

Signs of the Times

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A Commonwealth or a Cemetery

Many Bible students hold the opinion that the Zionistic movement is the supreme sign for a return of Jesus Christ.

BY F. C. GILBERT



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On December 9 last, the mayor of Jerusalem (with cane) came out and surrendered the city to the allies. This act broke in twain the bands of infidel control and Jewish apathy toward the homestead of Christianity, and now a movement is world-wide to reestablish the Jewish nation in Palestine.



EVER since the days when Cyrus, the mighty ruler of the Persian empire, issued his famous edict granting the Jewish race full opportunity to return to the land of their fathers to rebuild the holy city, has there been such activity and commotion among the Israelites as there has been since these children of Abraham have received an earnest of again securing the land of their forefathers, Palestine. If conventions, committees, councils, conferences, may be regarded as having any meaning, surely there is a great stir in Jewry to-day with reference to the restoration of Palestine and the building up of Jerusalem as a Jewish national state.

Tens and hundreds of thousands of dollars are being raised in this country and in England as a Palestine restoration fund. According to certain Jewish papers, a number of the nations have joined in this program, as will be seen from the following in the *American Hebrew*, a prominent Jewish New York paper. It says, in its issue of May 24, 1918:

"The British declaration in favor of restoring Palestine to the Jews, has been adhered to successively by France and Italy, as well as by minor powers like Greece and Serbia. The British declaration has thus become the declared policy of the Entente. The only Western power arrayed against the central empires that has not yet formally declared for a Jewish restoration is the United States. The silence of the United States is, however, due to a purely technical consideration, the fact, namely, that our president and Congress have so far thought it inadvisable to declare war upon Turkey."

The British declaration referred to was made by Mr. Arthur James Balfour, the British secretary of state for foreign affairs, and is as follows:

"Foreign Office, November 2, 1917.

"Dear Lord Rothschild:

"I have much pleasure in conveying to you, on behalf of his majesty's government, the following declaration of sympathy with Jewish Zionist aspirations which have been submitted to and approved by the cabinet:

"His majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavor to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should feel grateful if you would bring this declaration to the knowledge of the Zionist Federation.

"Yours sincerely,

"Arthur James Balfour."

Soon after this declaration was made, an official commission was appointed to go to Jerusalem to investigate conditions, and to report its findings to the English government. The head of that commission is an English Jew who is a prominent Zionist. The Provisional Zionist Committee of America has also appointed two members to cooperate with that commission. These men have long since reached their destination, and are working hard at their task.

That this sentiment for restoration may be encouraged and its fires kept burning, a Jewish battalion of soldiers has been recruited for Palestine under the English flag, and these men have been selected from the Jewish people in the allied nations. Everything that zeal, enthusiasm, prestige, and money can furnish has been secured; and from the standpoint of popular vision, it would seem as though something great were about to take place in Palestine. It would almost appear as though Jerusalem might be restored as a Jewish state, and Palestine be built up as in days of yore.

A Judean not long since was asked by the Y. M. C. A. in Atlanta, Georgia, to talk to several thousand soldiers concerning the work of the nations in the East. In his address, he said the following concerning the building up of Palestine:

"We are living in times which can be compared with the old days of Joshua and Zerubbabel. Again the remnant of the Hebrew nation is trying to reestablish itself, accomplishing the greatest miracle in history, because it regains power and recognition after nearly two thousand years of despair and misery."—*American Hebrew*, New York, June 14, 1918.

FIRST-LINE TESTIMONY

However, as much as we would like to see this task accomplished,—Palestine restored as a home for the Jewish people and a great center of Jewish polity,—we are constrained to state that the teachings of the Bible, the sayings of the Messiah and the revelations of the prophets of God, must be regarded as basic, primary, fundamental.

When God was to give Israel the land of Palestine originally, His command to that people was, "Ye shall drive out all the inhabitants of the land from before you." Numbers 33:52. He also enjoined them that they should "dwell alone," and should "not be reckoned among the nations." Numbers 23:9. The land of Palestine was God's original gift to the Hebrew race. God Himself promised to give that land to that people. The dying words of Israel's great soldier-commander to his people were:

"Ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is He that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes. . . . And the Lord your God, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you." Joshua 23:3-5. For more than eight hundred years, the Israelites had possession of that land. While at different times they departed from God, still the land was preserved to them by their heavenly King.

God had told them that if they continued to depart from His precepts, the time would come when they would be dispossessed of this land, and that it would be destroyed by fire. Among the predictions of the prophets against Jerusalem we read the following: "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? . . . Therefore thus saith the Lord God; Behold, Mine anger and My fury shall be poured out upon this place, . . . and it shall burn, and shall not be quenched." Jeremiah 7:17, 20.

Jerusalem was finally destroyed. The prophet mourned as follows: "The Lord hath accomplished His fury; He hath poured out His fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof." Lamentations 4:11. As to the overthrow of the fair city, we read as follows: "They burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, . . . to fulfill the word of the Lord by the mouth of Jeremiah." 2 Chronicles 36:19, 21.

THE CRUCIAL TEST FOR JEWRY

Before Palestine was destroyed, the God of heaven promised that people that they should have their city restored to them, and He mentioned the name of the king who should issue the decree for reconstruction. See Isaiah 44:28; Jeremiah 29:10-14. When the time came that the seventy years of captivity were fulfilled, the king of Persia gave the commandment that Palestine should be rebuilt. Ezra 1:1, 2. Other kings joined him later for the completion of the work; and what the God of heaven had predicted many years before, was completed at the right time. Ezra 6:14.

When the Saviour of mankind came to the Jewish people to bring to them Heaven's great opportunity and blessing, His fellow citizens said, "We will not have this Man to reign over us." Luke 19:14. They further stated, "We have no king but Cæsar." John 19:15. The Son of God was sad and sorrowful when these people rejected Him, their own King. He was forced to say to them, but with tears in His eyes: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Luke 19:42-44. Later He made this further prognostication concerning Jerusalem and the temple: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20, 22.

The reader may ask, What things were to be fulfilled? The Scriptures of truth shall reply: "And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Daniel 9:26. The Messiah was to come to His own people. Should they not accept Him as their Saviour and their King, they were to be set aside as a nation, and their city was to be destroyed.

In Christ's discussion with the scribes and the Pharisees, as recorded in Matthew 23, He said to them, "Behold, your house is left unto you desolate." Verse 38. At another time, He said to these same classes of people, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43. The Saviour also declared, "Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Luke 21:24.

Having refused to accept Jesus as their Messiah and King, there was nothing for them to expect for their future; for Jesus came to that people as God's last resort. Mark 12:6. In rejecting Him, they fixed their national destiny. From that time onward, their temple was to be desolate; they were to have no rulers of their own over them; they were to be no longer a nation. All that the Bible had declared concerning them was to be fulfilled; and in a few brief years after this announcement and pronouncement, Rome came against the holy city, and the prophecies of the Old Testament and the New Testament were literally accomplished. For two thousand years, Palestine has been in the hands of the gentiles, and the Jewish people have never yet restored it.

DISSENSION ON A JEWISH STATE

Is it now to be rebuilt? Is there such a statement in the Bible, either in the Old Testament or in the New? Nowhere do we find any statement of the Saviour or the apostles that Jerusalem shall again be restored to the Jewish people as a nation. The war is not yet ended. The case is not yet settled. The task is not yet accomplished. Can Christianity fail? Can the word of God be nullified?—No, indeed; although there are certain Jewish writers who are claiming that this war is to decide whether Judaism or Christianity is true.

In the *American Israelite* of June 13, the following is quoted from the *Jewish Tribune*: "Diving deeply into the cause of the present war, one may summarize it as the struggle between the teachings of Judaism and Christianity." Again: "With all their might and power, soul and spirit do the allies strive to restore the teaching of Israel's prophets." "It is a struggle between might supported by the New Testament on one side, and

right upheld by the Jewish Bible on the other side; and right must and will crush might."

The New Testament is in harmony with the Old Testament. As has been plainly shown in this article, the Old Testament prophets foretold that Jerusalem would be destroyed, when the Messiah was cut off and rejected by His own people. The New Testament tells us why Palestine was taken from the Jews. The two are in perfect accord. History for two thousand years has attested to the truthfulness of the teachings of both Testaments. Palestine cannot and will not be restored as in the days of yore.

Moreover, not all the Jews are in favor of a national home in Palestine. There is a great division among the Hebrew people; and as time passes, the breach widens. Many Jews in public life are opposed to Zionism, and have placed themselves on record. Just one illustration must suffice. Judge Rosendale, ex-attorney general of New York State, recently wrote a letter on the Zionistic movement. The *American Israelite* quotes from this letter in its issue of May 17, 1918. It says:

"We of the Jewish faith should be the last to seek by word or deed to break down this great principle [separation of church and state]. . . . When the American Jew wants to show his nationality, he should not fly the 'Zionistic' flag of Palestine, but lovingly and patriotically point to his country's flag—the Stars and Stripes. We need no other. We should have no other. There must be no Jewish national-hyphenism. . . . Why should a Jew be taught or encouraged to sing 'Hatikvah'—the song of Jewish Palestinian nationalism or restoration? He has songs expressing his religious faith. . . . For national singing he should join his fellow citizens in patriotic American songs of the day. . . . We are Jews by religion only. . . . Palestinian nationalism is not a dogma or doctrine of the Jewish religion. . . . We are American citizens of the Jewish faith, and as such, cannot but oppose any movement for the creation of a state predicated on religious beliefs or affiliations."

The Reformed Jews as a body are opposed to the restoration of Palestine. The Central Conference of American Rabbis, representing the Reformed Jews of America, voted as a body against the restoration of Palestine. The Orthodox Jews at present regard the Reform Jews as national apostates, because of their attitude on this Zionistic question.

This is not the first time in the world's history when people have been prompted by a misdirected zeal. Earnestness and enthusiasm are valuable when based upon true knowledge; but actions and promptings not in harmony with the word of God must sooner or later come to naught. The Bible is very clear on this question. "The word of the Lord endureth forever."

"THE word 'glory' comes, says Grabbe, 'from the Hebrew *geheli*, a live coal.' Is it not a fitting symbol of the glory of Christ and His people which is presented to the world under a sacrifice? So John was 'a burning and a shining light.' So God designs that every one of His people shall be."



The end of the age will come when all the nations are engaged in an orgy of war. From prophecy, we learn that the focal point will be in the Holy land; and the Bible specifies the Valley of Jehoshaphat, just outside Jerusalem.

Jehovah Rules Above Kings, Emperors, Czars, and Kaisers

Men who wish to dominate the world, defying God and His word in their mad endeavor, have been inoculated with a satanic virus.

BY GEORGE B. STARR

IN the present upheaval among all peoples, it is restful to know that there is a King over the nations, working out His supreme will, and that He possesses power to enforce His will, and wisdom to direct safely such unlimited power. Nebuchadnezzar, a ruler of the Babylonian empire, learned this, and bore witness to his experience for the benefit of all who should follow him. He said:

"I, Nebuchadnezzar, lifted up mine eyes unto heaven, . . . and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. . . . He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4: 34, 35.

This experience was given to the king of Babylon "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will;" and also that those who make a wrong use of their God-given powers, and "walk in pride," may know "He is able to abase." Daniel 4: 17, 37.

The Creator and Ruler of nations, and Maker of empires, "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation." Acts 17: 26. It was His will that the various languages and nations should live within the bounds of their own habitations, appreciating the gifts of God to them, and "should seek the Lord" (verse 27), to know and do His will.

The happiness of all nations depended upon each following this plan, and re-

maining contentedly within its own borders, there to enjoy peace and the pursuit of happiness, and granting the same privileges undisturbed to their neighbor kingdoms. But aspiring rulers and people, not content with this, left their own habitation, to overrun the habitations of others, to secure for themselves supposed gain and greater happiness; and the result was a world's history of war and trouble and death, and often the extinction of entire nations.

WORLD-DOMINATION IDEA SATANIC

The principle of world rule and overrunning the God-given habitations of others is satanic. It is born of supreme selfishness. The God of heaven "divided to the nations their inheritance, when He separated the sons of Adam, to set the bounds of the people according to the number of the children of Israel." Deuteronomy 32: 8.

The plan of God was to place one nation, the children of Israel, in the midst of all other nations, to be the religious teachers and example to other nations. This nation He placed in Palestine, which was a highway from Assyria to Egypt, so that people of these nations, passing through Palestine, should receive, through contact with His people, the blessings given them, and carry back those blessings to their own people. So He said:

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with

Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Isaiah 19: 23-25.

Israel was not to be reckoned among the nations of the world, but was to dwell alone, high above all nations, free from political or national controversy, a blessing to all. "From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Numbers 23: 9.

The special blessing of God upon Israel was to be recognized, and make them the greatest of nations (Deuteronomy 4: 6-8), a chosen people, holy, devout, above all the nations of the earth (Deuteronomy 14: 2). They were to be the wealthiest of the nations, able to lend to all, and needing to borrow from none. Deuteronomy 15: 6. They were to be the head, and not the tail, in all world movements. Deuteronomy 28: 1-13.

GOD GAUGES NATIONS' SUCCESS

As Israel and the other nations co-operated or refused to coöperate with this plan of God, they were increased or diminished, blessed or cursed of God, in their home and in their national life.

"He looseth the bond of kings, and girdeth their loins with a girdle. . . . He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again." Job 12: 18, 23.

By all the prophets, the nations have been exhorted and warned. "Who would not fear Thee, O King of nations?" inquires Jeremiah; "forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee." "He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." Jeremiah 10: 7, 10. These prophets "propheesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence." Jeremiah 28: 8. And all the prophets write, in prophesying of the final overthrow of all nations and the introduction of a new order of things, that one nation only will be over the whole earth, and Jesus Christ will be the King of the new earth. All men and all nations should diligently study this program, for it will surely be carried out in every detail.

The program follows:

"Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy." Zephaniah 3: 8.

The place of the gathering of nations is fixed.

"I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land. They have cast lots for My people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. . . . Proclaim ye this among the gen-

tiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen. . . . Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3: 2, 3, 9-13.

WAR AT CHRIST'S APPEARANCE

All nations are at the present moment heeding this call, and obeying this summons to wake up their mighty men and all their men of war. The heathen are awakening, and preparing to join

A Glory I See

BY ARTHUR W. SPALDING

A GLORY I see through the shadows grim
That fall on the fainting day,
A glory their gloom may lightly dim,
But cannot hide for aye.

For the night may wrap the earth in a
shroud,

But the stars of God shine through;
And the glory they hold, it crieth aloud
That the day will live anew.

Shall live anew, with a glory born
Of a thrice relumed sun,
When a new age dawns with God's new morn,
And the cycle of time is done.

I have faced the shades with a failing breath,
I have bowed to a tyrant's will;
But I know that He liveth who conquered
death,

And I know that He conquereth still.

He conquereth still, and His shining mail
Flings gleams of the coming day.

When His hosts shall the forces of night
assail,

And the shadows shall flee away.
Oh, then shall be joy to the sons of men,
And glory shall blazon free.

And where, O Death, is thy triumph then?
Where, Night, thy victory?

the world's armies in the great procession marching to the appointed place.

"There shall be . . . upon the earth," said Jesus, speaking of the time just before His return to earth, "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

"And the nations were [are] angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to Thy saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11: 18.

The armies of heaven to meet the concclave of nations!

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven

followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Revelation 19: 11-21.

CHRIST'S CORONATION FORETOLD

Jehovah, the King of nations, has chosen the coming King. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. . . . Yet have I set My King upon My holy hill of Zion. . . . Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." Psalm 2: 2-12.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 13, 14, 27.

"And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11: 15.

The World's Enemy Defeated

BY CARLYLE B. HAYNES

SATAN, though he had gained the world by causing the fall of man, was not to be left in undisputed possession of it. In the promise given the woman in the Garden of Eden, that her seed should bruise the serpent's head, there was an assurance that an attempt would be made on the part of God to win back this earth to its first allegiance. Satan saw, in this promise, that his control of the world and the human race would be disputed.

He attempted to prevent the coming of the Seed of the woman, but in this he was defeated. And as the time drew near for the coming of the Seed, when God was about to send His only-begotten Son into the world to wrest it from the grasp of the devil and win it back to its allegiance to His Father, Satan drew his lines closer, and planned with grim determination to overthrow Christ if that were possible.

Satan had studied the prophecies of the Bible, and knew that Christ would be born in Bethlehem. When His birth took place, and Satan was certain that the Child was indeed the Christ—for he heard the message of the angels to the shepherds, and beheld the coming of the wise men from the East—he immediately attempted to destroy the infant Saviour by arousing the jealousy of Herod. Herod sent soldiers to Bethlehem to destroy all the male children under the age of two years, in the hope that the One who was to be "the King of the Jews" might perish with the rest.

But God protected the helpless Child from the wrath of Satan; and Joseph, being warned by an angel, fled with Mary and Jesus into Egypt, where they remained until Herod died. Then they returned and took up their residence at Nazareth in Galilee. There the Child received His early training from His mother, and grew in knowledge and grace. At the age of twelve, He was taken by His parents to Jerusalem, and in witnessing the sacrifice of the lamb in the temple, saw His own great life mission opening before Him.

For eighteen years after this journey to Jerusalem, He remained with His parents in the home at Nazareth, quietly doing the work of a carpenter in the humble little village. Then, at the age of thirty, recognizing His call in the preaching of John the Baptist, He started upon His work of ministry, which was to lead Him to the cross.

CHRIST CONFRONTED BY SATAN

Immediately upon the beginning of His ministry, as soon as He was anointed as the Messiah at His baptism, He was met and opposed by Satan. He had fasted forty days in the wilderness, and was very hungry, when He was visited by a being in the form of a bright, beautiful angel. This being talked with Him, and said that if He were indeed the Son of God, as He had just been told at His baptism, it would be an easy matter to demonstrate that fact by turning stones into bread, and thus appeasing His hun-

ger. But Christ had come to take the place of mankind, and to suffer with those He came to save; therefore He was not to use His divine power to help Himself. He refused to exercise His power in His own behalf.

After failing also in tempting Christ to cast Himself down from a pinnacle of the temple and thus presume upon the protecting care of God, Satan revealed himself to Christ in his true character. He openly avowed himself to be Lucifer, who had sinned in heaven. And, he declared, he knew full well why Christ had come into the world. He knew He had come to try to regain the world from the power of Satan. He pointed out that to do this, Christ would be compelled to die a most ignominious death and to undergo almost unbearable suffering. Then he declared such a course to be entirely unnecessary. If Christ had come to get the world, He need not travel such a blood-stained path and die such a terrible death. The world was in Satan's power,

and he could give it to whosoever he would. Taking Christ to a high mountain, he "showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Matthew 4: 8, 9.

It was a temptation indeed. The world was the very thing Christ had come to win. He was now told that He could have it all, and need not endure the shame and ignominy of the cross in order to secure it. But He saw at once that to take it on such terms as were offered by Satan would be to acknowledge all that Satan had contended for in heaven,—that he was superior to Christ; and that He must hold the dominion of the earth subject to Satan. Seeing that the great conflict of the ages would be eternally decided in favor of Satan if He accepted this proposition, He turned to Satan with the words, "Get thee behind Me, Satan." He determined to go on with His work of establishing a kingdom of righteousness and truth, though the decision meant that He must go down into the valley of the shadow of death.

Satan, defeated in his purpose, nevertheless was determined that even yet he would prevent Christ from gaining the



The lifelong temptations which Satan had placed about the world's Redeemer were intensified a thousand fold in that last struggle in Gethsemane. Man's salvation was atremble in the balance.

victory. He buffeted Him at every step, harassed Him wherever He went. He caused the Jewish leaders to reject Him. He did all that he could to oppose and destroy His work. And finally he moved Judas to betray Him into the hands of His enemies. He was betrayed for the price of a slave, thirty pieces of silver.

TEMPTATION WITH SUPERHUMAN POWER

The strongest temptation brought to bear upon Jesus, He encountered when He came into the Garden of Gethsemane. Here the weight of the sins of the world was felt by Him in all its awful force. He saw that He must die with these sins upon Him, bearing also the frown of God because of them. Oppressed by the thought that this might mean He was never to have a resurrection, but must bear the frown of God forever, and thus be forever separated from His Father by death, Christ cried out, "O My Father, if it be possible, let this cup pass from Me." He was unable to see that He could ever be brought from the tomb if He died with the sins of the world upon Him. His own future was all dark.

It was here that the fiercest temptations of the devil wrung the agonized heart of Christ. Almost He was tempted to let man bear the consequences of his own guilt, and die for his own sins, while He gave up the attempt, and returned to the place He had occupied with the Father before the world was created. The sacrifice to be made for sinners seemed too great if it meant that He must be blotted out of the universe. The wages of sin is death, eternal death; and Christ had volunteered to suffer for sin in the place of the sinner. Now the sins of the world were upon Him, and He was realizing all their terrible guilt for the first time. He experienced what the sinner will feel when he suffers the consequences of transgression.

Many teach that the punishment of the wicked will be eternal torment in hell-fire. But this cannot be true; for if it were, then Christ, in taking our punishment upon Himself, must remain forever in torment. If eternal conscious punishment were the lot of the lost sinner, then Christ could never be released from the suffering which it would be necessary for Him to bear in order to save us from it. The wages of sin is not eternal torment, but eternal death and separation from God; and it is evident that Christ could not take our place as our sin-bearer without experiencing the awful fear and dread of separation from God. It was this thought that forced from His pores in the garden the sweat which "was as it were great drops of blood falling down to the ground." Luke 22:44. His Father's face was hidden from Him; He was conscious of His Father's frown; He felt that the burden of the world's sin which He bore was upon Him from God, and that if He should die with these sins upon Him, He could not hope for a resurrection; He was unable to see through the grave; His hope in the future was dimmed, and the agony seemed more than He could bear.

Would He make the sacrifice? Would the Son of God take the place of the human race and die in man's stead? The fate of the world hung upon the answer.

When the struggle seemed about to become too great for His strength, there

was given him a view of the human race He came to save. He saw it lost in sin, under condemnation of death and eternal separation from God. He saw that unless He took upon Himself its guilt and its punishment, the race must perish. He saw that it could never enter the pearly gates of the heavenly city unless He laid down His life for it. He saw that no human being could ever walk on the streets of gold throughout the ages of eternity unless He should carry out the purpose for which He came to the earth. Either His life or theirs must be forfeited. It was separation from God for Him or for them. Death was the penalty for that broken law, and it was either the death of the whole race or that of the Sacrifice which God had freely offered and which Christ had volunteered to be.

ALL FOR YOU AND ME

With the vision of the lost race before Him, and facing the darkness shrouding His own future, Christ made His decision. He would go forward upon His great mission at any cost to Himself. "Having loved His own which were in the world, He loved them unto the end." John 13:1. He faced again the great decision for which He came into the world, and He decided it in favor of the race He loved. That His people might live with God throughout eternity, though He might not be there Himself, He decided to take their place, and their guilt, and their fate, upon Himself, and die in their stead. So He set His face steadfastly toward the cross; and as He rose from the ground for the last time, He cried, "If this cup may not pass away from Me, except I drink it, Thy will be done." Matthew 26:42.

While His disciples slept, the great decision was made. Alone, with none to help or comfort, He drained the last scalding drop of the fiery cup, the cup which none else could drain. If men were to be saved, there was no way out for Him but this. And the decision being made, His temptation was over—the temptation to escape, by His own divine power, the fate in store for the human race. From this time onward, the flesh was conquered. He had determined to meet the full penalty of sin, and no lesser pain could now make Him afraid. The priests and the rulers might insult and jeer Him, the whole nation might taunt and gibe; but not one cry should be forced from those lips by pain, or thirst, or glaring noonday sun, or thorns, or nails, or prison chains, or smittings of dirty, sin-stained hands. As a sheep before its shearers, so He would be dumb.

They hurried Him before Annas and Caiaphas, and then before Pilate, and on to Herod, and back to Pilate, always in the midst of the vociferating crowd, who buffeted Him, and smote Him with the palms of their hands, and spit in His face, speaking sneeringly of the shame of His birth, and demanding that He perform for them a miracle. Coming the last time from Pilate's judgment hall after the sentence of crucifixion had been pronounced, they crushed down upon the weary head the crown of thorns, and bowed in mockery, crying, "Hail, King of the Jews!" With no rest through the long night, hurried from one proud ruler

to another, travel-stained, weary, foot-sore, and bruised and lacerated with the cruel scourging He had received, now, in addition to it all, He is laden with the weight of the heavy cross, and, with no covering on His head from the broiling midday sun but the crown of thorns that had torn His brow in heavy gashes, He staggers on, the world's Redeemer, through taunts and mocking words.

Reaching the place of Calvary, they stretched Him upon the cross and drove the nails through His quivering flesh. Then, raising the cross with the Saviour upon it, they let it drop into the hole they had prepared for it, tearing wider the wounds of the hands and feet where the nails had pierced. With jeers and mockery they watched His dying agonies. And thus the Son of God gave up His life for you.

If Jesus had committed one sin Himself, He never would have been brought from the tomb, and the human race also would have been hopelessly lost. But because His life was spotless, and there was not the stain of one sin upon His character, He was brought up again from death.

A VANQUISHED ENEMY

In this way, Jesus regained the world that had been lost by sin. He became the second Adam, and won the victory over sin which the first Adam had failed to win. He met the devil on his own ground, in his own dominion, and wrested the control of the world away from him. He regained the lost dominion, and made a way of escape for all who had fallen under subjection to the devil.

And in consequence of His victory, He drove Satan out of the courts of heaven. Satan cannot now appear in the great council of heaven, for he does not now represent this earth. His dominion has been taken away from him by Christ, and "we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Our representative in the councils of heaven now is the Lord Jesus Christ. We have a Friend at court.

It is of this time, when Satan lost dominion over the world, that John in the Revelation speaks: "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:10, 12.

ANXIETY is unprofitable. No matter how hungry we may be, it brings no food. It supplies no drink when we thirst. It does not clothe the naked. It brings no relief to pain. Being anxious does not help us to catch a train, or meet an engagement, or correct mistakes. Anxiety does not repair breaks nor restore what is lost. In no case does anxiety give anything. It is out of place in the life of the Christian. It only robs him of valuable possessions, giving nothing in return. L. A. HANSEN.

Unmistakable in Every Feature Is the Bible's Testimony to a Material, Visible, and Literal Appearance of Christ

The veteran deceiver has induced many to believe that Jesus comes only at death, or at conversion, or to a few locally; but Inspiration sternly refutes such conceptions.

BY ELMER L. CARDEY

TWO great events stand out preëminently in the affairs of the human race. They are the first and the second advent of our Lord Jesus. Just as all events lead up to the first advent, so all lead up to and end with the second advent. Since the hour when the dark night of sin settled down over the world, one star of hope has brightened the dim future; and that hope has been the promise of the second advent of Christ.

The message of the church has been and should be Christ crucified and Christ coming again to complete His work of redemption. Without this second coming, the first coming would be of no avail; for then He will restore the perfection of His image on the face of nature and of all the human race, and give back to man the possession which He purchased with His own blood on the cross.

We are told that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 1: 14. It was this hope of the final restoration which captivated the mind of Enoch and caused him to live a perfect life in the midst of a wicked generation. From his day down through the ages of the prophets to Malachi, every one prophesied not only of the first advent, but also of the second. By faith Isaiah could look beyond the tribulation and sorrow of his own people, past the time of their earthly wanderings, and bring to them this message of hope: "Behold, the Lord God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." Isaiah 40: 10.

The prophets also speak of the second advent as the time of the demonstration of His mighty power, as if the mercy of God had held back His justice through the ages. The prophets picture the time when the forces of evil must finally be reckoned with, and God's justice restored to its rightful place. Thus Zephaniah prophesied: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14, 15, 18.

Then, in the next moment, as a parent would plead with its erring child, God holds out His invitation to man to prepare for this dreadful day: "Gather yourselves together, yea, gather together, O nation not desired. . . . Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2: 1, 3.

JESUS PLEDGES HIMSELF

As the Saviour stood in the shadow of the cross, knowing the disappointments that would come to His disciples at the time of His crucifixion, knowing the seas of persecution that the church would go



Many presume that Christ's coming is immaterial and personal; but the promise is that "this same Jesus . . . shall so come in like manner as ye have seen Him go into heaven."

through, He held out this banner of hope: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

After the crucifixion, when the disciples had begun their ministry, with longing hearts they looked forward to the time when He would fulfill this promise of His second coming. They thought of it, they talked of it, and they wrote of it; it was the one star of hope to the church during the first century; for the angels had promised on the Mount of Olives, at the time of Christ's ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

The apostle Paul comforts the church with this hope: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.

And then, for fear the church should forget its mission and fail to look forward to the second advent, Jesus again appeared to John, and gave him the wonderful book of Revelation, which opens thus: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, amen." Revelation 1: 7. The book closes with the promise reiterated: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22: 20.

Thus, throughout the Bible, that great day when Jesus will come the second time, is set forth with great assurance as the hour of the triumph of the church. Surely, then, we should talk of it, and pray for that day to come.

UNIVERSALITY OF COMING SPECIFIED

And there need be no doubt about the manner of His second coming. Jesus Himself and the apostles have made this very clear. It is most important that we understand just how He will return. Let us remember that because the Jewish nation has misapplied the prophecy with reference to the nature of Christ's first advent, they were entirely unprepared to receive Him when He came as a man of sorrows. In the place of their Messiah's being born in a manger, they expected that He would come as a conquering hero, to deliver them from the bondage of the nations. Therefore they crucified their Redeemer. Yet the Old Testament prophets had plainly told the manner of His coming, and of His life while on the earth.

Shall we also be deceived as to the nature of His second coming? Lest we should be, Christ left this warning for the church: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 23, 24, 27. How unmistak-

able is this language! Who can doubt the meaning? As the lightning flashes across the heavens, so also shall His second coming be visible.

The record left us is that He was taken away in a cloud. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9-11.

The disciples, steadfastly looking toward heaven, saw Him borne in a cloud back to His Father's throne; and the promise was then given that He would come in like manner. Christ Himself said that He would come in a cloud. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. And John the revelator says that every eye shall see Him. We are therefore warned to look for a Christ who will come visibly and personally, and not one who will come in a local or a spiritual way.

For the past thirty years, the general trend in theological circles has been to teach that the second advent of Christ will be only a spiritual event. They teach that His coming will be in Old Jerusalem. In view of the scriptures above quoted, is it not clear that evil forces are at work to-day to deceive men in reference to the nature of the second advent, as the Jewish nation was deceived upon the nature of the first advent? When He comes, He will come as King of kings, and Lord of lords (Revelation 19:11-16); and He will bring His reward with Him, "to give every man according as his work shall be" (Revelation 22:12).

For such a Christ and such an event, we must diligently look; for the reward will be given to those only who look for Him, and are ready to receive Him as the conquering King. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

and no man has any longer the right to claim his wife as his own. She is considered as state property. Her obligations to the state are paramount to all other claims. Women are instructed to do their utmost toward increasing the population, and almost any course taken to further this aim is regarded as patriotic and legal. The children born are to be the property of the state, and the state assumes the rearing of them to the age of seventeen years. Workingmen are called upon to set aside two per cent of their earnings to aid in the support of the nation's babies.

The *Washington Times* of May 17, in commenting on the present tendencies in Russia, says: "The revolution feels that it has made great strides toward democracy and general happiness. We are getting civilized, for this announcement from Russia will cause more rage and disgust than would the news of a million murders; because men have always murdered each other, but for the past few centuries, they have managed to respect women, or at least pretend respect."

In further commenting on modern tendencies, the *Times* says: "Right in virtuous Aurora (Illinois), they coldly discuss the baby with no father in particular; and Dr. A. Lindsay Wynekoop, chairman of the eugenics department, yesterday put this question to a meeting of the Mothers' Congress—and no one was carried out in a faint:

"So far as the race is concerned, is it or is it not more important that the man who loses his life in war should have first reproduced himself with marriage or without it?

"And as for the woman, she cannot give her life in battle as a man does. Her function is to replace life. And when this happens without social sanction, perhaps adds to her sacrifice."

It is evident that we are retrograding morally. Rome, before her fall and ruin, held the same lax ideas pertaining to marriage. Plutarch, in comparing the laws of the Romans with those of the Spartans, said:

"When a Roman thought himself to have a sufficient number of children, in case his neighbor who had none should come and request his wife of him, he had a lawful power to give her up to him who desired her, either for a certain time or for good.

"The Lacedæmonian husband, on the other hand, might allow the use of his wife to any one that desired to have children by her, and still keep her in his house, the original marriage obligation still subsisting as at first.

"Nay, many husbands, as we have said, would invite men whom they thought likely to procure of them fine and good looking children, into their houses.

"What is the difference, then, between the two customs?

"Shall we say that the Lacedæmonian system is one of an extreme and entire unconcern about their wives, and would cause most people endless disquiet and annoyance with pangs and jealousies? The Roman course wears an air of a more delicate acquiescence, draws the veil of a new contract over the change, and concedes the general insupportableness of mere community."

(Continued on page 10)

SPINSTERS OR ILLEGITIMATES

BY DANIEL H. KRESS

BY the thousands, men are being slain on the battle-field. For four years, this destructive work has been going on. Already over ten million of the healthiest and the fittest of Europe's sons have been sacrificed to the Moloch of war. The slaughter continues unabated; and according to some of the best authorities who have been studying the situation among nations from every viewpoint, there is a probability that the war will continue another six years. A tremendous whittling down process has been going on among all nations involved. How long can it continue? Not indefinitely, for the time would come when there would be nothing left from which to whittle.

If the lives of men alone were sacrificed, it would be serious enough; but as a result of the war, high ideals and the moral sense of right are vanishing. A new and lower standard of morality is being ushered in.

Race propagation demands men; and with our present ideals of marriage, a man can have but one wife. Because of the loss of so many men in Europe, there has naturally been an immense falling off in the number of births. Germany, it is estimated, has lost two millions in births during the three years of war, 1915-1917 inclusive. This represents a loss several times as great as her loss at the battle front. The number of deaths among the civilian population has also been greatly increased. Depopulation is taking place at a terrific pace.

France had 24,800 more deaths than births during the six months preceding the war. There has been a great increase in the civilian death rate, and a corresponding decrease in the birth rate, during the past four years. The total deaths in France in 1916 were about 1,100,000, while the births numbered only 312,000. The net loss in population, from the increasing number of deaths and the decreasing number of births,

amounted to 788,000. France is being depopulated.

Thus far, all the nations involved in the present conflict fall far short of filling, by births, the vacancies made by deaths. Should the war continue, and men be sacrificed the next few years as during the past four, how can these nations survive?—Not by importing men; for there will be none to import, as all nations will be involved in war. The only hope will be in encouraging reproduction, and that to its fullest limit, by the few remaining men. To this end, some of our moral ideals of the past must be laid aside.

COMPULSORY MARRIAGE

Germany is already favoring compulsory marriage before the age of twenty years; and penalties are provided for failure to comply with this regulation. Financial assistance is granted, when necessary, by the state. Provision has also been made for the punishment of couples who choose to remain childless. Childbearing is regarded as a patriotic duty, and is demanded by the state. Germany is compelled to resort to extreme measures in order to repopulate herself after the war. How far she will go to carry out her aims, only the future will fully reveal.

For years, France has felt alarm at the decrease in her births, and has offered inducements to couples to produce as many children as possible. With the added handicap brought about by her loss of men, she too will be compelled to resort to extreme measures to favor propagation.

Russia's loss of men has been the largest. She has taken steps in advance of the other nations to make good her losses. In certain sections, the marriage vow is no longer respected. Marriage, in fact, such as we have known it in civilized countries, is now illegal there,



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROM

ANCESTORS OF THE AMERICAN EAGLE

THAT we are gradually evolving from a lower to a higher plane is, in general terms, the theory of the evolutionist. No matter what contrary facts are brought out, they do not seem to disturb him in the least.

A gentleman with titles appended to his name, with the evident intent of creating the impression that he is a profound scholar, recently furnished a page of matter for one of the most popular Sunday newspapers in the land. The theme of this gentleman was the La Brea Tar Pits, near Los Angeles, California. His opening paragraph reads:

"The fossil remains of the father of our American eagle, the heroic bird that appears as the nation's symbol on our coins, our flags, and our emblems, have been recently disinterred from the remarkable reservoir of ancient birds, reptiles, and animals, the Rancho La Brea, near Los Angeles."

Concerning the size of this wonderful creature, he says:

"This father of the American eagle stood anywhere from eight feet to eighteen feet high from the bottom of his powerful feet to the top of his plumed head."

And this bird seems not to have been alone in his greatness, for the gentleman says:

"Recently those engaged in securing and preserving the fossils struck a stratum which gave evidence that what is now southwestern United States was a stamping ground of not only the most gigantic sloths in the world, but the most gigantic bears, the hugest vultures and condors, the largest camels, titanic wolves and tigers, and well-nigh unbelievably enormous peacocks, owls, and walking eagles."

Now if evolution is moving all creation upward from a lower to a higher plain, how is it that in the tar pits near Los Angeles they should find the remains of both four-footed animals and birds that were so far superior in size to anything to be seen upon the earth to-day? Is it not clear that these human theories and speculations are going positively counter to the indisputable facts?

God's word teaches that not only this earth, but man and all the creatures upon it, had a Creator. The same Word teaches that upon this earth, man sinned and lost his first estate. That same Word teaches that man became so corrupt that it was necessary for the divine Creator to destroy every living thing upon the earth by the waters of a flood, excepting that which should be preserved in the ark.

Men laugh at the story of the Flood, and call it a fable devised in the infancy of the race. But the fossil remains of animals and birds of every description found all over this earth give unmistakable evidence of that universal Flood recorded in the Bible. And all that is known in reference to the earth to-day is in harmony with the teaching of the Bible concerning the Flood, and also divine teaching concerning the degeneracy of the race, occasioned by sin.

It would seem that when a scientist discovers the remains of a bird that stood anywhere from eight to eighteen feet in height—much larger than the largest of the birds that can be found on the earth to-day—his theories of evolution ought to receive a knock-out blow. If men would only accept the facts of the Bible, and place them by the facts and discoveries of true science, they would be saved from much idle and foolish speculation, and would not continue to wander about in the darkness of so many absurdly contradictory theories.

THE STONES WOULD CRY OUT

THE story is told, in the twenty-first chapter of Matthew, of how the Master, on a certain occasion, followed by a great concourse of people, rode into the city of Jerusalem. He had sent some of His disciples to a little village, telling them: "Ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me." And the disciples were bidden: "If any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them."

And then comes the very significant utterance: "All this was done, that it might be fulfilled which was spoken by the

prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

Perhaps the most impressive lesson in connection with this occurrence lies in the fact that it was all done "that it might be fulfilled which was spoken by the prophet." In other words, a supreme time had come in the Master's life, of which the prophets had spoken, and this prophecy must be fulfilled.

Luke, in giving an account of this incident, says: "Some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19: 39, 40.

The Pharisees were annoyed by the attention given to the Lord. Instead of entering into the joy of the occasion, and finding music in the notes of praise that were rising in the shouts of the multitude, they were displeased. Their souls were out of harmony with the occasion. They were resenting what was done, even though prophecy was fulfilling before their very eyes. In those acts, they were preparing themselves to take part in the supreme and awful tragedy of crucifying the Lord.

We look back upon them, and very clearly see their mistake. We condemn the course they pursued. But do we learn the lesson that when the time comes for a prophecy to be fulfilled, there is no power that can stop it? The prophet had



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The Italians and the Austrians are fighting vertically in the Alps. This picture shows a sentry's lookout on the very verge of a mile-deep cañon.

spoken. God had inspired him to speak; and now the One who had given the inspiration was in the position where, and had met the supreme moment when, the prophecy must be fulfilled. To try to stop it was folly. If the men and women and the little children had held their peace upon that great occasion, the very stones themselves would have immediately cried out.

The prophecies concerning the first advent of Christ and the work that He would do, are very meager in comparison with the many prophetic utterances relating to His second coming. The Lord has told us that His "gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matthew 24: 14. And an angel is represented as flying in midheaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

These prophetic utterances have a mighty import. They are given upon the authority of the Infinite One. Every individual is to have an opportunity to know the evidence of the coming of Christ, and to be prepared to meet Him with joy and gladness. And as the hour has struck for the fulfilling of these great prophecies, if men and women should hold their peace, the very stones themselves would cry out.

Spinsters or Illegitimates

(Continued from page 8)

This laxity pertaining to marriage is bound to be augmented by prevalent war conditions. The prophet Isaiah, in referring to this period of earth's history, said, "Thy men shall fall by the sword, and thy mighty [or young men] in the war." He then adds: "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isaiah 3: 25; 4: 1.

The Saviour, in looking forward to this time, said: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, *marrying and giving in marriage*, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 37-39.

Jesus taught that a man shall "leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." Matthew 19: 5. Marriage is honorable when the original design of it is maintained. But the sins pertaining to marriage are referred to as one of the signs of the last days.

The original record given in Genesis 6: 2, to which the Saviour referred, reads, "They took them wives of all which they chose." There was a throwing off of the restraint which should govern men in this sacred relation. This, it would seem, assumed not merely a patriotic but a religious aspect; for it was "the sons of God" that "saw the daughters of men that they were fair," and "took them wives of all which they chose." With the church in this condition, the future of the world became hopeless. God then said, "My Spirit shall not always strive with man." With this restraining influence cast aside, "the earth" became "corrupt before God, and the earth was filled with violence. . . . All flesh had corrupted his way upon the earth." "And God said, . . . Behold, I will destroy them with the earth." Genesis 6: 11-13.

The giving of loose rein to the appetites and passions was responsible for the sad social state and the Flood. God had exhausted His resources to influence to virtuous living. To bring an end to this universal corruption and consequent misery was on His part an act of mercy. "So shall also the coming of the Son of man be," said Jesus. As the Flood was an act of mercy and necessity, so the second coming of Christ will be an act of mercy and necessity.

The cherished sins which men have failed to conquer, will, when conditions without are favorable, become their conquerors. Secret sins will manifest themselves. "Because iniquity shall abound, the love of many shall wax cold." Matthew 24: 12.

The message comes to men and women to-day: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55: 7.

Is the Destruction of Sinners Legitimate?

IV—Studies in Hebrews 10: 5-10

BY RODERICK S. OWEN

THE last act in the establishment of the will of God as the law of a harmonious universe will be the destruction of those who will not forsake the path of disobedience, which is the way of death.

Order is said to be the first law of heaven, and we are told that "God is not the author of confusion, but of peace." 1 Corinthians 14: 33. But there cannot be universal peace so long as there exists a single character out of harmony with the character of the Creator, nor can the law of God become the supreme and universal rule of action so long as there exists one rebel against the government of heaven.

For the Creator to have brought upon the stage of action intelligent beings, and given them the power of choice, knowing as He did, in the infinity of His knowledge, that some of them would

penalty of death, however, He did not fix arbitrarily, but it existed in the very nature of things; for as God is the fountain and source of all life, and His word is the water of life, which, when accepted, becomes a well of water in the individual, springing up unto everlasting life, hence to choose His word is to choose life, and to reject it is to choose death. And the Creator who has given the power of choice to all His moral intelligences will not and cannot refuse to let them have the thing chosen. Thus we are told that "yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37: 10.

PUNISHMENT OF CRIMINALS CONSISTENT

But is the destruction of the wicked in harmony with a law which forbids the taking of life? We have shown, in a previous article of this series, that any act which carries out the purpose of a law, or any act which is necessary to sustain a law, is an act in harmony with it, and that an act which is contrary to the letter of the law becomes an act of obedience when it fulfills the purpose of the law.

There are two ways in which a law may be complied with. One is by doing the thing pointed out in the law; and the other, by the payment of its penalty.

To illustrate:

A law of the land forbids disturbing the peace of a community, and the penalty for violation is a fine of twenty-five dollars. In case of a violation, the act of the culprit in paying and the act of the government in receiving the fine are acts of obedience in harmony with that law.

Again, in case of murder or treason, the surrender of the life of the criminal and the act of executing him by the recognized executive of the government are acts in harmony with the law, and tend to the permanent establishment of the law; while a failure to execute the sentence would tend to overthrow the law and undermine the government. Hence the sentence of death must be carried out in the case of every incorrigible rebel against the government of Jehovah.

So we read, "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; and when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not." Isaiah 65: 12.

PUNISHING BY DIVINE COMMAND

In the light of this principle, we can understand the destruction of the wicked inhabitants of the land of Canaan by the children of Israel under the direction of Jehovah.

These nations had filled up their cup of iniquity, and the time had come when their execution was demanded; but such



To transgress God's law, the Decalogue, is to sin; and the wages of sin is death. To demonstrate that it is possible to obey the law, Christ suffered and died on Calvary's cross.

introduce sin, and that by His most supreme sacrifice, they could not be induced to forsake it, and then to have given to all of them the gift of immortality, would have introduced an element of discord which He could not eradicate, and this would have made God responsible for the eternal existence of sin.

God informed all intelligent creatures, in placing them upon probation, that their eternal existence depended upon the development of a right character; and this He did when He revealed to them that the path of disobedience was the road to death. "The soul that sinneth, it shall die." Ezekiel 18: 20. The

execution must be by the recognized and authorized agent of God. Israel was God's authorized agent to execute the sentence. Some will ask, Could not God have selected another means for their destruction, and thus have obviated the necessity of Israel's apparently disobeying the law which He was training them to obey? To this we must answer: No; for Israel was the only recognized agent of the true God in all the world at that time. Everything in nature was worshiped as a god or the representative of a god. Hence if God had employed any element, as fire, or any object, as the sun, every nation who worshiped that element or that object, would have said immediately, It was our God that destroyed these nations.

All nations attributed their victories to their gods; so if God had used another nation to do that work, they would have ascribed their success to their god, and all other nations would have concurred in their decision, and thus the execution would have magnified the power of a false god instead of the true, and would have defeated God's purpose to demonstrate the authority and unchanging nature of His law.

Israel was God's sheriff, executing His sentence against incorrigible rebels; and their destruction was an act of obedience to God's law, but it was on the penal side of the law.

But some will ask: Why does not God simply let them die, and that be the end of it? Why punish them for their deeds? To this we answer as follows:

God as Creator is responsible for the existence of all intelligent creatures. Having brought them upon the stage of action without the exercise of the power of choice on their part, He is obliged to do all in His power to influence them to choose the way of life and forsake the path of death. His creatures having gone astray, He cannot allow the sentence to be executed until He has done all in His power to turn them to the path of life. The extreme to which any one can go to win another is to die for him. So when Christ died for the sinner, He demonstrated that He had exhausted His resources in His effort to win them by love back to the right path. Thus by His death, and not till then, did Christ obtain the right to cast off, to disown and give over to be executed, the determined prodigals, and to discriminate against them by delivering from the death sentence those who had chosen His will and way. On this point, the apostle Paul writes: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2: 14, 15.

ETERNAL LIFE A GIFT-REWARD

But Christ must not only give a manifestation of His self-sacrificing love to save them; He must also bring every other possible influence to bear upon them to induce them to choose the right way. Among these may be mentioned the offering of rewards and punishments.

In order that the sinner may have opportunity to accept or reject Christ's

proffered love in the plan of salvation, there must be an extension of his probationary period beyond his first wrong choice. For this purpose, and to induce every one to make right choices, God did attach a reward to each right choice, and a punishment to each wrong choice, so that each one will be rewarded or punished according to his deeds.

The acceptance or rejection of Christ as a substitute brings us life or death, as the case may be. But while the saved are relieved from the punishment of their wrong course by His substitution, they are not rewarded for the imputed righteousness of Christ; for if that were the case, all the saved would have the same reward, as Christ's righteousness is perfect. The acceptance of Christ by faith puts His righteousness in the place of our sins for our justification only, thus relieving us from the condemnation of the law, and enabling us to escape the penalty of sin; but our reward is determined by our actual works, performed through His grace and power, which we accepted in Christ Jesus.

So in the eternal kingdom, those who accept Christ will have the gift of God,

which is eternal life through Jesus Christ our Lord, and will receive in that life a reward according to what they have done. On the other hand, those who reject Him and the light of heaven, will receive eternal death; but in passing into the state of eternal death, each one will be punished according to the sins he has committed. Then God will reign in a clean universe, that will be filled with creatures who are in harmony with His will.

"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." Malachi 4: 1.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10, 13.

VICTORY COOKERY

BY H. S. ANDERSON

THE United States Food Administration is making an appeal to the entire nation to enlist in the army for the conservation of food, and we should not wait to be "drafted." We are not asked to starve ourselves, but to be reasonable,—"eat plenty, but wisely and without waste." We have seen times of great plenty, and we have been inclined to be wasteful; but if every one will now do his best, the great problems of conservation will be amply met.

On account of the shortage of wheat, the making of yeast-raised breads must needs be discontinued in the homes throughout this country for the next three months; for really good yeast bread is not possible without wheat flour, which we are advised not to use until the next harvest. Fortunately, there is a promise of a good potato crop, also of vegetables and fruits of nearly every kind, which will tend to cut down, to some extent, the use of all cereals during this critical time.

The following noodles and crust are just as nutritious as those made from wheat, and, we think, quite as palatable. A corn meal flour crust is best adapted to a single crust pie, as it is a little hard to handle in making fruit pies with double crust. For fruit pies, use rye flour instead of corn flour. We must remember that nearly all the substitute flours are richer in the fat element than wheat flour, and consequently the shortening added must be twenty per cent less than when wheat flour is used, and this will require about twenty per cent more water or other liquid to be added when these flours are used in place of wheat in a recipe. Usually better results are obtained when a number of substitute flours are used together, and not one alone.

All measurements are level.

Victory Noodles.—One egg, one tablespoonful milk or water, one half cup rice flour, one fourth cup barley flour. Beat the egg slightly with a fork, add the flours gradually, and work into a stiff dough. Knead on a board for a few moments; then divide into two pieces and roll out into thin sheets, having them well floured. Cut into strips about two inches in width, lay in tiers, and shred fine with a sharp knife. When spread out on a tray and dried, the noodles will keep indefinitely.

Noodles au Gratin.—Sprinkle the above noodles into boiling salted water, and cook the same as for ordinary macaroni; then drain, saving the water for soups or gravies. Rub together, in a small saucepan over the fire, one and one half tablespoonfuls vegetable fat or butter, and two tablespoonfuls rice or barley flour; then add one third cup hot milk, and stir smooth; add two thirds of a cup more of the hot milk, bring to a boil, and salt to taste. Of the cream sauce thus made, add to the cooked noodles enough to season them nicely, but not to make them too soft. Sprinkle grated fresh crumbs or lightly toasted rice flour over the top, and press down with a spoon, to moisten them so they will brown and not burn. Put small bits of cream or butter over the surface of the dish, and brown lightly in a quick oven.

Beans and Noodles.—Cook one cup of Lima or navy beans gently, with salt to taste, until tender. Drain, and add enough water to make three cups of liquid. Add salt to taste, and two teaspoonfuls vegetable fat or butter, and bring to a boil. Sprinkle in the above dry noodles, and let them boil ten minutes, or until they begin to thicken;

then add the cooked beans, shake together, reheat thoroughly, and serve.

Potato and Bean Pie.—Cook one cup of Lima beans gently, with salt to taste, until tender. Drain, and add enough water to the bean broth to make two and three fourths cups liquid. Add three cups sliced raw potatoes, and boil gently, with salt to taste, and a sprinkle of onion if desired, until the potatoes are tender but not broken when stuck with the point of a sharp knife; then add the cooked beans and shake together. Rub together, in a small saucepan over the fire, two teaspoonfuls vegetable fat or butter, and one half tablespoonful rice

flour; add a little of the hot broth, and stir till smooth and thick; add more broth, and mix with the potatoes and beans. Pour into an oiled baking pan, and cover with the following crust:

One half cup corn flour, one half cup barley flour, three tablespoonfuls solid vegetable fat, a few grains of salt, seven tablespoonfuls water. Mix all the dry ingredients, and cut the fat into the flour with a fork, or with the tips of the fingers. Add the water gradually, and mix into a medium soft dough. Roll out, and place over the top of the cooked vegetable. Trim, and brush over the top with milk or cream, and bake to a nice brown.



The ancient world knew no parallel to the savagery and ruthless devastations of the Huns under Attila. Rome, the iron kingdom, was helpless before them.

Rome's Subversion Foreseen

IX—Studies in the Book of Revelation

BY ALBERT MARION DART

"And I saw the seven angels which stood before God; and to them were given seven trumpets." Revelation 8:2.

A trumpet is a symbol of war; and the seven trumpets reveal a long history of war, with its unspeakable horrors. This history is outlined in prophecy in order that the work of God on earth may be better understood in its relation to world events, and that human beings may be enabled to take advantage of the escape provided from the ravages and consequences of sin, through the intercessory work of Christ, our great High Priest.

The subject of the trumpets having been introduced, the work of Christ in the heavenly sanctuary is beautifully presented. The prophet sees another angel, not of the seven, offering incense on the golden altar before the throne. It is stated that he offered the incense with (added it to, margin) "the prayers of all saints," and that the smoke of the incense "came with the prayers of the saints" before God. Revelation 8:3, 4.

The incense represents that which preserves the sinner's life. See Leviticus 16:13. The only thing that can perform that work is the righteousness of Christ, which the sinner appropriates by faith. This is the fruit of the gospel. Romans 1:16, 17.

The salvation of Christ must not be lost sight of in a consideration of continued and awful wars, the consequence of sin. On the crest of every war cloud may be seen the loving Saviour, "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:79.

The prayer of faith lays hold of the incense of Christ's righteousness; and in possession of this inestimable boon, the suppliant is insured a home in the kingdom of God when "He maketh wars to cease unto the end of the earth." Psalm 46:9.

ROME'S WORLD RULE CHALLENGED

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and

the third part of trees was burnt up, and all green grass was burnt up." Revelation 8:7. This trumpet, with the following three, meets its fulfillment in the breaking up of the western empire of Rome.

After the division of the empire, in the days of Constantine, Constantinople was the Eastern capital, and Rome the Western. After the death of Constantine, three divisions were made. This accounts for the frequent allusion to "the third part" in connection with these trumpets.

Rome represented the world in the days of Christ. "There went out a decree from Cæsar Augustus that all the world should be taxed." Luke 2:1. But she, like the universal kingdoms before her, could retain the world's scepter no longer than seemed good in the eyes of Him whose "kingdom ruleth over all." The "handwriting on the wall" spells the doom of every kingdom that persistently magnifies itself against God and rejects the principles of His government.

Rome fell under pressure of the Goths, who were northern barbarians, led by Alaric in the early part of the fifth century; and this circumstance doubtless fulfills the specifications of the first trumpet.

"Hail and fire mingled with blood" are fitting words to describe the destruction wrought by the northern invaders in their march to ravage Rome.

PAST MASTERS OF SAVAGERY

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Revelation 8:8, 9.

The Vandals, under their renowned leader Genseric, sacked Rome forty-five years after the Gothic invasion, about 465 A. D. They were a maritime power, as indicated by the statement, "A great mountain burning with fire was cast into the sea: . . . and the third part of the ships were destroyed."

In the naval battle between the Vandals and the Romans in the port of Carthage, the Vandals towed a number of ships right into the midst of the Roman fleet, destroying by fire, according to historians, one thousand one hundred Roman vessels. Surely a burning mountain was cast into the sea—the second angel had sounded.

The third important event in the subversion of the Roman empire is found in the attack of the Huns under Attila. Of their work Gibbon says, "The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians whom Attila led into the field."

His work, as noted in the third trumpet, is spoken of as "a great star" falling from heaven "burning as it were a lamp." Dr. Albert Barnes speaks thus of Attila: "In the manner of his appearance, he strongly resembled a brilliant meteor flashing in the sky. . . . He regarded himself also as devoted to Mars, the god of war, and was accustomed to array himself in a peculiarly brilliant

manner, so that his appearance, in the language of his flatterers, was such as to dazzle the eyes of his beholders."

"The name of the star is called worm-wood." Bitter indeed were Rome's experiences. The senate was compelled to purchase peace from the hands of the Huns; the Vandals were in the height of their power; and proud Rome was subject to the cruel barbarians.

ROME'S SUCCESSOR

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars." Revelation 8:12.

The Roman light was extinguished. Augustulus, the last emperor of the West, a mere tool in the hands of the barbarians, offered his resignation to the senate, and it was accepted. The Eastern ruler, Zeno, was recognized as sole emperor; and he awarded to Odoacer, chief of the Heruli, the rulership in Italy.

He began his reign in 476 A. D., which date marks the downfall of Western Rome, and finds placed upon her ter-

ritory "ten kings that shall arise," as prophesied in Daniel 7:24.

Her glory was departed, her scepter removed; and universal kingdoms were to "be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:26, 27. For "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44. Oh, for a home in that blissful land!

At the close of the fourth trumpet, the visions of the seer were interrupted by "an angel [not one of the trumpet angels] flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Revelation 8:13.

This striking statement is sufficient to arouse a keen interest in the study of the other three trumpets, known as "woe trumpets."

eyed man before him. "They tell me he is not a German. May I see him?"

"To see No. 16," said the man to a uniformed nurse who approached.

"This way, please," and the visitor followed the young woman down the corridor to a long room filled with rows of white beds. Stopping before one, in which lay a fair-haired young man of about twenty-three, the nurse said in low tones: "He is sleeping now. Sit here," pointing to a seat beside the bed, "and you may speak to him a few minutes when he wakes up."

Peering into the drawn, white face, Edwin Banker learned what he had longed yet dreaded to know. As he sat meditating upon the past, and wondering what effect his presence would have upon his brother when he should recognize him, the hand upon the cover moved slightly, and a moan escaped the white lips.

"Glenn!" At sound of the familiar voice, the head upon the pillow turned; but the tones had been soft and tender, and the terrified look which for an instant flitted over the pale face died. In its place came a look of intense relief, and a half suppressed sob choked all utterance.

"Forget the past, Glenn. All is forgiven. I have longed to see you again. There were only two of us, you know. Don't, don't, or they won't let me stay. It will hurt you," as scalding tears coursed down upon the pillow, and choking sobs came fast.

The tear-dimmed eyes closed, and the drawn face and clenched hands showed the paroxysm of pain that racked the lad's body.

In a moment, it passed, the clenched hands relaxed, and one was held out appealingly to his brother. Gently taking the proffered hand in his, Edwin pressed it in mute sympathy and affection, and a responsive pressure was felt from the thin hand within his own.

"Time to go now; he is very weak this morning. You may come another time, perhaps." The white-capped nurse who had led him to his brother's side, again stood before him. The stalwart figure of the soldier bent low over the prostrate form in the bed, and with the tenderness of a woman, pressed a kiss upon the other's lips, and a smile of joy fluttered over the wan face.

"I will come every day that I can, Glenn. Good-bye!"

"Good-bye, Ed!" faintly responded the lad.

That night, as the older brother lay thinking of the day's experience, bygone days, like a panorama, passed before him. He saw the old home in Ontario, with the green maples skirting the sloping lawn. He saw the winding road that led to the stream whose mossy banks and brake-adorned coves he had known so well as a boy. He saw the grassy meadow, yellowed over with buttercups of spring, in which he and Glenn walked so often in search of the wandering cows.

Passing over a few years, in which he grew from childhood to man's estate, he saw the bent form of his father sitting before the open fireplace, the dancing firelight shedding a sort of halo upon his soft, white hair, as he mused of the years of happiness he had spent with her who



A BATTLE FIELD REUNION

BY MARGARET WRIGHT-LOCKE

LIKE a thousand bloodthirsty demons, the flying shrapnel shrieked through the murky air; and here and there in the gore-splotted trenches, dark objects, or little heaps of them, lay silent upon the earth. The encounter had been fierce and deadly, but the British came off victorious, and the enemy by hundreds lay upon the deserted field. As the dusky sky—red-lit by the bursting of bombs—darkened, the booming of cannon ceased.

Edwin Banker, Canadian, of the ambulance corps, was having a "lay off" because of an injured wrist. He sat upon a camp stool reading a small black book. It was pocket size, gilt edged, and evidently of great interest to the frank-faced lad. A friendly slap on the shoulder caused him to glance up quickly, and the eyes that looked into his friend's had a suspicious moisture, which told of heartstrings vibrant.

"Banker, did you hear of the Teutons who surrendered last evening?"

"I heard a little about them, Cushman," closing the book, and turning to face his companion.

"Glad to throw themselves upon the mercy of the British, I guess," rejoined Cushman. "They tell of hard treatment, and do look gaunt and ill fed, and ate like wolves this morning. One was badly

wounded while escaping. By the way, he has the same name as you—Banker—Len Banker. What! Not a relative, I hope," as he noted the start at the mention of the name, and the sudden paleness of Banker's cheeks.

"Len—Len Banker, did you say? Strange! No, he's no relative of mine;" and the conversation turned to other topics.

Despite the strain to which Edwin Banker had been subjected before his accident, and the subsequent weariness of body, his sleep was fitful, and his rest unsatisfactory. "It may be," he repeated over and over again. "There might have been some mistake. They sound nearly alike."

Toward morning, the glimmering stars shone out—those glorious stars which soon paled in the light of the golden orb that arose in the east.

Early in the morning, Edwin Banker visited the hospital, to make inquiries about the wounded deserter.

"Oh, Glenn Banker, you mean," said the superintendent.

"Can it be? Is it possible?" exclaimed the young man earnestly. "He may be my brother," he explained to the keen-

lay in the fresh sodded grave of the village cemetery.

Another scene passed before him,—that of a wild young lad abandoning himself to vice and depravity. It changed, and two mounds were seen side by side in the graveyard below the hill, the great armchair before the fireplace was vacant, and the house deserted and cold.

After this came still another scene, which he longed to obliterate, but could not—the office of Maley and Hastings, with its half shuttered windows and dingy walls and floor; the stooped, white-haired lawyer standing before the only remaining members of the once proud and prosperous family; the reading of the will, in which he, Edwin Banker, was named as sole heir to his father's estate; the frightful exhibition of anger, hatred, and revenge manifested by the brother, whom he had always loved and shielded; and then—oh, then those awful days in the hospital, when his bodily pain was not to be compared with the mental agony he suffered at the thought that his own brother was a would-be murderer. From that time, it was as though the earth had swallowed up Glenn Banker, for he had never since been seen nor heard from until now.

In the last scene of the panorama, he beheld the little white bed whereon lay the mangled form of the once stalwart lad; the look of terror that spread over his face at sight of him, and the expression of assurance that followed, caused by the tenderness of tone in which he had spoken his brother's name.

Yes, and there was a consolation, too; for the look of deep contrition and shame, he felt sure was sincerely genuine.

"You certainly look bright to-day, Glenn. It is now six weeks since my first visit to you; and considering your condition when I saw you then, you have got along remarkably well."

"Yes, Ed," rejoined the younger brother; "and I am glad I escaped from the Germans, I can assure you. I had no business remaining in Germany so long after the war began; but somehow I couldn't get away, and the first thing I knew, I was forced into this war, and—well, this is the way it all turned out."

"Have you read the little book I left you a few days ago, Glenn?"

"Yes," replied the lad, "especially the passages you had marked; but, Edwin, how do I know this book is inspired? I had a very narrow escape from death; and it has sobered me, and caused me to think gravely on the things we have been talking about for the past few weeks. But I don't want to be a hypocrite—just make a show of religion, when I don't know whether or not I believe in the existence of a God."

"Ah, Glenn, there are many lines of prophecy in the inspired Word, that prove the existence of an all-seeing Power. None but a divine Being could foretell the rise and fall of kingdoms as did He.

"Let us briefly run over a line of prophecy that has been wonderfully and accurately fulfilled. There is the great metallic image that King Nebuchadnezzar saw in his dream. This image was composed of four metals, each of a different value, and representing a king-

dom of earth. The feet and toes were composed of iron and clay. Now, Glenn, not only in Daniel 2, where this image is brought to view, but in chapters 7, 8, and 11, we have a clue to the solution of this enigma. In fact, we are told just what kingdoms these metals represent; and history corroborates our solution to the problem. As the rise and fall of Babylon, Medo-Persia, Greece, and Rome, and the ten divisions of Rome are delineated in this image, so profane history confirms sacred chronology. But the most important of all kingdoms is yet to be set up, in the days of the ten kingdoms represented by the toes, part of iron and part of clay, brought to view in Daniel 2: 44: 'In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

"Glenn, we are now 'in the days of these kings'; and the kingdom of our Lord is about to be ushered in."

"That certainly looks plausible, Ed."

"Daniel 7: 27 says, 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.'

"Turning to Matthew 24, we read that Jesus was asked by His disciples, 'What shall be the sign of Thy coming, and of the end of the world?'

In answering this all-important question, He specifies, among other things, that 'immediately after the tribulation of those days shall the sun be darkened.' The tribulation here meant, as appears from the context, is the papal persecution, which was going on during all the time that the papacy had temporal power, 538 to 1798 A. D. Mark 13: 24 is more definite. It says, 'In those days, after that tribulation, the sun shall be darkened.' Although 'those days' did not end until 1798, active persecution was stopped about 1776, through the influence of the Reformation.

"On May 19, 1780, 'in those days,' but after the persecution, there occurred the most remarkable phenomenon of the darkening of the sun ever recorded. There have been many dark days, but history chronicles this as having out-classed them all. It was not an eclipse. There has never been given a satisfactory explanation of it, and it will ever remain a mystery to many; but to the student of prophecy, coming as it did when God foretold it would, the event is truly significant.

"'And the moon shall not give her light.' In the back of my Bible, I have a little note on this, brother. It says: 'A great part of the following night also (May 19, 1780) was singularly dark. The moon, though in full, gave no light, as in our text.' (Sermon by the Rev. Elam Potter, May 28, 1780.)

"'And the stars shall fall from heaven.' As there have been many dark days, so also have there been many exhibitions of falling stars, yet none ever equaled in grandeur or duration the one of November 13, 1833. John, in the Revelation 6: 13, prophesying of that event, said, 'The stars of heaven fell unto the

earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind;' and we are told that this is as they fell—from one point in the zenith in every direction to the horizon.

"But what is the next great event following the falling of the stars? 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.'"

"But perhaps there is a long period of time to elapse between the fall of stars and the sign of the coming of Christ, Edwin."

"No, Glenn; all signs point to the speedy return of our Lord in the clouds of heaven. Let us read verses 32 and 33: 'Now learn a parable of the fig tree; When his branch is yet tender, and putting forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.'

"There are so many wonderful lines of prophecy in the Bible, Glenn, that when you asked me to tell you some of them, I hardly knew where to begin. I have only touched upon one or two, but can go no further to-day, for my time is up. Have I helped you any?"

"More than I can tell."

"Is light breaking through the clouds?" Edwin asked joyfully.

"It is not only breaking through the clouds, but its glory is filling my whole soul. I now know that there is a God. I have left the ranks of the enemy, and have surrendered all to 'the Captain of the hosts of the Lord,' to be a 'soldier of the cross' while life shall last."

Silent Sermons

WE are not all aware of the fact that we are preaching all the time, and that the most effective sermons are those which are seldom put into words.

Beyond all doubt, we feel the influences about us, though no word may be spoken. Professor Drummond said: "There are some men and women in whose company we are always at our best. While with them, we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find music in our souls that was never there before."

Another writer quaintly expresses the same thought thus: "It is rightly held that the atmosphere of a school is of paramount importance. But the atmosphere should not be particular creeds and catechisms, but the spiritual influence and moral force of the teachers."

Christ said: "Ye are the salt of the earth." "By this shall all men know that ye are My disciples, if ye have love one to another."

"The story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said, 'Brother, let us go into the town and preach.' The venerable father and the young monk set out together, conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the

village beyond, until they found themselves back at the monastery again. Then inquired the young monk, 'Father, when shall we begin to preach?' The father looked kindly down upon his son, and said: 'My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behavior has been remarked, and so we have delivered a morning sermon. Ah, my son, it is of no use that we walk anywhere to preach, unless we preach as we walk.'

As we walk among the heathen, we realize to some extent the import of Paul's words, "Ye are our epistle, . . . known and read of all men." A short time ago I had the privilege of baptizing a Hindu man and his wife in an interior village of East Bengal. These people are the only ones who have stepped out from Hinduism to Christianity from among hundreds of villagers around them. They can neither read nor write, neither have they the privilege of receiving frequent visits from any of our workers. When I spoke to the man about his walking close to the Saviour, he said to me, "I will try to follow you the best I can, wherever you lead me, or whatever happens to me." Oh, what a responsibility to live so that we can say, as did Paul, "Be ye followers of me, even as I also am of Christ."

L. G. MOOKERJEE.

"I Am the Resurrection"

JESUS walked up to the side of the bier of the son of the widow of Nain, and said to the young man, "Sit up;" and the young man sat up. When He came to the home of Jairus, where a little girl lay a corpse, He took the maiden by the hand, and she sat up. At the tomb of Lazarus, who had lain four days in corruption, He said, "Roll back the stone." They rolled it back, and then He looked up to God, and offered a prayer. He said, "Father, I thank Thee that Thou hast heard Me." Then He said, "Lazarus, come forth," and Lazarus walked out—he who had been dead four days walked out of the tomb in new life. These facts are not disproved. God has demonstrated that He can give life. And I am glad that the same Christ who could bring Lazarus out of the grave can bring all Christians out of the grave at the last day.

G. B. THOMPSON.

PETER said he would follow Christ even to giving up his life, but Christ said he would deny Him. Like Peter, if we get to the place where we will not deny Christ, then we will follow. "Thou canst not follow Me now; but thou shalt follow Me afterwards." If we follow Him in this life, we can follow Him into the life beyond.

M. A. HOLLISTER.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

The Same Truth

In the parable of the sower, the sun that burned the seed which sprang up after having fallen upon stony places, was the same sun that was entirely necessary for the growth and production of the seed which had fallen in good ground. The sun which scorched and withered one, developed the other. So the same truth which hardened Pharaoh's heart, saved millions of Israelites from the yoke of bondage. The truth so dear to many hearts, bringing to them salvation, is gall and wormwood to others, whose end will be a sad destruction. Jesus, so dear to the hearts of Martha, Mary, and Lazarus, and to the twelve, was a stone of stumbling to the Pharisees. He is the Lion of the tribe of Judah to the wicked, and the glorious Lamb of God to the faithful.

ORVA LEE ICE.

NEVER bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—
E. E. Hale.

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Signs of the Times Magazine
Mountain View, Cal.



August, 1918

Fifteen Cents

"Loved Not Their Lives unto the Death"

A RECENT New York World has a very interesting editorial on "True Conscientious Objectors." The editorial speaks of a number of men who have been sent to prison for long terms of confinement because of their so-called "conscientious objection"; but of another class the editor says, "Some have donned the uniform, and earned respect by accepting duties behind the lines, where, without doing violence to their consciences, they have proved loyal and useful citizens."

And it might furthermore be said of many of these conscientious objectors serving "behind the lines," that they are not asking for places of safety, but they loyally accept duties which call them into as great dangers as are to be found upon the battle field. There is not a streak of cowardice in the true Christian, even though he may conscientiously object to the doing of certain things which his fellow men regard as all right.

Of those who overcome with Christ, it is said, "They loved not their lives unto the death." The one ambition with the Christian is to do his duty faithfully and heartily. He knows that he need have no undue anxiety in regard to this present life, for it is as but a moment any way when compared with eternity. Eternal life is the great goal for which he is struggling; and should duty call him to give up this life, he readily accepts that duty. He loves not his life unto the death. Faithful, heartfelt service, and loyalty to principle and duty, are his watchwords.

No Such Danger

THE variable star recently discovered in the constellation of Aquila, has given rise to the usual speculation in regard to what it may portend. Regardless of the facts which all people might know if they would inquire into them, there are nevertheless thousands of apparently intelligent people who seem to think that the stars have some kind of mysterious influence over us. We are frequently treated to the conjectures of what might happen should some of these heavenly bodies suddenly strike us.

But we need give ourselves no concern about any such danger. All the heavenly bodies are guided absolutely correctly, and are precise in all their movements. It is said of Him who created the world, that He is still "upholding all things by the word of His power." Hebrews 1:3. The power that created, also upholds and guides. He is infinite in might, and therefore none of His created worlds or suns ever get beyond His control.

And this mighty Creator earnestly invites us to come to Him and learn to

know Him personally, and through this personal contact, we receive a realizing sense of the divine power, and all superstitious fear is driven from the soul. We rest in the confidence of being supported and kept by Him who is the Almighty.

"Botulism"

A DISPATCH says, "A mysterious disease called 'botulism' is baffling physicians and pathologists." Leading authorities say that "botulism" was described twenty-five years ago, but the cause of the disease still remains undiscovered.

The case that provoked this discussion was that of a man who recently died of the disease. At his inquest, it was learned that "he had been eating meat

Facts of this character, strewn all through our world, cause the forces of temperance to press on with determination until the evil of the liquor traffic is swept from the face of the earth.

Why This Intensity?

THE war work of the world is putting a tremendous intensity into the activities of men everywhere. As an illustration, in the year 1915, all the shipyards in America combined turned out only 215,602 "deadweight tons of shipping." In 1916, the demands of foreign countries caused our output to jump to 520,847 tons, more than double the total for the previous year. In 1917, we almost doubled the output of 1916, completing a total of 901,223 tons; while the intense activities in this year 1918 indicate that the record will reach fully 3,000,000, or more than three times that of 1917, or nearly fourteen times the amount of the shipping built during the first full year of the war.

And this represents only one line of activity. There are numerous other lines that show a similar intensity of action.

What does this sudden outburst mean in such an age of tranquillity and scientific enlightenment? There is but one true source of light. Men should earnestly study their Bibles to-day for themselves, with a sincere prayer upon their lips that the divine Spirit may

guide them to know the truth for this hour.

Both Goodness and Severity

"BEHOLD therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." Romans 11:22.

We are invited to observe both the goodness and the severity of God. God's very goodness calls upon Him to deal in severity with sin and wrongdoing. Our knowledge of God's goodness, then, must not lead us to make the fatal mistake of believing that He will not also be severe if we persist in a course of sin. We are to behold God in all His attributes, and see the harmony.

Gave Up the Jail

A DISPATCH from Wardner, Idaho, to the Portland *Oregonian*, states that the police judge of that town had asked the council to reduce his salary from \$35 a month to \$10 a month. In making his request, the judge told the council that there was no further need of a city jail, and hence they might as well quit paying rent on the place. The council had already dispensed with the services of a policeman.

Before the state went dry, Wardner "had eighteen saloons, employed four justices of peace and a police judge to handle the business, while three policemen rounded up the strays."



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To live continuously with death calls for an antitoxin; so the officers of a Canadian Scottish battalion play badminton while off duty. Note the two graves in the foreground.