephant to the ant; unnumbered schools of fish playing in the depths of the ocean; birds of all kinds and without number flying through the air above; and numerous tribes and nations of men who suppose themselves to be rulers of it all.

It is only with laborious thought that the mind takes in the vastness of the bulk of the earth. If we were to take our station on a mountain from which we could see forty miles in every direction, a circle eighty miles in diameter, and two hundred fifty miles around its outer rim, our eyes would cover an area of five thousand square miles. With the hills, valleys, rivers, lakes, villages, farms, roads, and cities that such a scene would present to the view, we would not readily grasp it all at once. But when our eye covers such an area, we are looking at but one forty-thousandth part of the entire area of the earth's surface. We must see forty thousand such views pass before us ere we shall have seen all the surface of the earth.

If we were to keep our station on that lofty mountain peak while one such scene as this passed before our eyes every hour, and devote twelve hours every day to this work, we should be compelled to remain there nine years and forty-eight days before we had seen the whole surface of this majestic ball upon which we dwell. Then most of the objects would have passed by us at a distance of from one to forty miles, which would make most of the view indistinct.

Should we be determined to see everything distinctly before we leave on our long journey to other planets and systems, and should we come down from the mountain top to walk through every square mile of the surface of the earth, and should we walk thirty miles every day, 18,264 years would pass before we finished our journey. If we had started when Adam was created, we should now be but one third through.

Consider the bulk of the earth. It is eight thousand miles through. That is, its solid contents amount to 263,858,149,120 cubic miles. Even after

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"End is there none of the universe of God;" and the photographic telescope, revealing multiplied millions of stars, gives but a promise of unfathomable fathoms in the depths of space.



SAID IN FEW WORDS

A Text and a Thought for Each Day in the Week

SUNDAY.—Luke 24: 15. "One reason Lord Jesus does not more often draw near to us is that we so seldom commune with each other about Him."

MONDAY.—Acts 15: 11. "The last recorded words of Peter in Acts: advocating gentile freedom in Christ from Jewish yokes."

TUESDAY.—Revelation 22: 20. "An epitome of all prayer, whose answer will fulfill every other petition."

WEDNESDAY.—John 15: 12. "As": not in measure, degree, strength, but in kind, manner.

THURSDAY.—Hebrews 4: 15. "Our infirmities provoke the anger and criticism of our best friends, but touch the compassion of Christ."

FRIDAY.—Matthew 5: 6. Hunger and thirst are signs of life and health of body or soul.

SABBATH.—Acts 1: 11. Then we may expect that He will come personally and visibly.
ERNEST LLOYD.

The Accompanying God

A SCOTCH minister tells the following anecdote: "When I had finished school, I got a position as railroad station clerk at a little station eight or nine miles across the rugged country from the little thatched cottage I had always known as home. On Saturday nights, I walked the distance home, always arriving after midnight and often in the 'cannie' hours of morning. My stern but loving father, after his own hard week's work in a stone quarry, often set out to meet me and accompany me along the most dangerous part of the way, where the road led down through a dark gorge under overhanging rocks,—a favorite lurking place of highwaymen and ruffians.

"On one particular Saturday night, while I was on duty alone, a large sum of money came in. I did not dare to leave it in the deserted station, and my only alternative was to carry it home with me. The night was black and blustery; and I set out half fearful, and half trusting that God would protect me and my charge. My earnest hope was that my father would meet me on the near side of the gorge; and with this in view, I delayed, and started later than usual, to give him time to come farther on the way.

"I kept up a good courage and a brave whistle until I began to descend into the gorge. As it grew darker, the whistle wavered, and now and then I was startled by a fall of rain on the dry leaves, which sounded to my ears like footsteps. I began to wish that I had waited at the head of the gorge until my father should come, but I had gone too far now to turn back. Several times I filled my lungs with air to shout, expecting to hear my father's answering hallo from the depths below; but I was too frightened to utter a sound. I was afraid to look about me; and grasping the money tightly in my pockets, with

my eyes peering straight ahead into the darkness, I forced myself along.

"Suddenly my muscles stiffened, as I became aware of footsteps behind me, regular and measured as my own. I quickened my steps; the footsteps behind me were quickened. I could not bring myself to glance behind me, and I was too terror-stricken to run. I thought that if my pursuer should see me look back, and think himself discovered, he would pounce upon me immediately; whereas if I gave no sign, he might follow me for a time, perhaps to a spot he had selected as most suitable to himself for his crime, and before we arrived there, I might meet my father.

"So the miles wore on, the footfalls always in hearing behind me, while each minute, I prayed for the appearance of my father. I was getting near to my home, but fear began to change to consternation in my mind. Could this being have already disposed of my father, so that he might be safe in attacking me? At last, I was at the gate of my father's farm. The footsteps still came on regularly, hastening a trifle, it seemed to me. Whoever or whatever it was, it was going to strike me down at my very door! Finally I found my voice, and called out in terror, 'Father!'

"From behind me—from the footfalls—came a calm voice: 'Yes, my son. Why did you not call before? If you had looked, you would have seen me. If you had called, I would have answered you.'

"Thus it is that the accompanying God may follow us in the shape of our most terrifying anxieties or disheartening sorrows, and we do not call to hear Him, or look to discern Him." J. W. HALL.

Does God Know?

SOME people say that it is impossible for any one to keep the commandments of God; and to prove their assertion, they say, "Show us a person who is keeping them." They seem to think that thus they have settled the question.

The Lord knows whether it is possible for any one to keep the law of God or not, and we will let Him answer the question. He surely will not make a mistake. Speaking of a certain people living just before the second coming of Christ, He says, "Here are they that keep the commandments of God." Revelation 14: 12. This is plain enough. There will be some who will be keeping the commandments of God, for the Lord says so.

It is not only possible, then, to keep the commandments of God, but "here are they" that do it. To say that no one can keep the commandments, will not excuse us in the Judgment. Nor would it be just for the Lord to require men to keep the commandments if it were impossible for any one to do so through His power. But the Lord says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

N. P. NEILSEN.

"Abideth Forever"

SIR THOMAS BROWN says: "Men's works have an age like themselves; and though they outlive their authors, yet they have a stint and period to their duration. This only [the Bible] is a work too hard for the teeth of time, and cannot perish."

Bishop Jewell has said: "Cities fall, kingdoms come to nothing, empires fade away as smoke; but that this Book, no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein,—surely there is a very singular providence claiming our attention in a most remarkable manner." Another says, "I know that the Book is of God, because of its influence upon my own heart."
C. F. McVAGH.

Persecution Un-Christlike

It is a satisfaction to know that the true religion of Jesus Christ never persecutes. Some of the Master's disciples were once possessed of the spirit of jealousy because they saw a man who did not follow them, work miracles.

At another time, they gave expression to this ugly spirit by proposing to the Saviour to call down fire from heaven to consume the people of a village that would not receive them. This request was met with a sharp rebuke from the Master, in which He virtually stated that His disciples had given place in their hearts to the spirit of the evil one.

In this incident is conclusive proof that the religious persecutor is not possessed of the spirit of Christ, but rather of an opposite spirit. We may therefore always be certain that the religionists who persecute any who may not follow after them, are not prompted in their misguided zeal by the Saviour of men.
G. W. REASER.

Jesus the Bridge

To the patriarch Jacob was given a vision of angels descending and ascending on a ladder which reached from heaven to earth. This mystic ladder represents Jesus, the connecting link between God and man. By His sacrifice, He has put us in touch with all the resources of heaven. By the merits of His precious blood, He bridges the gulf that our sins created, and thus makes possible the angelic ministry that is a part of the great plan of salvation.

M. G. CONGER.

ADAM died at the age of nine hundred thirty years. If death was simply the transition of his soul to the spirit world, Satan could have accosted him on his upward flight with: "I told you that you would not die. It was God who falsified, not I."
E. HILLIARD.



"The word of the Lord has declared that the Holy Land shall be in possession of the gentiles till the time of the gentiles be fulfilled."

The Zionist Movement and Its Future

By F. C. GILBERT

ZION, Zionism, Zionist, Workers for Zion,—wonderful and significant words in these days of stress and distress! These words have come to mean bitterness, wrath, anger, malice, opposition, hatefulness, and many other evils among the people who for many years have made great claims that they were working for peace and amity, and were reaching the ideal.

No longer does the Jew call the Christian only, a Meshumed, an apostate; the Jewish papers are free to use this epithet against that class of their brethren who are non-believers in Zionism. At the same time, part of the Jewish press is equally flush in calling the believers in Zion or Zionism apostates from American or Liberal Jewry. Bitterness and vituperation are increasing to an alarming extent among the children of Abraham because of the divided sentiment which is so rapidly increasing on the Zionist question.

When a Jewish leader is found who was once a believer in political or national Judaism, known as Zionism, but who has concluded that such a position is impractical and impossible, he is branded by the opposition class as a traitor to the cause of permanent Judaism; whereas any prominent Jew who formerly questioned the utility of the Zionist movement, but who has changed his opinion for various reasons, is challenged as to his real faith in Reform Judaism, and is asked to resign his position, his rabbinate, or anything else that he may possess which has the flavor of Judaism.

A DISPUTED HOPE

While it is sad to read of the terrible conditions of the Jews in every warring nation, especially in those European countries where blood flows as water, and where hunger, thirst, and privation are hitting the Jews so cruelly, it is equally sad to read of the harsh and cruel feelings which have so prominent a place in the press and pulpit of Jewry on account of the Zionist movement.

The writer is not desirous of criticizing or condemning either party in this bitter war existing among the Jews; he simply states the situation as it is among

these people, and as they themselves talk and write. However, it is not surprising that such conditions should exist; for the Bible many years ago stated the truth that "where envying and strife is, there is confusion and every evil work." James 3: 16.

The Jews are not alone, however, in the divided and confused condition with reference to the Zionist movement; there are thousands—yes, millions—of Christian people who are not in a much better state. There is a divided house among professed Christians on this question. Whether the Jews shall *en masse* go back to Jerusalem, set up a national government, once more be a kingdom, is an idea concerning which the professed religious denominations widely differ. Is there a right side to this question? Is there more than one real side to the question? Is it a question at all, deserving the prominence which it is today receiving? To the thoughtful and studious believer in the whole Bible, the New Testament as well as the Old Testament, it is a question that is easily disposed of.

BASIS OF OPINION

The word "Zion" is a Biblical word. It was first mentioned by inspiration, and is wholly identified with the Bible. You cannot separate Zion from the Bible, for it first received its name in the word of God. Its initial mention is found in 2 Samuel 5: 7: "Nevertheless David took the stronghold of Zion: the same is the city of David." "So David dwelt in the fort, and called it the city of David." Verse 9. A word that doubtless means the same thing is found in Deuteronomy 4: 48, which verse reads, "From Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon." Comparison of this verse with Psalm 133: 3 shows that Sion is the same place noticed in 2 Samuel 5: 7.

From the time when King David took this fort, it was ever after known as the city of David; and the word of the Lord frequently makes mention of this fact. (1 Kings 8: 1; 1 Chronicles 11: 5; 2 Chronicles 5: 2; 2 Samuel 6: 12, 16.) This hill Zion became a sacred place.

(Psalm 2: 6.) The name finally came to mean Jerusalem, Palestine, and the whole land where the children of Israel dwelt. The Lord also calls it "beautiful for situation, the joy of the whole earth" (Psalm 48: 2), and compares it to the city of God, the new or heavenly Jerusalem, the dwelling place of the Most High (Psalm 48: 1, 2; 87: 1-3; Hebrews 12: 22). Thus the word "Zion" became a synonym for the dwelling place of the children of God and the habitation of the Most High. It was indeed a favored name and a favored location.

Doubtless all this happened to fulfill the promise of God to Abraham, when the Lord told His servant that He would bring his posterity out of Egypt, and place them in the land which Jehovah would give to them. (Genesis 12: 2; 13: 14-16; Exodus 3: 7, 8; Deuteronomy 1: 25; 2 Samuel 7: 12; 2 Chronicles 20: 7, 8.) Zion, Palestine, Jerusalem, are names of the same territory that was given to the children of Abraham as a possession by the Lord. Hence Zion could not be disassociated from the children of Abraham, and the Jewish people could not be disassociated from the Bible. To attempt, therefore, a consideration of the Zionist question aside from the Bible, or aside from God's viewpoint, is like trying to prove the creation of the world by evolution, or by some process other than that stated in the Book of God.

BASIS OF POSSESSION

God told the people of Israel they would keep that land as long as they obeyed Him and kept His word. Repeatedly the Lord told the Israelites whom He brought out of Egypt that He would place them in the land, but they finally concluded they wanted a grave in the wilderness. Hence they did not enter the land, but were destroyed. (Numbers 14: 26-35; Jude 5.) Their posterity entered the land, and Joshua was the man of God who led them. (Joshua 1: 10, 11.) However, before Moses died, he told the children of Israel that unless they and their posterity hearkened to the voice of the Lord and were obedient to His commandments, the time would come when the land would be taken from them, and they would be sent into another land as slaves and bondmen. (Deuteronomy 28: 36, 37.)

For many centuries, the Lord bore with His people Israel; but after a time, the twelve tribes were divided, and became two nations. They were then known as the kingdoms of Israel and Judah. The ten tribes went by the name of Israel, and the two tribes by the name of Judah. (See 1 Kings 11: 11, 31; 12: 15, 16, 20, 22, 23.) The ten tribes finally settled in Samaria as their possession. (See 1 Kings 13: 32; 16: 24.) These ten tribes remained independent about two hundred and fifty years. On account of their terrible wickedness, they were captured by the king of Assyria, and their dominion was lost forever. They became assimilated among the nations of earth, and that is the last we know of them as a people.

For about one hundred and thirty years after this, the God of heaven appeared to the two tribes, and begged of them to obey His voice, do His commandments, and quit being idolaters. They

had become worse than heathen. (Jeremiah 7:23-28; 16:11-13; 2 Chronicles 33:9.) The Lord told them that if they would not listen to Him, He would take them away from their land and place them in bondage. They failed to give heed to the voice of the prophets, and the Lord finally fulfilled His word. (Jeremiah 17:21-27; 2 Chronicles 36:14-21.)

While the Lord told Israel that He would send them into captivity, He promised them that after seventy years, He would return them to their own land. (Jeremiah 25:8-14; 29:10-19.) He fulfilled this promise at the proper time, and had a man ready to accomplish His word. (Ezra 1:1-4.) The command of King Cyrus was supplemented by the decrees of two other kings; and thus the Lord opened the way that all the people of God who had been taken captive from Zion or Jerusalem could return if they so chose. (Ezra 6:14; 7:11-26.) After these decrees were issued, the Lord told Israel, through His prophets, that He had returned to Zion, and was ready to do for them all that He had promised before they went into captivity. (Zechariah 1:14-17.) He told them furthermore that if they would be in harmony with His will, He would do wonderful things for them. He would build up Zion and Jerusalem so that it would prosper wonderfully. (Zechariah 2:10-13; 8:1-8.)

MESSIAH, THE CRUCIAL TEST

On their return to Zion, the servant of the Lord declared by inspiration that should they again displease the Lord, and do the things which they had done before, if the Lord should be obliged to punish them again, it would be worse for them than it had yet been. The next punishment would be a complete consummation. (Ezra 9:12-14.) In less than two hundred years after the first decree was issued by King Cyrus for their return from Babylon to the land of Zion, they had reached a terrible spiritual declension. The Lord told the people, through the prophet Malachi, that He should have to come near to them in swift judgment, and that His name should become great among the gentiles. (Malachi, chapters 1-3.)

Nearly four hundred years more elapsed, and the Lord in His great mercy sent to them their own Messiah, Redeemer, and Deliverer. He came to them to do them all the good that He could, and to do for them all that the other



WILL YOU PASS IN THIS EXAMINATION?

PAUL says, "Examine yourselves, whether ye be in the faith." The basis for our examination must be the textbook, the Holy Scriptures. Here are a few questions which are worth considering, and they would mean much more if we would take a little time and sit down with pen and paper and answer them.

1. Are you ordained?

Jesus said, "Ye have not chosen Me, but I have chosen you, and ordained you." Evidently He ordains every one who is chosen. If you are sure you are one of His chosen people, then you are equally sure that He has ordained you, "that ye should go and bring forth fruit."

2. Are you bearing fruit?

To be "ordained" means "assigned or appointed to a certain duty." If we are not doing what we are ordained to do, of what use are we? "Every branch in Me that beareth not fruit He taketh away."

3. Are you free from sin?

The textbook says: "Whosoever committeth sin is the servant of sin." "If the Son . . . shall make you free, ye shall be free indeed." "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." "The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and the vacuum is filled with the Holy Spirit."

4. Have you received the gift of the Holy Spirit?

Again the Book says, "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." If you have fully met the conditions, then do not answer, "I do not know," to this question.

5. Have you received power?

This question naturally follows; for the Scripture says, "Ye shall receive power, after that the Holy Ghost is come upon you." Do we not continually acknowledge that we lack power? And is not this an acknowledgment of the absence of the Spirit from our lives? What shall we do with an experience that exists in form, but denies "the power thereof," or confesses its absence?

6. Are you filled with the Spirit?

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." This is the divine injunction; and since God is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children, and since it is through the Spirit that we have victory over sin and power to win souls, what excuse have we if we are not filled with the Spirit?

7. Are you a fisher of men?

Jesus said, "Follow Me, and I will make you fishers of men." If we are not fishers of men, what right have we to claim that we are His followers? Would we not be telling an untruth?

8. Have you compelled any one to come in?

"The lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." What kind of servant must he be who hears the command, but never compels a single one to come in?

9. Does Christ live in you?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." This sums it all up—chosen, ordained, Spirit-filled, fruitful, efficient, successful, one with Christ, and supremely happy.

10. Have you given up all for Christ?

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." "I suffered the loss of all things, and do count them but refuse, that I may gain Christ." If there is something you have not given up, is not that proof that what you are withholding is worth more to you than your Saviour?

11. Is Christ all?

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all." If these questions are too hard for us, let us study the Book more diligently, that we may learn the way, and be successful in the final test.

MEADE MACGUIRE.

divine power and omnipotent energy, and sent to the lost sheep of Israel the accumulated riches of God's grace and kindness. (Colossians 2:2, 3, 9; 1 Timothy 3:16; Matthew 10:6; 2 Peter 1:2, 3.) Him they did not want. They refused to have Him reign over them. (John 19:15; Luke 19:14.) Since He was their King, by refusing Him they lost their right as a people to their land; for their God and their King gave them the land originally. Just before He left them, the Saviour told them that the kingdom would be taken from them, and they would no more be the chosen people of God. (John 19:19; Matthew 21:41-44.) Christ also told them that the land which they had possessed for many centuries would be taken by the gentiles, and it would be theirs no more. (Luke 21:20-24.)

When the Saviour was on His way to Calvary, many of the Jewish women followed Him, weeping because of His sorrow. He told them not to weep for Him, but to weep for themselves, as the days would come when they would weep much because of what would come upon them as a result of the nation's rejecting their King. (Luke 23:27-30.) For those days were to be days of vengeance, when all things were to be fulfilled which were written. (Luke 21:22; Matthew 23:34-38.) Their house, the temple, was to be desolate, Jerusalem would be destroyed, the land of Zion would be given into the hands of the gentiles, and they were to be scattered to the ends of the earth. And all this has come to pass. Everything that the word of God has declared has been fulfilled to the very letter.

JEWISH STATE IMPOSSIBLE

God did for Israel what He promised them. He gave them Zion; and as long as they did His will, they were kept there. When He returned them after the captivity, He fulfilled every promise. They again rebelled, and at last turned away from their King and Ruler. He told them that they would have no more land, and would no more as a nation be God's chosen people. As long as the world stands, the Jews will no more be a united people, and they will never again have possession of the Holy Land. This is the word of the Lord, and the word of God abides forever. (Isaiah 40:8.)

Some of the Jewish people will accept the Messiah as their Saviour and Re-

prophets and leaders could not do. (Isaiah 5:4; Matthew 21:33-37; John 15:22-24.) In Christ, God was manifest to that people. In the holy Messiah, the Lord of heaven had gathered all the wealth of the universe, and reposed all

deemer, and will give their hearts to Him. These will set their affections upon the heavenly land, the heavenly Zion, the heavenly city. May God hasten the day when that time shall come. It is immaterial how many congresses are planned; it makes no difference how many plans are laid for the restoration of Zion to the children of Abraham. The word of the Lord has declared that the

Holy Land shall be in possession of the gentiles till the time of the gentiles be fulfilled. When that time comes, the Messiah will come and take the reins of government. He will do with the land and with the people as it pleases Him. (Ezekiel 21:25-27.) May God grant that we may be ready to meet the King of Zion on His return, and be among the true Zionists in the city of God.

upon the existing kingdom of Babylon, then revealed its fall before an inferior kingdom. Next the rays glinted upon the brass of a third world power, and again they lighted up the rise and rule of a fourth kingdom of iron. Sweeping steadily on, the light disclosed the fall of this kingdom and its division into several separate states. Then, penetrating still thicker gloom, it glowed at last upon the face of the King of kings as He came to set up a realm which should never pass away.

THE ACCURACY OF THE LIGHT

As ages have rolled by, events have testified to the truth of Daniel's words. Babylon did fall, in 538 B. C., before the less splendid kingdom of Medo-Persia. This empire in turn was overcome by Greece, in 331 B. C. Then the Roman legions trod Greece under their iron heel, and came under the searchlight of prophecy 168 B. C. For several centuries, the massive strength of the fourth kingdom endured; but even Rome was not to stand forever. In 357 A. D., through internal weakness and external pressure, the predicted division began; and by A. D. 476, the Roman empire was broken up into ten distinct dominions. These kingdoms were to remain separate till the end of time; and it is a fact that in spite of the efforts of great military leaders, such as Charlemagne, Charles V, Louis XIV of France, and Napoleon, with whom Kaiser Wilhelm aspired to be reckoned, every attempt to weld the divisions again into an imperial unity has met with failure.

AT THE END OF THE BEAM

Across twenty-five centuries and more the light has thrown its brilliant rays. Standing at the source of the beam, Daniel, and all who heard his message, peered into the dark beyond. Their gaze was directed over fallen thrones and wrecked empires, across fields of gory strife and rivers of blood, over long centuries of unutterable wickedness and folly. Far away in the distant future, but full in the pathway of the beam, they beheld the final revolution of human history. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom. . . . It shall break in pieces and consume all these kingdoms, and it shall stand forever."

WHAT IT MEANS

Over fourteen hundred years have passed since Rome was divided into ten separate kingdoms. Fourteen hundred years has the world lived "in the days of these kings." That phase is soon to pass forever. The day is at hand when the last event revealed by that old-time searchlight will break upon the kingdoms. God is about to set up His everlasting dominion, which shall never, like earth's proud empires, pass away. Earth's night of sin is almost over. Such is the reconstruction the future holds. Are you ready for it?

PEACE is the gift of God, and springs from the love of God and the keeping of His commandments. "Great peace have they which love Thy law: and nothing shall offend them." Psalm 119:165.

ALBERT CAREY.



A Super-Searchlight in King Nebuchadnezzar's Palace

BY ARTHUR S. MAXWELL

IN its present perfected state, the searchlight is one of the modern wonders of the world. At great distances from its source, the light reveals the smallest objects. With the latest improvements, ordinary print can be read thirty miles away, while signaling is possible at one hundred miles. On sea and land, this instrument is now the indispensable night eye of fleet, army, fortress, and unwall'd city.

AN ANCIENT SEARCHLIGHT

To many, it may be a surprise to learn that as long ago as 600 B. C., a searchlight of exceptional brilliance was in existence. Many wonderful tales have been told of Babylon. All have heard of its massive walls, golden palaces, and hanging gardens; but perhaps the most thrilling story of that ancient city concerns the searchlight that was set up in the main hall of the king's palace in the reign of Nebuchadnezzar, Babylon's mightiest monarch.

THE NATURE OF THE LIGHT

This old-time searchlight was not reckoned by candle power. It was not used, either, to keep enemies from approaching the city by night, nor to ward off any attack from the sky. It was the penetrating, far-reaching light kindled by the word of God, spoken by His servant Daniel, a captive official of the court of Nebuchadnezzar. This light pierced the blackness of unknown ages to come, and lighted up future history to the end of time. Twenty-five centuries were shown up in bold relief as the words fell from the young prophet's lips.

HOW THE LIGHT WAS KINDLED

It came about in this way: Nebuchadnezzar was exceedingly interested in the expansion of his kingdom and the strengthening of his capital city. Day after day, he schemed and planned for the improvement of its defenses. The work was proceeding apace, when one night his rest was disturbed by a dream. The following morning, he tried to recall the dream, but found that it had slipped his memory. So summoning his wizards and astrologers, he commanded

them to tell him what he had been dreaming about; but they confessed themselves unequal to such a demand. Thereupon the exasperated king gave orders for their execution. Daniel, the Hebrew sage and counselor, who somehow had not been called with the other wise men, was to be included in the slaughter. Immediately he prayed that God would show him what the king had dreamed. God heard and answered, and Daniel went before Nebuchadnezzar with the desired information.

Standing before the monarch's throne, the young prophet outlined the vision seen by the king as he slept. "Thou, O king, sawest, and behold a great image. . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces: . . . and the stone that smote the image became a great mountain, and filled the whole earth."

THE LIGHT FLASHES FORTH

But Daniel did not stop with the dream; he proceeded to give the interpretation, and this is what constitutes the wonderful searchlight. "Thou art this head of gold," he went on. "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

WHAT THE LIGHT REVEALED

As Daniel spoke these heaven-sent words, a beam of light leaped into the dark spaces of the future. It shone first

Vastness of God's Dominions

(Continued from page 1)

laborious effort, the mind fails to take in the thought of such a vast amount of matter. How great must be the power of Jehovah, who spoke it all into existence! How limitless must be His might "who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance"! Isaiah 40: 12.

Thus, before we have left our own domain, we find ourselves bewildered at the immensity of a world that is among the smallest of the planets, though we have advanced but a single step upon our journey into the dominions of the God of all the universe. This globe of ours—yes, even the entire solar system—is but as "a drop of the bucket" in comparison with the material universe over which God presides.

THE SOLAR SYSTEM

As we have taken but the first step upon our journey, we must hasten on. Taking our flight out into the planetary system of which our sun is the center, we find that one of the planets is 780 times as large as the earth, and is encircled by a ring which reaches out from its surface some 50,000 miles. Another of these planets is 1,400 times as large as the earth, though it appears only as a bright star to the naked eye at night. Taking all the great orbs that circle around the sun, we find that they contain a mass of matter 2,500 times as great as that of the earth.

The great ball that controls them all, and dispenses to them all light and warmth, the sun, is hundreds of times as great as all the planets together, and 1,300,000 times as large as the earth, throwing light and warmth out from its surface to the outermost planet, which is 2,790,000,000 miles away. The eye or the imagination can contemplate no more glorious and magnificent object than this, wielding its controlling influence over the planets that swing through space around, governing this great family with a power which never for one instant fails.

Mercury is the nearest of the planets to the sun, being 36,000,000 miles distant; Venus is 67,500,000 miles away; the earth, 93,000,000; Mars, 141,500,000; Jupiter, 483,300,000; Saturn, 886,000,000; Uranus, 1,780,000,000; and Neptune, 2,790,000,000.

THE STELLAR SYSTEM

And now we have reached the outermost rim of our solar system, and look, as did Alexander, for new worlds to conquer. But where shall we begin? The universe before us is swimming with myriads of stars and systems. Out at an inconceivable distance beyond our solar system is the stellar system, the system of the stars. On a clear winter night, about two thousand of these stars can be seen with the naked eye; and as each one of these stars is a great sun like our own, undoubtedly surrounded, as ours is, with planets controlled by this central luminary, there lies before us a mass of matter equal at least to two thousand solar systems, or to billions of

globes of the size of the earth. But when we realize that the stars which can be perceived by the eye do not compose one one-hundred-thousandth part of those which can be seen through a large telescope, some idea can be faintly grasped of the length of the journey before us. In parts of the sky where the eye cannot discern more than twenty stars, the telescope will reveal thousands.

And out beyond the uttermost reaches of human vision, aided as it is by powerful glasses, undoubtedly there are myriads of vast orbs rushing through space, unknown to man. With each new telescope that is stronger than those which have preceded it, new vistas are opened up, and new stars found, which are far beyond those which have been previously discovered.

TRAVELING WITH THE LIGHT

To reach these magnificent bodies, we must find some mode of travel faster than anything known on earth; for the fastest cannon ball ever shot from the mouth of a gun could not traverse this space in ten hundred thousand years. The very nearest star to the earth is 25,000,000,000,000 miles away. Its name is Alpha Centauri. And should we visit Polaris, or the North Star, we must travel over 276,000,000,000,000 miles. So we must travel with the light, which traverses 186,000 miles a second, or more than seven times around the earth in the space of a single second.

But traveling even at this terrific pace, it will take some considerable time even to reach the nearest stars. At the rate light travels, we should not reach Alpha Centauri until four and one third years had passed; and it would take forty-seven years to get to the North Star. So after we had traveled the 2,693,000,000 miles from our earth to the outermost planet, or Neptune, we would have taken only a faltering step into illimitable space comparable to the first step of the child beginning to walk. And when we are this much nearer the stars, there appears no change in them, but they seem as far away as before. There are still immense reaches of space between us and the stars, so great, in fact, that thought fails in the effort to bridge it, and even our imagination is useless here.

RUSHING THROUGH SPACE

The stars are suns. Our sun itself is a star; and seen from other stars, its appearance would be that of a small star. All the stars, together with the sun and our entire solar system, are rushing through space at a very high rate of speed. The speed of the cannon ball is no more than a thousand miles an hour, but this bears no comparison with the rate at which the heavenly bodies are moving. When it is considered that just one of the planets is nearly 90,000 miles in diameter, and would take into its vast circumference more than a thousand globes the size of the earth, it is wonderful that such vast masses of matter should move at all. But all these planets, with all their immensity, are moving in their orbits about the sun at the rate of many thousand miles an hour. Surely we must exclaim, with the seer on the Isle of Patmos, "Great and marvelous are Thy works, Lord God Almighty" (Revelation 15: 3), and ask with the psalmist, "O Lord God of hosts, who is a strong Lord like unto Thee" (Psalm 89: 8), and say with Moses, "Thy right hand, O Lord, is become glorious in power" (Exodus 15: 6).

The stars are at such distances from us in our rapid flight through space, that no change can be noticed in their positions, though they are moving as fast as any of the planets, if not faster.

ARCTURUS WITH HIS SONS

Centuries ago, in the land of Uz, God asked Job the question, "Canst thou guide Arcturus with his sons?" Job 38: 32. Arcturus is a star that is said to be millions of millions of miles from the earth. It is one of the brightest of the stars. So distant is it that light, traveling at the rate of 186,000 miles a second, would require scores of years to reach this earth from it. The sun is nearly a million miles in diameter, but Arcturus is said to be a million times as large as the sun. So much brighter is Arcturus than the sun, that if the sun were placed at an equal distance from the earth, a powerful telescope would be needed to find it.

Inasmuch as Arcturus is so much larger than the sun, we may reasonably suppose that it has a proportionately larger number of worlds circling it in their orbits than has the sun. And with all these rushing worlds, it sweeps grandly through space at the rate of ninety-two miles a second, never a second out of time, guided by that Master Mind whose throne, without doubt, it encircles. Well might Job say, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth" (Job 40: 4), in answer to the question of the Lord when He asked, "Canst thou guide Arcturus with his sons?"

BUT THE OUTLYING BORDERS OF GOD'S WORKS

While we have but begun the journey into space—for these are but the outlying borders of God's works—yet here we must stop for a brief space, for we cannot go farther with our finite wisdom. Let us pause here with reverence and wonder. Over all these rushing orbs, God presides. This is His kingdom, and we have seen but a small part of it. Throughout all these objects, and among all their intelligences, He is ever present. All their complicated movements are guided by His unerring wisdom. By His word in the beginning, they emerged from nothing. "He spake, and it was done; He commanded, and it stood fast." "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalm 33: 9, 6.

Surely we can say with David, "The heavens declare the glory of God; and the firmament sheweth His handiwork." Psalm 19: 1. It is here, in these vast realms of the universe, the chambers of the Eternal, that we behold the might of the Mighty, the strength of the Strong, the wisdom of the Wise, the lore of the Learned, the made of the Maker, the order of the Orderer, the glory of the Glorious; and we see, though our eyes be dim and our minds untaught, the majesty of the Designer who so reflects Himself in all His works. It is thus we should look upon the universe in all its

awful grandeur,—the earth, sun, stars, moon, planets,—all; and we shall confess that these, without life, or power, or purpose, or thought, or will, unable to build up or destroy, to end or begin, hold or advance, to be or not to be, declare there is a God.

ARCHITRAVES OF ETERNITIES

It is said that "an angel once took a man . . . and lifted him up into space to show him the glory of the universe. . . . The man ceased to be cowardly, and was ready to fly with the angel past galaxy after galaxy, and infinity after infinity; and so man and angel passed on, viewing the universe, until the sun was out of sight—until our solar system appeared but as a speck of light against the black empyrean, and there was only darkness. And they looked onward, and in the infinities of light before, a speck of light appeared, and suddenly they were in the midst of rushing worlds. But they passed beyond that system, and beyond system after system, and infinity after infinity; until the human heart sank, and the man cried out, 'End is there none of the universe of God?' The angel strengthened the man with words of counsel and courage, and they flew on again until worlds left behind them were out of sight, and specks of light before them were transformed, as they approached them, into rushing systems.

"They moved over architraves of eternities, over pillars of immensities, over architecture of galaxies, unspeakable in dimensions and duration; and the human heart sank again, and cried out, 'End is there none of the universe of God?' And all the stars echoed the question with amazement, 'End is there none of the universe of God?' And this echo found no answer.

"They moved on again past immensities of immensities, and eternities of eternities, until in the dizziness of uncounted galaxies the human heart sank for the last time, and called out, 'End is there none of the universe of God?' And all the stars repeated the question, and the angel answered: 'End there is none of the universe of God. Lo, also, there is no beginning.'"

THE LANGUAGE OF THE UNIVERSE

The universe speaks a language of its own, which we may learn to read and interpret to our doubting soul's full satisfaction. Sweeter than the music of the spheres is its varied wisdom if it tells us of Might which we cannot hold; of Power which we cannot reach; of Love which we may behold but not contain; of Wisdom we can scarcely measure; of Majesty and Grace and Grandeur which shall wrap our souls in speechless amazement, and fill our minds with consternation, for we shall be as one devoid of wisdom. Yet amid all our confusion and deep amazement, we should discern a wisdom we cannot otherwise perceive, and should discover a knowledge which shall banish all our thought of doubt and unbelief.

And this, my brother-man, is our Father's house. As I write of it, I find in my heart a vast longing to go home. I want to continue that journey with you through the ever expanding regions of space, and press on to the uttermost borders of the Father's dominion. May you

make sure that in the time to come, this journey shall be continued under the guidance of Him who created all these things, and who upholds them all.

At the court of the King of this heavenly empire, Lucifer, the angel of light and glory, ministered, the respected, loved leader of a great number of angels.

Like flashes of light, they winged their way to the farthest stars and planets, on errands for the great King. Love reigned supreme in the heavenly kingdom, and joy and happiness filled every heart. The cloud of the coming revolt against the Majesty of heaven had not yet cast its shadow over any mind.



"JIMSEY'S SERVICE CALL"

BY RUTH LEES OLSON

NO one ever accused Jimsey of being brave; no one ever connected him with war and bloodshed; and least of all did any one ever think of calling him a hero.

Like him?—Of course we did, for he was a likable fellow—strong, stalwart, always ready to give the service hand, sunshiny, steady and true, giving his best at all times and in all places; but—war? Jimsey was peace personified.

The war call broke upon our little world with startling alarm. As one man, the nation responded to the plea for men and arms; and the subject that took precedence over all topics of conversation was "the call to the colors."

Who would come under the first draft? When and where would we be sent? Several of us were standing on the lawn one afternoon, near a bed of scarlet poppies, when Jimsey came whistling up the street. He joined us with a merry greeting, then stood quietly listening to the conversation of the boys. One of them had just received his card; and as he twirled it in his fingers, he said, "I wouldn't mind going, if I could be sure of a safe and sound return; but this thing of coming back in pieces, a useless burden to myself and every one else, is too much for my nerve."

There was a strange light in Jimsey's eyes as he turned toward the speaker. "I don't believe we should look at the 'call' from that standpoint. It is not a question of how or when we come back, or if we come back at all; but: Have we done our duty as God gave us to see the right? Have we given the best there is of us for the sake of the One who gave His all for us?"

That word "we" puzzled us for a moment. To whom did he refer by that

personal pronoun? There was a resolute curve to his lips even while he smiled at our inquiring looks; and he answered our "What do you mean, Jimsey?" with: "I have enlisted in the Medical Division, and I want you boys to know that I believe God has a work to be done on the battle field, and I am answering His 'service call' to minister to the sick and needy, and lift up the cross to men who are going over the 'great divide.'"

"But your religion, Jimsey? You know it is a peculiar one."

"I intend to take it with me."

Then he plucked a scarlet poppy from the bed at his feet, and with a look of deep reverence on his face as he parted its petals, he said: "See the crimson life color? It will take the atoning blood of Christ to wipe out the terrible stain of man's inhumanity to man."

We were silent. Perhaps Jimsey could live up to his religion on the battle field, but we doubted it. His faith seemed to reach through the mists of doubt and uncertainty, and grasp a real, tangible God. Furthermore, his simple trust in a literal interpretation of the Bible made him a target for a good many skeptic arrows, and we were not quite sure how he could adapt his loved religion to the awful scenes of brutal carnage.

VISIONED IN THE POPPIES

Previous to our talk with Jimsey, not one of our little company had thought of enlisting; but the more we thought of his line of work, the deeper grew our interest, until when the Rainbow Division sailed for France, there was more than one from our village who answered the Macedonian cry, "Come over and help us."

Our first billet was in a little French village far back from the battle line. Odd as the houses were, the peasantry were still more quaint. To them, the American soldiers were a novelty, but one to be enjoyed. They welcomed us with joy, and did everything in their power to make us feel at home, and they succeeded fairly well. Our conversation was necessarily limited to few words and many signs, but an American can usually make himself understood. During our stay in the village, we learned to love these people, and appreciate their devoted sacrifices for the land of their birth—a land plowed and sowed down in blood and tears.

The surrounding country gave promise of great beauty; and one morning, Jimsey and I arose before reveille sounded, and started on a tour of exploration. We followed the main road for a short distance, until we came to a grass-grown bypath that promised something beyond the usual tree-lined roadways. Wild flowers peeped shyly at us from their hiding place in the grasses, and a lark song floated down to us from the silvery skies.

Our path led us to the village cemetery, the silent city of the dead. Dotted through the green carpet of grass, beds of crimson poppies lifted their cups to the smiling sky above. Vivid they were with the rich, red fullness of life. Jimsey plucked one, and stood for some moments gazing deep into the heart of it. What he saw there was a mystery to me then, but afterwards I both saw and knew. We lingered long among the poppies, reading the quaint inscriptions on the moss-grown stones, and talking of the springtime growing at home; then, with lingering backward looks, we started back to the billet. Not long after that, we left the quiet peacefulness of the village, and were soon on our way to the front trenches and the sullen call of the big guns.

Most men grow calloused to the sights and sounds of war. It is self-compulsory; for the receiving stations are like shambles, and the pitiful groans of the wounded are nerve-racking and strength-destroying to the new men in the ambulance service. But Jimsey was different. All wounded men were as little children to him; and he never lifted a man on the stretcher, that he did not bend over him with a word of sympathy and courage before he started back to the receiving station.

Those days at the front were the travail of the inferno; for no sooner had the barrage fire lifted, and the infantry gone over the top, than we stretcher bearers followed in their wake. The very heavens were torn to pieces with the shrieking shot and shell, and the earth resembled the bottomless pit of destruction. Shell holes yawned at us on every side, and sometimes their jaws opened under our feet. The air seemed one seething caldron of uncertain danger. We sometimes ducked the whining bullets, but it was never the noisy ones that got us. Soul-racking, back-breaking work it was. Yet if perchance we were nipped, we were soon up and at it again.

It was in trying to retake a lost sector that we met our Waterloo. None of us knew exactly how it happened; but our own barrage fire dropped behind us before we were aware of it, and we were

caught with two men on the stretchers, and two more slightly wounded. A shell hole afforded a means of shelter, and we scrambled down its sides and sheltered ourselves as best we could. The leaden tornado swept above us, and occasionally a shot plowed along the opposite side of the crater; but we were comparatively safe, at least for the time being.

One of our stretcher cases was in bad shape, and kept calling continually for "Mother." He was only a slip of a lad, evidently used to having somebody minister to all his needs. Jimsey was the only one who could quiet him; and his voice, strangely sweet and penetrating even in the midst of booming guns and crashing shells, came to us quite distinctly.

FACING THE GRIM REAPER

It is strange what an impression things make when you are face to face with the grim reaper, and know not what moment your time will come. Men say little then; but the current of thought is swift and deep, and covers not only the present, but the past and the future. We leaned forward to catch Jimsey's words.

"Never mind the fear of death, lad. If you have made your peace with God, all is well. Do you remember how mother tucked you into bed when you were a little chap, and how she kissed your eyes and bade you go to sleep? You were not afraid of the dark then. She was there, and you clasped her hand a little tighter, smiling back at her as you drifted into the land of peaceful slumber. It was not long before the morning awakened you, and birds and bees called you forth to playtime."

The boy on the stretcher had ceased to moan, and we knew that he was gripping Jimsey's hand with the intensity of a new hope. We scrambled a little nearer, and moved our second stretcher so the other wounded soldier might hear better.

"Our heavenly Father has sent this message to those who enter the valley of the shadow land of death: 'For so He giveth His beloved sleep.' And one who knew, because he too passed through the same experience, said: 'Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.' But 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth,' and 'in my flesh shall I see God: whom I shall see for myself, . . . and not another.'"

One of the slightly wounded soldiers, forgetting that Jimsey was talking to his own stretcher case, leaned forward and breathlessly asked, "When?"

Without turning his head, Jimsey answered: "Soon; 'for the trumpet shall sound,' 'the Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them . . . to meet the Lord in the air: and so shall we ever be with the Lord.' It is a wonderful promise, lad, the same your mother used to read to you when you knelt at eventide by her knee. Do you believe it?"

We did not hear the answer, for there came a crash that sent our little world tumbling about our ears, and messed up

our shell hole until it looked like captured enemy territory. My first recollection was that the weight of the whole world was resting on my shoulders; but a full return to consciousness brought the discovery that it was only a few shovels of earth, and that by dint of digging and squirming, I could extricate myself.

REGAINED CONSCIOUSNESS

Darkness had settled over no man's land when I finally staggered to my feet. The immediate offensive was over, and there was nothing to do but crawl back to the trenches and report for duty. I could find no trace of my companions, but consoled myself with the thought that they had escaped the full brunt of the explosion and made their way back to the first line.

The receiving station was still pretty well filled up when I entered; but I finally secured a word with the doctor in charge, and asked him about Jimsey. He was fairly well acquainted with us both. His face had a suspicious quiver as he pointed over to a stretcher in a corner of the dugout.

"Jimsey" was all I could say as I bent over what was left of our own brave laddie. He opened his eyes with the same old, sweet smile. I bent low to catch the words as they fell from his lips: "It's about all over, Jack; but you'll carry on—and—you'll tell them about—Him."

I dashed my hand across my eyes. Strange how the light flickers and blurs! "You'll pull through all right, Jimsey. Why, we can't let you go now. Brace up, and we'll have the doctor take another look at you."

He gripped my hand tighter. "No use, Jack! One thing: promise me—you'll lay me to sleep in the poppy field. They are red, red with the atoning blood, and—'so He giveth His beloved—sleep.'"

He drew a few short breaths, then slipped away from us across the "great divide."

As we stood about the mound of brown earth a few days later, the chaplain told us how Jimsey died. Sore wounded himself, he managed to drag the only man left of the shell hole company, the soldier who had occupied the second stretcher, onto his own shoulders, then staggering on through blinding pain and sweating agony, made his way back to the lines. How he did it was a mystery. Unless that same hand of faith that had always been his sustaining strength held him up. The last hundred yards, he had crawled on his knees, dragging his soldier companion with him. He saved the man's life, but the examining doctor said it was at the cost of his own, for Jimsey would have had a fighting chance for life had he returned to the lines at once, but the loss of blood and the terrible exhaustion of carrying the wounded soldier took its own fateful toll.

We laid him to rest among the poppies he loved; and as I plucked a few scarlet blossoms to scatter over his grave, I looked into their deep red hearts, and saw Jimsey's vision of the sacrifice of atoning blood. The bugle sounded "taps" as we placed a white cross above the blood-red poppies, and their velvet cups pointed to this inscription graven on the wood: "For so He giveth His beloved sleep."



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

DANGERS IN STATE RELIGION

UNDER the heading, "The Rebirth of Religion," the editor of the *Catholic Standard and Times* says:

"The one bright spot in all the abysmal scene which surrounds our position in the world to-day, speaking in a spiritual and ethical sense, is the great renaissance of Catholic religion which has swept over the Old World as the bodies of the myriads who have fallen victims to autocracy were being swept into the pits that war had dug for their mangled remains. It is wonderful."

The way in which men are turning toward the Catholic Church in these times, is indeed wonderful; and those who have been following the teaching of this paper for the last forty years know full well that it has pointed out constantly the prophecies to the effect that the Old World especially is to mark a great return to the Catholic fold. The papacy is to be re-established in all her great power, yea, indeed, greater power than she has ever held in past ages.

All will recognize that the Catholic Church stands for a state religion; but no state religion that has ever been established has proved a success in uplifting and helping man.

In the same article from which the foregoing paragraph is quoted, the editor of the *Standard* says:

"The pride, egotism, and fleshly lusts of Luther have culminated to-day in a cataclysm from which there is seemingly no escape save through a return to the faith which He [Christ] planted and set up for the guidance of the coming ages."

Thus is Luther blamed for the great outbreak of brutality in Germany. True, indeed, Lutheranism is the state religion of the German empire, and Lutheranism is Protestantism. But the Lutheranism of the Germany of to-day is not that which was taught by Luther and his associates four centuries ago. Luther taught the exact opposite to the doctrine which is held by William Hohenzollern.

Luther disclaimed any necessity for the sword in supporting the gospel. He refused to allow the good elector of Saxony to attend him with his armies. Luther affirmed that he was supported and protected by divine power while he was preaching the gospel, and had no need whatever of the sword. And all through his life, he steadfastly and consistently refused to allow the sword to be drawn in his behalf.

How different is the teaching of the Lutheran Church in Germany to-day! The pulpits of the German empire, in supporting the doctrines of the ruling class there, are teaching directly contrary to that which was held by Martin Luther.

We have seen many examples of what is done where the Catholic power secures control of the state. Germany is furnishing us to-day with a striking instance of the failure of Protestantism, when linked with the state, to represent the spirit of Him who said, "My kingdom is not of this world."

Thus do we have emphatic object lessons on the great fact that the Protestant church in control of the state, as well as the Catholic, will work for the general woe of mankind. But if we are to believe the language of the prophets, the Old World is to see, as never in its past history, the experiment of giving the Catholic Church the fullest power; and in this country, Protestantism will apostatize to do a similar work. And whether we be Protestant or Catholic, we need to study carefully the events of the day in the light of the divine Book and under the guidance of the divine Spirit.

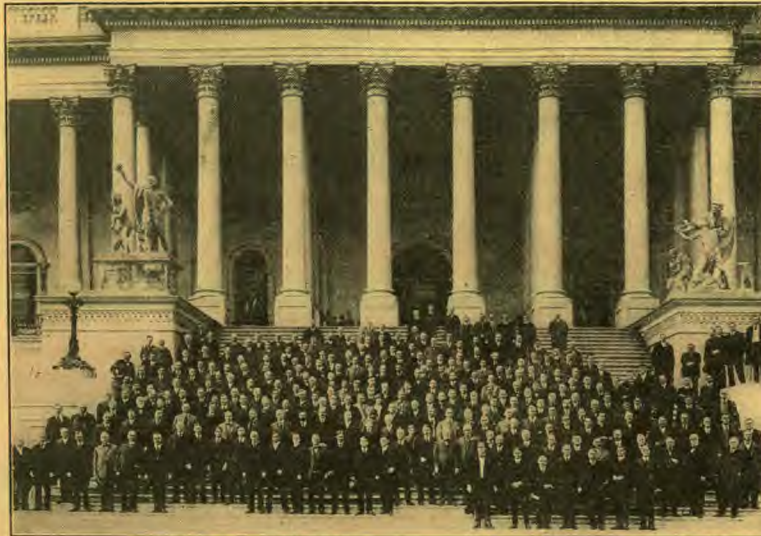
AN INFALLIBLE GUIDE

HOW good it is to think of having an infallible guide, one that can direct our steps so that we need not make fatal mistakes! In no place is such a guide needed more than in matters of religion. Men have sought to formulate religious dogma into creeds. They have written out the action of church councils, and in various ways of this kind have endeavored in human language to produce trustworthy guides for their fellow men.

All these human expedients may have been more or less helpful, but not one of them has reached the mark. God Himself has provided an infallible Guide that can be depended upon at all times and under all circumstances. The first part of the sixteenth chapter of John tells some of the story concerning this guide. The Lord says He will send the Comforter, spoken of also elsewhere as the Holy Ghost, the Holy Spirit, etc. In the following verses, how clearly are we told that this Comforter, the Spirit of God, is to be our guide: "Howbeit when He, the Spirit of truth, is come, He will guide you into all

truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." John 16:13-15.

"He shall receive of Mine," says the Saviour, "and shall show it unto you." "He will guide you into all truth." How clear, yet how concise and positive, is the statement! Some of us may have schooled ourselves to look to great theological teachers for our guidance; and doubtless they may be helpful. But, on the other



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The first picture of the House of Representatives taken since the United States declared a state of war upon the imperial German empire.

hand, they may be a hindrance; for God cautions us against false teachers that will arise in His name.

But the individual who studies God's word, and who depends upon God's Spirit as his teacher, will find that he has infallible instructors that will teach him in the right way. We should make no mistake upon this point. God's Spirit is to be our infallible guide, and God's Spirit guides us through the definite words of Jehovah as they are spoken in the divine Bible.

The Spirit does not operate independent of the Word. Rather, it operates directly through that Word. As the apostle Paul says in his letter to the Ephesians, we are to take "the sword of the Spirit, which is the word of God." See Ephesians 6:17.

We may have thought that hearing our pastor once or twice a week as he has explained the Scriptures was quite sufficient; or in addition to hearing the sermons, we may have felt that we have fulfilled our religious duties when we have occasionally read in a casual way some portion of the Bible.

But without disparaging any of those things, have you ever enjoyed the experience of coming to God's word as a hungry soul comes to a table bounteously spread with palatable food, and satisfied your spiritual hunger just as we satisfy our physical hunger by partaking of bread? Do you know how to sit down with your Bible, uttering a prayer, as you open its sacred pages, that the Spirit which the Lord Jesus Christ promised may be your infallible Guide?

God designs that our fellow men shall help us. But to provide against these agencies' becoming corrupted, yea, more still, to provide even against the mistakes that the very best and the most conscientious of men will make, our Father has given us the divine Spirit to guide us in the study of His word.

WHY I QUIT KEEPING SUNDAY

BY CHARLES F. ULRICH

WHEN I was about twelve years of age, a revival was held in the "evangelical" church that I attended. The Spirit of God worked upon my heart so that I yielded to the tender pleadings of His word. The pastor admonished those who were seeking the Lord, to lay aside all other reading matter, even the daily newspaper, during the revival, and read the Bible only.

I followed his advice; and while thus reading the Word, I read repeatedly that the Sabbath, the seventh day, was the day of worship. I finally asked my mother, "Why is it that we keep Sunday, when the Bible says that the seventh day, Saturday, is the day to be kept for God?"

I did not know then that there were any people, apart from the Jews, that kept the Sabbath. I do not remember now whether I knew that the orthodox Jews kept it.

Mother replied, "I suppose Christ and His disciples changed it."

I thought she ought to know, so dismissed the subject from my mind. I am glad to say that later she searched into the matter and saw the truth in reference to it, and observed the Sabbath a number of years before I did.

THINK CHRIST DID IT

How many to-day are keeping Sunday, supposing that somehow Christ and His disciples made the change! If they did, we have only to repent and obey. But if they did not, there are those who should seek God earnestly, ere it is too late, for pardon, and then return to the keeping of the commandments of God; for if we offend in one point, we are guilty of all. (James 2:10.) Jesus said, "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9. It would be the height of folly to observe and teach as a Christian duty what God and Jesus had nothing to do with.

I do not wish to make the assertion, without sufficient Scriptural proof, that Sunday is not the Sabbath; and for this reason, I shall examine every text in the New Testament referring to the first day. The term "Sunday" is not found in the Bible.

ONLY EIGHT TEXTS

There are but eight such passages. The first of these is Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." In Mark 16:1, 2, we read: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." You do not awake Sunday morning and find the Sabbath there: for the Scripture says that the Sabbath is past then.

Luke 24:1: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

John 20:1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." These four passages all refer to the same incident, the resurrection, and show clearly that the disciples came, not expecting to celebrate the resurrection, but to anoint the Saviour's body. They had been prevented from doing so on Friday, as the Sabbath was drawing on; and therefore they had "prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

Why could not those who had seen Christ after He was risen, make the others believe that it was indeed the truth? The holy women tried it, but failed in the attempt. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept." We would suppose that certainly it must have brought joy to their hearts to learn that He was risen; but instead, we read, "They, when they had heard that He was alive, and had been seen of her, believed not."

BELIEVED THEM NOT

Candidly, then, how could they be celebrating the resurrection when they would not believe that Christ was risen? And not only did they refuse to believe the women (and Luke tells us, in the twenty-fourth chapter and the eleventh verse, that "their words seemed to them as idle tales, and they believed them not"), but they also refused to believe two men of their company who also had seen Him.

"After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue." Certainly now the disciples should regard the words of these two, since the women told the same fact early in the morning; but to our utter astonishment, we read, "Neither believed they them." Mark 16:9-13. Why all this doubt? John explained it all when he wrote his book, after some sixty-three years of calm reflection—for the book of John was written about sixty-three years after the resurrection. In the twentieth chapter and the ninth verse, he confesses, "As yet they knew not the Scripture, that He must rise again from the dead."

The secret is revealed: They never expected Christ to rise from the dead, although He had told them before; therefore they could not believe it when told that He was alive. That was why they came to the sepulcher, not to celebrate the resurrection, or to see Him rise from the dead, but to "anoint His body."

Some have quoted John 20:19 as evidence that the disciples were commemorating the resurrection. Let us consider this passage carefully. "Then the same day at evening [Remember, this scene took place at evening, not in the morning, after the women had told the disciples that He was risen], being the first day of the week, when the doors were shut where the disciples were assembled [to commemorate the resurrection?—No] for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

DID NOT BELIEVE HIM RISEN

Up to that very moment, none of the disciples really believed that He was risen, except the women and the two disciples already mentioned. The scene takes us back to Mark 16. We have already read of the two disciples who went into the country, and that their words were not believed when they told the rest that Christ was risen. Luke 24 gives a detailed account of the experience of these two disciples, and how they came to believe that Jesus was indeed risen, as the women had already stated.

As "they talked together of all these things which had happened, . . . Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" Acting as a stranger in their presence, He drew them out, and was told of the crucifixion and death of their Master. Then in mournful words they said: "But we trusted that it had been He which should have redeemed Israel [Their eyes were upon a temporal kingdom; and thus it was that all their hopes were dead when Christ was buried]: and beside all this, to-day is the third day since these things were done." Verse 21. Mark well, this was on the evening of the first day; for "they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent." Verse 29. Remember that they told this "stranger" that "certain women also of our company made us astonished, which were early at the sepulcher;" and the record says, "They believed them not."

After Christ had accepted their invitation to stop overnight, and as He sat at supper with them, "He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight." Verses 30, 31.

Then it was supper time on the first day of the week before these two men really believed that Christ was risen. They immediately arose and came to the rest at Jerusalem, and told them all about it. Mark reveals the sad state of affairs when he states: "After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them." Mark 16:12, 13.

NOT A GHOST

While they tried, but in vain, to make the rest of the disciples believe that He was really alive, "Jesus Himself stood in the midst of them." Luke 24:36. Mark 16:14 says that Jesus reprimanded them

for their "unbelief." "Afterward He appeared unto the eleven [Thomas was not present] as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

Why did they not believe? "For as yet they knew not the Scripture, that He must rise again from the dead." John 20: 9. How then could they be celebrating the resurrection, when they did not believe it, and even after Christ did appear, He had a hard time to convince them that it was indeed He? "And as they [the two disciples that had gone into the country] thus spake, Jesus Himself stood in the midst of them. . . . But they were terrified and affrighted, and supposed that they had seen a spirit [ghost]." Luke 24: 36, 37. This is the first time Jesus met all His disciples, save Thomas, upon that day; and it was supper time. But instead of rejoicing, they were "terrified." Why? Let it again be stated: "For as yet they knew not the Scripture, that He must rise again from the dead."

Notice the difficulty Christ had in making those unbelieving disciples comprehend that He was alive and that He was not a ghost. "And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit [ghost] hath not flesh and bones, as ye see Me have." Luke 24: 38, 39. The thought that He was really alive was too good to be true. "And while they yet believed not for joy, and wondered," He proceeded to prove to them, beyond a shadow of doubt, that it was Himself, not a ghost; so He asked, "Have ye here any meat?" "And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." Verses 41-43.

Then only did they realize that their Master was indeed risen. He reminded them that these things had been told them before, but John confessed that they "knew not." Jesus said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." "Then opened He their understanding, that they might understand the Scriptures." Luke 24: 44, 45.

DOUBTING THOMAS

Thomas was not with the disciples when this occurred; and he refused to believe a word of it, and declared that he would not until he could put his finger in Christ's hands, and thrust his hand in His side. That privilege was granted him "after eight days." Thomas certainly could not have been celebrating the resurrection, for not till eight or ten days later did he have the demonstration that he demanded ere he would believe.

Now we have examined six of the eight texts referring to the first day. No candid person could claim that the scriptures used, pertaining to the first day, give any hint of its being a holy day. On the contrary, the day was used as a working-day; because the disciples came to the sepulcher on the morning of the first day to anoint Christ's body, but re-

frained from doing so the previous day, the Sabbath, "and rested the Sabbath day according to the commandment." Luke 23: 56.

The only record of a meeting on the first day of the week, or Sunday, is given in Acts 20: 7, and reads thus: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This meeting differs from other meetings in that it was a farewell service. Paul said, a few days later, "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no



"What manner of communications are these that ye have one to another, as ye walk, and are sad?"

more." Acts 20: 25. Thus we see that it was not a regularly appointed meeting, and was held at night, for Paul preached "until midnight."

WHEN THE DAY BEGINS

According to Bible reckoning, the day begins at sunset. "From even unto even, shall ye celebrate your Sabbath." Leviticus 23: 32. "At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." So when the sun set, the Sabbath was past, and the sick were then brought to the Saviour. That being true, the meeting of which we are studying was held on Saturday night, according to present reckoning, and not on Sunday, because Sunday does not begin until twelve o'clock Saturday night, present reckoning. Again, Paul had already spent seven days in Troas (Acts 20: 6); and "his manner was," to go into the synagogue on the Sabbath (Acts 17: 2). "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4. Paul, then, according to "his manner," observed the Sabbath with the brethren at Troas.

"But the disciples came together to break bread," says one. Question: Did they come together on the first day of the week only? Of the believers not

many years before, it is written: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2: 42, 46. If they were together daily, then it would not at all be strange to find them together upon the first day of the week.

KEPT NOTHING BACK

While Paul was holding this farewell service, his fellow disciples sailed for Assos, he "minding himself to go afoot." Both their setting sail and making the voyage, and Paul's traveling on foot to Assos, a distance of about nineteen miles, would have been a decided desecration of Sunday if that day had been holy; but Paul's own acts demonstrated that it was not so regarded. Had there been a change of the Sabbath from the seventh day to the first, this disciple would have mentioned it; for he testifies, "I have not shunned to declare unto you all the counsel of God." Acts 20: 27. The omission of any declaration that men ought to observe sacredly the first day of the week, is evidence that it was not the counsel of God.

Now we come to the last of the eight texts. We must find something convincing, else we shall be forced to admit that there is no sanctity attached to the first day of the week, and the command to observe it will stand as a doctrine of men, and thus such observance is, according to Christ's own words, "vain worship." Matthew 15: 9. The last text reads as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16: 1, 2. Certainly there is no evidence here of a command to observe the first day of the week as holy time, nor does it abrogate the Sabbath as God's holy day. It refers merely to a special gift to be made for the poor saints. Paul was not writing about going to church, nor a change of day, but about laying aside in store, each week, systematically, using the first day of the week for this transaction of business.

AT HIS OWN HOME

If I were to make a request that each one who reads this article "lay by him in store, as God hath prospered him," for the poor, famine-stricken people in Europe, each Thursday, would you gather from that that I wished to have all observe Thursday as a sacred day, or that I expected you all to go to church upon that day?—No, you would never derive that conclusion. Neither can we, from the texts quoted, conclude that the first day of the week was to be thus observed.

Reading the same scripture in various translations will help us to see better the truth contained. Following are a few such: The New Testament in Modern Speech: "On the first day of every week let each of you put on one side and store up at his home." Tyndale's version: "Let every one of you put a

syde at home and laye uppe." The Syriac Peshito version: "Let every one of you lay aside and preserve at home." Three French versions read, "At his own home," or "at home"; Luther's translation, "By himself at home."

Taking for granted that this text meant that Sunday be observed as a sacred day, then only "the churches of Galatia" and the church at Corinth would be affected. How about the churches at Rome, Philippi, Ephesus, etc.?—They then were absolved from the observance of that day, since the command was not to them. Furthermore, the observance of that day would be only for this special collection. Then it would cease.

Instead of being a sacred day, the first day of the week was a business day; for the offerings were to be in proportion "as God hath prospered," and a man with a business would have to look over his books and find out his gains and losses before he could know how he had been prospered. I fear that many pews would be vacant if the men had to do that work on Sunday morning in order to make the proper offering at church.

So here again we find nothing of a hallowed nature attached to the day. I would be perfectly willing that Sunday should be sacred. There is no reason why I would not like to have it so. Rather, I would that it were so, that there might be full harmony among Christians. But I cannot, dare not, even for the sake of harmony, deviate one iota from a "Thus saith the Lord;" for adding thereto or taking therefrom means to incur the plagues that must fall upon the ungodly, or to have one's part taken out of the book of life, and out of the holy city. Revelation 22:18, 19. If we lose heaven, we have lost everything.

TEST IT BY THE WORD

Everything that comes to us in the garb of religion must be tested by the Word of truth. If it bears the test, then we should accept and obey the message; but if the Bible in no wise sanctions the thing, then we should reject it, for to adhere to that which God does not sanction is "vain worship."

Let us very briefly trace the day which the apostle to the gentiles, the one selected as a chosen vessel to proclaim all the counsel of God to the gentiles, observed. At Antioch, Paul entered the synagogue upon the Sabbath, and was invited to address the waiting congregation. Acts 13:14, 15. At the close, "when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them." When? The next Sunday?—No; "the next Sabbath." Verse 42. Mark well, this was purely a gentile gathering, for all "the Jews were gone out."

Then the apostle to the gentiles had his opportunity to instruct those gentiles who attended divine service upon the Sabbath, that a change had been made, and that he himself was a product of the changed conditions. He might have said: "Give ear, my brethren. At the resurrection, Christ our Master and His disciples changed the day to be observed as sacred; and since then, we no longer observe 'the Jewish Sabbath,' but Sunday has been instituted in its stead." No, he said nothing of this sort, although

men have tried to make us believe that is just what he taught.

The gentiles knew nothing of a change of the Sabbath. That is why they attended divine service upon the same day the Jews did, and in making their request for a sermon to a gentile audience, asked that it might be preached "the next Sabbath." And the record says, "The next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

PAUL'S SABBATH CUSTOM

At Corinth, Paul worked at his trade as a tentmaker. On which day did he cease labor and attend divine service? And were the Jews the only ones attending worship upon that day? "He reasoned in the synagogue *every Sabbath*, and persuaded the *Jews* and the *Greeks*." Acts 18:4. The Greeks were gentiles. Here we again find the mixed multitude, Jews and gentiles; and the Word says that Paul "reasoned in the *synagogue every Sabbath*."

If it said every Sunday, or the first day of the week, then there would be some grounds for a serious consideration of Sunday observance. At this place, he continued "a year and six months, teaching the word of God among them." Verse 11. Why did he observe the Sabbath for this long time, and permit the gentiles to do so, if the change had been made at the resurrection? Why was he silent about the matter? The answer is obvious; for the Sabbath was and is now God's holy day, and He told us to remember it and keep it holy.

Now we have given this matter fair and candid consideration, and find that the word of God teaches nowhere the sacredness of the first day of the week, commonly called Sunday, and that the disciple to the gentiles, whose special duty it was to instruct gentiles in the true way, himself kept "every Sabbath," and never instructed his converts to observe another day as the Sabbath.

Authority for Sunday observance can be found only in the traditions of men, not in Holy Writ. Thus its observance is "vain worship." Let us be true to God and His word, for "the truth shall make you free." Let us not be found fighting against God, and thus forever be shut out of the kingdom of heaven. "Only the eternal is important." "To obey is better than sacrifice."

Has Christianity Failed?

BY CALVIN P. BOLLMAN

SINCE the beginning of the great war, the question has been seriously asked, "Has Christianity failed?" Some have assumed to reply in the affirmative, but a decided negative answer should be given.

The fact is that the world never depended upon Christianity to preserve peace and to eliminate war. Science, education, culture, peace tribunals, and arbitration treaties have been relied upon to secure and preserve the peace of the world. These have failed, but not Christianity.

THE SUPREME MISTAKE

The mistake has been in supposing that Christianity would convert the world. There is no such promise in the

word of God. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," said our Saviour. He did not, however, so much as intimate that all nations would obey it, and that all men would be saved by it, but quite the contrary.

The gospel is a lifeboat, not a ship to embark and carry to the haven of eternal rest the teeming millions of earth. Said our Saviour: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

The Scriptures do declare that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9), and that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11); but this happy state lies not in but beyond this present evil world. The apostle Peter, after speaking of the destruction of the former, or Adamic world, by water, and of the coming destruction of the present world by fire, says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

ATTEMPTING THE IMPOSSIBLE

One trouble has been that men have tried to make the church do a work never committed to men to do. Whole nations and peoples are not to be saved as such. True, in the great throng of the redeemed, there will be some from "every kindred, and tongue, and people, and nation" (Revelation 5:9), but not all of any of these, nor all of any generation.

The truth is that not only the church but the world has been living in a fool's paradise, looking for and expecting something which could never be realized, namely, enduring peace in a sinful world. The nations hoped to achieve this by diplomacy; the church, by the gospel, forgetful of the fact that the gospel was never intended to convert and save the world *en masse*, but is a means by which God is visiting the nations "to take out of them a people for His name." Acts 15:14.

Men have had to fight for about all the peace this world has ever known, and the future offers no better prospect. All will be wise who cease to depend upon fallen humanity for something which in the very nature of the case it can never give, or upon the gospel for something it was never intended to give, or on modern civilization, or even *Kultur*, for that peace which can come only with the setting up of the everlasting kingdom of our Lord and Saviour Jesus Christ.

LEARN to see and recognize God where others see man and surroundings. Moses endured as seeing Him who is invisible. The children whom he led saw Moses, therefore they could not endure. They saw the bitter stream, and murmured. Moses saw the shrub that sweetened the water. "Blessed are the pure in heart: for they shall see God." They shall see Him in every detail of life.

D. H. KRESS.

Messages to Ephesus and Smyrna

BY ALBERT MARION DART

UNTO the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." Revelation 2: 1.

The seven golden candlesticks are the seven churches; and He who walks in their midst is the Son of God.

"Ephesus" means "first" or "desirable." The message to Ephesus is a message fitting the condition of the church from about 27 A. D. to 100 A. D. This period, as will be seen at a glance, covers the day of triumph and power for the church of God, when she stood face to face with not only the intellectual culture of the Greeks, but what is still harder to combat, a religion which had the form of godliness but had lost the power thereof. Pagan worship at its height received little rebuke from the Jews to whom had been committed the oracles of God, but who had so fully lost the Spirit and power of God that they failed to recognize His Son typified by the sacrifices they had been offering.

Even under these conditions, the message of a crucified and risen Saviour, preached with pentecostal power, was not without its effect. The apostle Paul, speaking of the preaching of that day, says: "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Corinthians 1: 22-24.

BURNED THEIR HEATHEN BOOKS

Ephesus, in the first century, was the capital of Asia Minor and the center of trade and learning. The preaching of the gospel at Ephesus unmasked the errors of heathendom so that the books containing pagan errors were gathered and burned "before all men: and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19: 19, 20.

The gospel strikes at the very root of man's selfishness and ambition, and finds its enemies wherever such selfishness and ambition are crossed. The making of silver shrines for the goddess Diana at Ephesus provided lucrative employment for many people, and "brought no small gain unto the craftsmen." The gospel light interfered with such traffic. The charge was made by those irate dealers in heathen gods, that "this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." They declared "that not only this our craft is in danger to be set at naught," but the goddess Diana, "whom all Asia and the world worshipped," would be despised.

Thus the church in that period contended with a world of idolaters and religious formalists, but in her God-given power, laid low their altars and abolished their shrines. So the message came to

her: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." Revelation 2: 2, 3.

FOR CHRISTIAN SUCCESS

Note the successful points in the triumphant church, and remember that you and I as church members must have these points to be successful:

"Works." Not works to gain salvation, but works because of salvation



"The books containing pagan errors were gathered and burned 'before all men: and they counted the price of them, and found it fifty thousand pieces of silver.'"

obtained through faith. He who is saved by faith will work.

"Labor." Similar to the previous thought.

"Patience." These, like John the revelator, were companions in the "patience of Jesus Christ." A person possessed of the Spirit of Christ can afford to be patient; for he is in touch with the wisdom and power of Christ, and is thus master of the situation. Though victory is delayed in fact, it is possessed by faith. "Here is the patience and the faith of the saints."

The church in full possession of her promised power will discern any apostasy there may be in her midst. Within are often greater dangers than without. The Ephesus church "tried them which say they are apostles, and are not," and found their true condition. The church must have her bearings. She must understand her position—must rest upon a sure foundation, and be able to detect any drifting from her moorings, though the movement be instigated by those who "say they are apostles."

The Ephesus church was not free from censure. The passing of time found a slackening of zeal, ardor, and devotion to the work of God. Due credit was given, and fitting commendation rendered, for all that had been accomplished for the Master; but conditions unfavorable forced from the lips of the true Witness, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Revelation 2: 4.

FORM OF GODLINESS

Never does the work of God suffer more than when cold formality takes the place of the fire and enthusiasm of true piety prompted by unselfish love. All the persecutions of which the church is guilty came because of an effort to carry forward the work of God with a form of godliness without the power thereof. This condition God cannot suffer. He removes the candlestick from such a church if He cannot effect a change. This thought is emphasized in the solemn warning to the Ephesus church.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Revelation 2: 5.

Let it be remembered that the church does not lose its first love while its members are in possession thereof; so if you are a church member, take this warning to heart.

It seems to be worthy of mention by the Spirit, that the Ephesus church hated "the deeds of the Nicolaitanes." Moshem holds that the Nicolaitanes were a branch of the Gnostics. Tertullian favors this view. Others hold that they had erroneously been confounded with a party of Gnostics formed at a later period by one Nicholas. Be that as it may, the lesson is that the true Christian can hate the deeds of the wrongdoer without hating the wrongdoer.

That the message to the church of Ephesus and to the seven churches is a message to God's people for all time, is seen in the concluding words of Gabriel to the Ephesus church. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Revelation 2: 7. Wonderful words of instruction, warning, and comfort! Glorious reward to the one who has an ear to hear!

SMYRNA

The message to the Smyrna church is signed by Him who is "the first and the last, which was dead, and is alive." We can well afford to give heed to a message from such a One.

To the church in tribulation and poverty, the message to the Smyrna church is meat in due season.

The rapid spread of Christianity endangered the very foundations of paganism, and gigantic efforts were made to stop its spread. Most conspicuous among these was the universal edict of persecution issued by the emperor Diocletian, which was enforced for a period of ten years. "Ye shall have tribulation ten days," points out this period, a day for a year.

"Smyrna" means "myrrh, or sweet smelling savor," and is significant in the light of the thought that the pressure of persecution only develops the genuine in Christianity. The Smyrna condition is taken to cover a period of about 223 years, from A. D. 100 to A. D. 323.

Evidently a separation between the false and the true had taken place during this period; for the Spirit says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." The term "Jew" is used to represent the Christian; for "he is not a Jew which is one outwardly; . . . but he is a Jew, which is one inwardly." Romans 2: 28, 29.

The church is far safer in times of persecution, with but few members, if needs be, than in times of a great influx, with the slightest compromise with wrong principles to gain additional adherents. Said a Christian to his persecutors: "You may 'kill us, torture us, condemn us. . . . Your injustice is the proof that we are innocent. . . . Nor does your cruelty . . . avail you.'" "It was but a stronger invitation to bring others to their persuasion. 'The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed.'"—"Great Controversy," pages 41, 42.

A CROWN OF LIFE

The message to the persecuted is: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; . . . be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.

"The devil shall cast some of you into prison." This tells whose agent is the persecutor.

"A crown of life" for the faithful! No defeat in death for the child of God! "I am He that liveth and was dead," is a pledge of a burst tomb for all the faithful. "O death, I will be thy plagues; O grave, I will be thy destruction."

But there is a death the bars of which can never be burst. The closing words to the Smyrna church are, "He that overcometh shall not be hurt of the second death."

Christ paid the penalty for transgression for all; but reasonably, only he who accepts the sacrifice receives the benefit. One who accepts Christ confesses and forsakes his sin. The sacrifice is of no avail to one who refuses to do this, and he must pay the penalty for his sin himself in the second death.

"Ye will not come to Me, that ye might have life," are the sad words of the Life-giver.

As ancient Babylon gave herself over to reveling when her destruction was nigh at hand, so to-day, in the very face of the seven last plagues and the coming of the Lord, the church and the world are forgetting about the things of God, and are going after the many amusements. Satan was never so busy before as in these last days, presenting the world before the followers of Christ with its glare and tinsel. This condition is a matter of New Testament prophecy. Even many church people were to be "lovers of pleasures more than lovers of God."

A. S. BOOTH.

THE FATE OF THE WICKED

Will They Burn Eternally?

BY GEORGE B. THOMPSON

THERE is no appeal or deliverance from the inexorable fiat of nature which dooms the whole human race to death. Like the leaves of the forest, and the grass of the field, we all wither and fade. While we are standing in the full strength and vigor of manhood, suddenly the mysterious shadow of death may fall across our pathway, and we be numbered with that mighty host of the dead, numberless as the seashore sand. Great monarchs pass like the humblest peasant. Generations pass away. Amid the haunts of pleasure, when joy seems to be full, the skeleton of death sits at the feasts.

IN VAST MAJORITY

Our inquiry in this article is concerning the wicked, those who fall into the tomb without faith in Christ. What is their destiny? This question has to do with the larger part of Adam's posterity, for we read in the Word: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7: 13, 14.

Are the wicked doomed to eternal life in misery somewhere in the confines of despair? Those who hold to the view of the inherent immortality of the soul have so taught. The late Rev. C. H. Spurgeon, whose work in many respects we revere most highly, held before his hearers the prospect of endless physical agony, in the following words:

HORRIBLE CONCEPTION

"Only conceive that poor wretch in the flames, who is saying, 'O for one drop of water to cool my parched tongue!' See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth as if it were a firebrand! Behold him crying for a drop of water! I will not picture the scene. Suffice it for me to close up by saying that the hell of hells will be to thee, poor sinner, the thought that it is to be forever. Thou wilt look up there on the throne of God, and on it shall be written, 'Forever!' When the damned jingle the burning irons of their torments, they shall say, 'Forever!' When they howl, echo cries, 'Forever!'"

"Forever" is written on their racks,
"Forever" on their chains;
"Forever" burneth in the fire,
"Forever" ever reigns."

Doleful thought! 'If I could but get out, then I should be happy.' 'If there were a hope of deliverance, then I might be peaceful; but here I am forever!' Sirs, if ye would escape eternal torments, if ye would be found amongst the number of the blessed, the road to heaven can only be found by prayer."—Sermon preached in 1855; quoted in "Life in Christ," page 59.

This is a terrible doctrine. No teaching could dishonor the God of love more. Mr. Spurgeon was led into this error through believing the unscriptural dogma of inherent immortality. And if the wicked dead are conscious, and are to live forever in hell, and enter upon their reward at death, then there would seem to be no escape from this awful doom.

IS GOD SUCH A FIEND?

In a tract by the Rev. F. Furniss, entitled "The Sight of Hell," he gives a detailed description of some of the dungeons of hell, in the following language:

"See, on the middle of that red-hot floor stands a girl. She looks about sixteen years old. Her feet are bare. Listen; she speaks. 'I have been standing on this red-hot floor for years! Look at my burnt and bleeding feet! Let me go off this burning floor for one moment!' The fifth dungeon is the red-hot oven. The little child is in the red-hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire. It beats its head against the foot of the oven. It stamps its little feet on the floor. *God was very good to this little child. Very likely God saw it would get worse and worse, and would never repent, and so it would have to be punished more severely in hell. So God in His mercy called it out of the world in early childhood.*"—Quoted in "Life in Christ," page 60.

This, the author says, is to last forever. It is little wonder that many grow up hating God, when they have been taught such horrible things about God when young. The writer of this article had a somewhat similar experience.

SOURCE OF THE AWFUL TEACHING

And all this awful teaching, which so distorts the Bible and dishonors God, is based on the belief in man's natural immortality. However, man does not now possess immortality, but it is the gift of God, and to the righteous only, at the resurrection. 1 Corinthians 15: 51-53.

The destiny of sinners is forever settled by the following text: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

The reward of righteousness is *life*. The reward of unrighteousness is the opposite of life, and that is *death*. Mark, it is *death, not eternal life in misery*. This is the second, awful death, from which there is no resurrection.

The words of Jesus are in exact harmony with this statement of the apostle Paul: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

Observe that the unbeliever does not have life. He "shall not see life." How, then, would it be possible for him to live

in the torments of hell forever? It would be impossible, of course.

The beloved disciple John, writing on the same point, says: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

No comment is needed to make this text clear. Life and immortality were brought to light through the gospel, and must be received by faith. The unbeliever, therefore, "hath not life"; and when there is no life, there is death.

WICKED DESTROYED

Having failed to lay hold on life by faith, the wicked who come forth in the second resurrection will be destroyed. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4: 1, 3.

An ancient prophet foretold their destruction, in the following language: "As ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16.

The seer of Patmos describes their destruction in these words: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20: 9.

This fire that destroys the wicked destroys the devil and his angels as well. It purifies the earth also. Sin and sinners will then be no more, and the great controversy between right and wrong will be ended. How clear and glorious is the Scriptural view in contrast with the views of man!

Simplicity of the Christ-Life

SOME of the "great things" found in the law of God are drawn out by our Lord in His Sermon on the Mount. These principles Jesus lived. He taught them to us for us to live also. It is by faith in Jesus' life, into which were wrought these "great" living principles of God's law, you and I must be saved. Therefore it is evident that all who are saved through Christ will have these same "great things" of the law wrought into their lives; for we must become like Him if we are to share life everlasting with Him in His glorious kingdom.

"And what does this mean?" you ask. "What are the 'great things' I will do if I am a Christian?" Let Jesus answer: You are to be "poor in spirit," "meek"; "hunger and thirst after righteousness"; be "merciful," "pure in heart," a "peace-maker"; suffer persecution "for righteousness' sake"; be "the salt of the earth," "the light of the world." You not only will not kill, but will not become angry with your brother; will "agree with thine adversary quickly;" not only

not commit adultery, but not look "on a woman to lust after her;" "swear not at all;" "resist not him that is evil;" smite not back him who "smiteth thee on thy . . . cheek." "Whosoever shall compel thee to go one mile, go with him two." "Give to him that asketh thee." "Love your enemies, and pray for them that persecute you." "Do not your righteousness before men, to be seen of them." "Pray to thy Father who is in secret." "Be not anxious for your life, what ye

"Tell me the dream"

—He Cried

In desperation, Nebuchadnezzar called his camouflage artists—the magicians, and the astrologers, and the sorcerers—and demanded that they tell his forgotten dream and its interpretation. But even the king's threat to cut them into pieces availed nothing. If you have never read this thrilling story in Daniel, the second chapter, do so before going to bed to-night. When you get down to Daniel's explanation of the ten uncleanable kingdoms, you will be in a receptive mood for Mr. B. G. Wilkinson's enlightening article which appears in the June number of the Signs of the Times Magazine. He says things. For instance: "Daniel learned two great and prominent facts: first, that the present kingdoms of western Europe would ever and anon see one of those powers break forth like a mighty volcano, and threaten for a while to engulf its neighbors, as Germany is doing in 1918." A comforting thought touched upon by Mr. Wilkinson in the article referred to is that the next universal kingdom will be the kingdom of Christ, not Germany or any other earthly government.



IS THE FUTURE PEACE DEADLOCK
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The foregoing reference to contents of the June number of the Signs Magazine gives but a meager idea of its value and importance.

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Signs of the Times

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JAMES COCHRAN, Circulation Manager.

shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "Judge not." Finally, "all things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." T. E. BOWEN.

"SOMETIMES the Lord saves us from sore trials; sometimes, in sore trials; sometimes, by sore trials. The various ways seem so strange to our veiled human sight, but the object is the same, the same good hand of Infinite Wisdom is guiding all, the blessed Helper and Saviour will be with us in the trial and through the trial. We know not the better way. Blessed is that man who is willing to leave it all with God."

Wanted for Missionary Work

Mrs. W. Bishop, Percival, Iowa, is desirous of receiving a continuous supply of *Our Little Friend*, *Youth's Instructor*, and *Signs Magazine*, for free distribution.

DRIED FRUIT SOLD OUT

Write after September 1 for prices on new crop of figs, raisins, prunes, peaches, etc.
Olives at reduced prices. Large, ripe olives, good flavor and color. Quart cans, 20c; gal. cans, 75c; 5-gal. cans, \$3.25. Medium size, 20c less a gal. Polished black walnuts, 5c a lb. Freight f. o. b. Chico, California. Address A. E. Crist, Chico, California.

NOTICE

The next class of the Loma Linda Nurses' Training Class will begin August 11, 1918.

Applicants should be not less than nineteen years of age and have completed ten grades of regular school work.

After September 1, 1918, twelve grades will be required for students entering the Nurses' Course in an accredited school.

Write for information and calendar to Superintendent of Nurses, Loma Linda, California.

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Must Be Ready

IN the parable of the wise and the foolish virgins, recorded in the twenty-fifth chapter of Matthew, it is stated that "they that were ready went in with him to the marriage: and the door was shut." Verse 10.

Those who were "ready" were the ones who went in to enjoy the blessings of eternity. This great climax is reached at the second coming of Christ; and how can a professing Christian be ready for Christ's second coming, when he is not taking sufficient interest in the study of the Word to know when that coming is near?

We are not likely to be found in readiness for an unexpected visit. We must be looking for the coming of our friends if we would have our house in order and be in readiness to greet them. Let us get ready for our Master's coming, for the event is very near.

Have an Anchorage

WHO has not been repeatedly impressed with the rapidity with which popular sentiment may change, and how it carries nearly every one before it as by a resistless tide? These things should impress us with the importance of having an anchorage, and of knowing for ourselves the eternal foundations of truth. Knowing these foundations, we should plant our feet upon them, so that with calm confidence and trust we may experience the power of the divine support.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26: 3, 4.

The Angel Encampeth

Do you know, from a personal experience, the meaning of the following scripture? "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34: 7.

The angel of the Lord "encampeth"; he is "round about" them that fear the Lord, and he "delivereth them."

These messengers of heaven are real beings, even though, with our natural eyes, we may not see them. By faith we may know that they are there; and through definite, actual experiences, we may sense their presence. What a delight it is to know these things in such a time of peril and distress!

Opposed to Rationing

HERBERT HOOVER, our food administrator, told a number of representative men in Washington recently that he "was opposed to a rationing system for the civil population" of America. He said that such a system "was un-American

and undemocratic." He proposes to continue the direct appeal to the people for voluntary food conservation.

Every American should appreciate this liberal spirit on the part of Mr. Hoover, and more than ever should we respond to the call for food conservation. Food conservation in this time is one of our highest and most sacred duties, and we must give the question the foremost place in our planning.

THE editor of the *Catholic Standard and Times* speaks of the "high rewards which Christ has promised to those who show their love for Him by keeping His commandments." Never was there a truer sentiment uttered than that we



Invalided veterans of the first Ypres battle gathered at Montreal on the occasion of the second Ypres battle, to celebrate the anniversary of the enemy's first attempt at the impossible. Besides numerous anniversary addresses, a solemn prayer was offered for success on this "key to the channel."

show our love for Christ by keeping His commandments; and now the all-important question: Are not those commandments of Christ found in His word? and is it not our duty to study that Word carefully, so that we may know how both to love and to obey the Master?

THERE is all the difference in the world between a mere assent to a nominal profession of Christ, and the actual power and joy that come into the life by a living experience through a personal knowledge of the blessed Master.

ONE of our greatest tests is the manner in which we treat the convictions which God's Spirit through His word brings into our souls.

For the Red Cross

IN his excellent address at the opening of the Red Cross drive in New York City, President Wilson said: "When you give, give absolutely all that you can spare, and don't consider yourself liberal in the giving. If you give with self-adulation, you are not giving at all, you are giving to your own vanity; but if you give until it hurts, then your heart blood goes into it."

Every individual in the United States should enter heartily into this Red Cross work, and not only give "until it hurts," but work "until it hurts" in every line possible. We should give and work, and we should exert our influence to get others to do likewise.

"The Only Guarantee"

THE *Christian Statesman* comments somewhat at length on the proposed "League of Nations" to enforce peace. The writer reaches the conclusion, in the closing paragraph of his article, that "the kingship of Jesus Christ is the only guarantee of what the weary, war-scarred world needs to-day. The Spirit of the Prince of peace brings peace to all who crown Him king. He alone can solve the present world situation."

Jesus Christ truly brings peace into every heart where He is permitted to dwell; and where any considerable number, in any nation, have this personal experience with Christ, they spread the influences of true peace like a mighty river.

But the *Christian Statesman* stands for the idea that the nation must acknowledge Christ in its fundamental law, namely, the constitution of the United States. And the logic seems to be that if this could be accomplished, then our wars and difficulties would all be over, because the nation as such had acknowledged "the kingship of Jesus Christ."

Had not Germany acknowledged the kingship of Jesus Christ by making the Lutheran religion the religion of the state? And does not Kaiser Wilhelm, too, affirm, upon every occasion, that he is following God in all of the awful work he is doing? And are not lessons of this character sufficient to show us that a state religion is one of the most dangerous things with which humanity can experiment? And furthermore, is it not made intensely clear that humanity has no more dangerous foe than a crazed ruler who thinks he is led by divine power?

History shows that man-made state religions have quite universally ended in despotism and cruel persecution, and it matters not whether this religion be in the form of paganism or of pseudo-Christianity. The theocracy of Israel does not furnish an exception to the rule. That theocracy was created by the Lord Himself through the hand of Moses, and worked admirably until the Israelites thought to improve upon the divine plan, and thus laid the foundation for their apostasy, which finally ended in their national ruin.

How can men professing the name of Christ insistently teach, year after year, that Jesus should be recognized as the king of this world, when He Himself said to Pilate: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence?" John 18: 36.

THE times that lie just ahead of us will be fearful for those who are not prepared for them; but for those who are ready, they will be altogether glorious. God's word points the way out. Are you carefully studying it?