

HERALDS OF THE MORNING





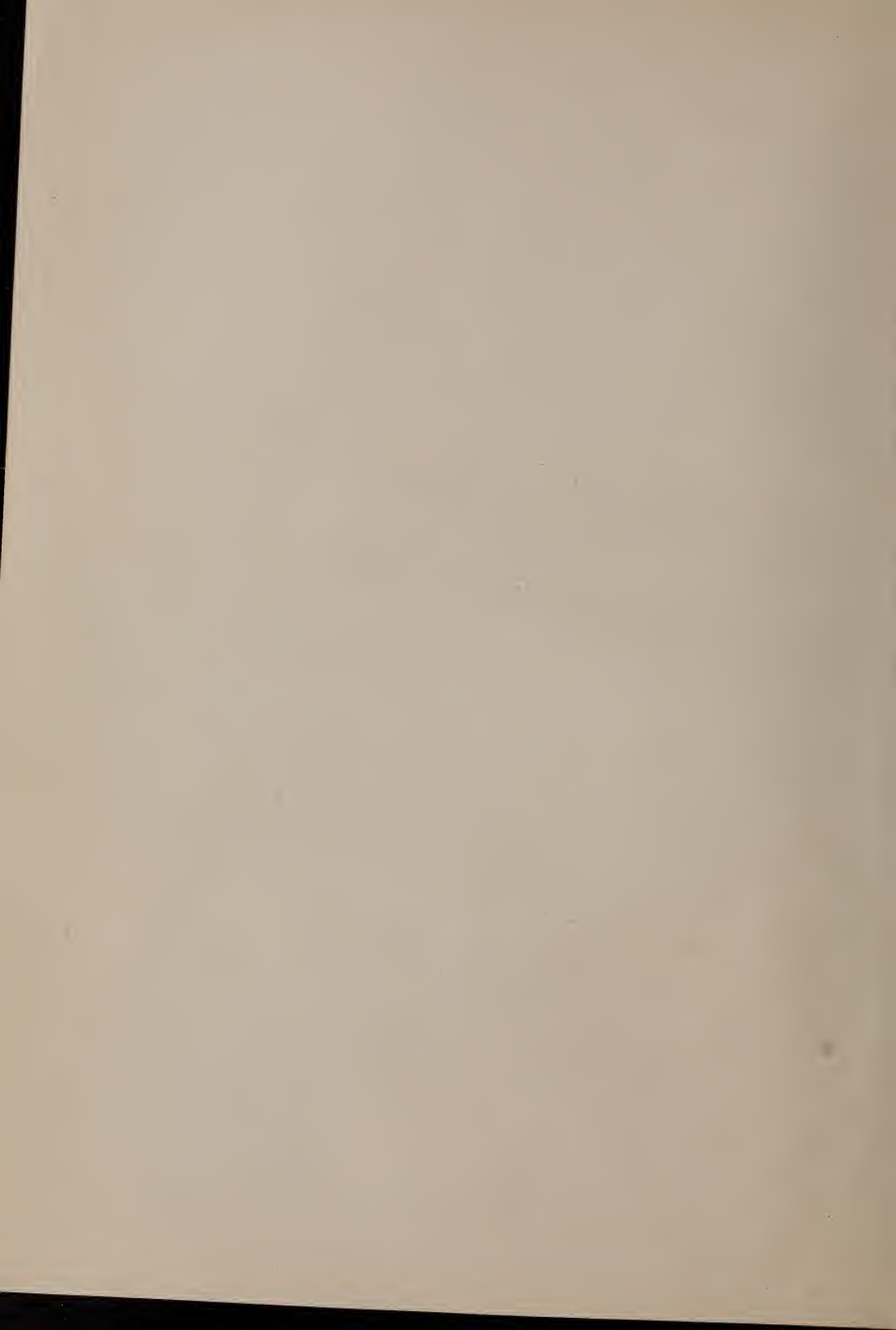
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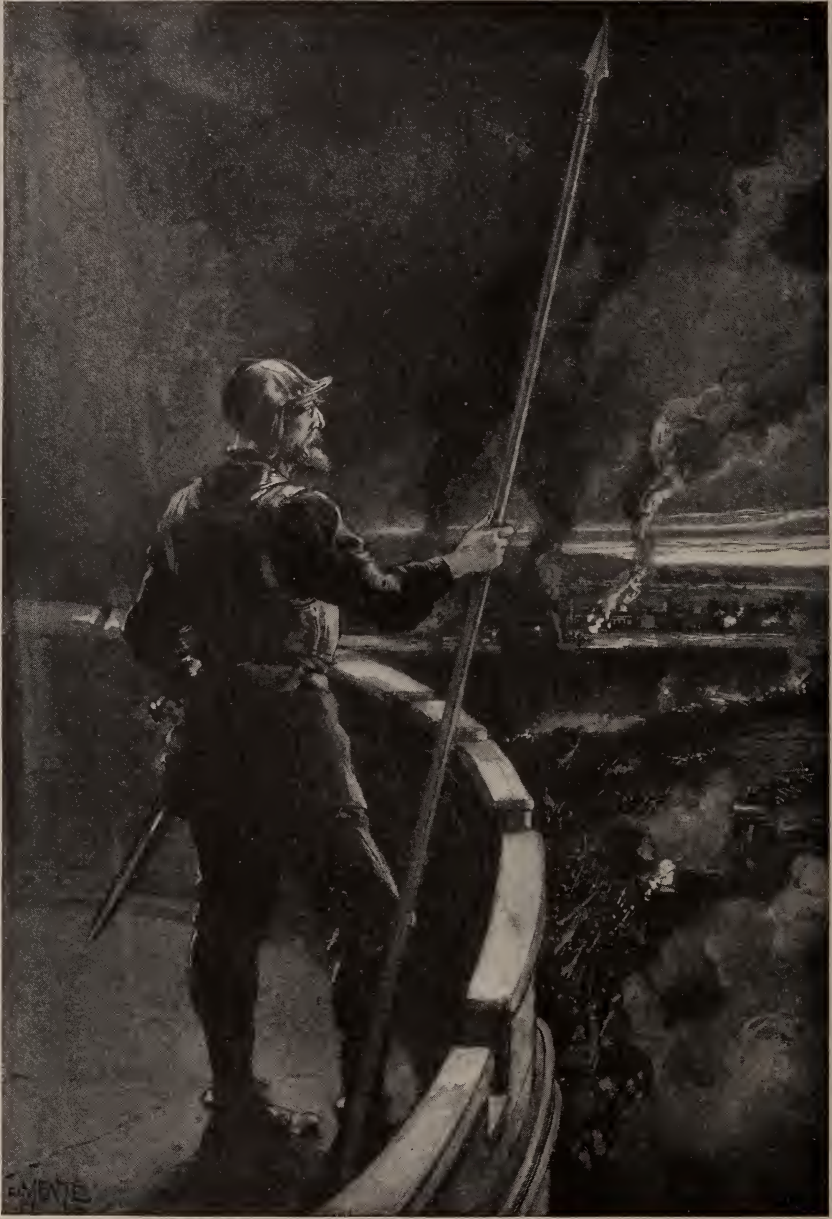
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Heralds of the Morning



"Watchman, what of the night?"
"The morning cometh."

HERALDS *of* *the* MORNING

*THE Meaning of the Social
and Political Problems of
To-day and the Significance of
the Great Phenomena in Nature*

“Watchman, what of the night? Watchman,
what of the night? The watchman said, The
morning cometh, and also the night: if ye will
inquire, inquire ye: turn ye, come.”—*Isaiah*

By

ASA OSCAR TAIT

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“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; *for all things that I have heard of My Father I have made known unto you.*

“Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.”— *The Apostle John.*

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure.”— *Isaiah.*

FOREWORD

THIS is an age of events. They rush in upon us, throng us, bury us. They are great, colossal, diversified, multitudinous, and many of them are of far-reaching import. They do not come from one source. They spring from everywhere. There are social and political events, and mighty world upheavals are some of them. There are celestial and terrestrial occurrences, before which the savants of science stand eager yet abashed. There are psychical and occult developments which are mystifying the multitudes. There are mighty revolutions and revolutions in the moral and religious worlds.

It is impossible for the busy man to keep pace with the new developments. No sooner does he begin the study of one, than he is staring into the face of others more startling, of seemingly greater import. The thoughtful soul is overwhelmed by them.

Did you ever see a great structure in the course of erection, of which the greater part of the materials of the framework was prepared before brought on the ground? Or did you ever see a great and complicated machine, like a Hoe's octuple press, shipped "knocked down," variously boxed, and then the boxes opened in the pressroom where it was to be set up to do its work?

Before this mass of matter, either the building or the press, the tyro stands confounded. Even so might the expert, did he not know that each part has its own "ear-mark," number, label, and that these marks correspond to very elaborate, detailed, and accurate plans, called "blue prints." With the "blue print" there is no confusion. It

calls for such and such parts, of such and such dimensions. And the part always fits. Neither shortening nor planing is necessary. Every piece of material finds its place, and helps to make a perfect and useful structure.

The teeming events of to-day are the materials for the structure of a clear, cogent, conquering message for the world at this time. God's book, the Bible, is the divine blue print. In the light of that, all these mighty and multitudinous events, from the grossly material to the subtly spiritual, find their place and make clear their meaning in the great message for to-day. Without the prophetic Word, they are confused or chaotic in their speech; in the setting of that Word, they unitedly join in the grand diapason of the swelling chorus of all creation — Christ, the King, is coming.

This last revision of "Heralds of the Morning" is a potent help to the pilgrims of earth. It discloses the meaning of the overwhelming events, confirming the truth of the Bible, which reveals all these events as omens of the coming of Christ, the precursors of the eternal day. May God bless its heavenly, harmonizing mission!

Milton C. Wilcox

*Mountain View, California,
February 18, 1915.*



CHAPTER ONE

THIS generation is confronted by mighty problems, before which the greatest minds stand appalled. These problems, social, political, moral, threaten the very heart of our civilization. The nature of these difficulties is not essentially new; but through the means of international communication and travel, they present themselves in a form that is without any precedent whatever in history. There is a growing and oft expressed conviction that some great and unusual event has cast its shadow across the world. What will be the reality that the shadow forecasts? is the earnest question?

The great amassing of wealth by a few men in each of the various nations of earth is without a parallel in history. The consequent murmurings of the discontented classes strikingly remind one of the turbulent conditions in France on the eve of her great revolution and Reign of Terror.

On every one of the three hundred sixty-five days of the year, the newspapers come to us laded with their

recital of crime. Murder is of daily occurrence. Highway robbery, bold and arrogant, as well as petty thievery, is a source of continual annoyance, and to many persons it is a cause of dread and fear. Embezzlers, defaulters, bribers, and bribe takers have become alarmingly numerous. Millions of dollars are every year fraudulently taken by these base methods.

Men and women are madly chasing after wealth; they are recklessly and foolishly seeking enervating pleasures, and plunging into dissipations; they throw all their energies into the ambition to shine and outdo in society; and in these and similar worldly pursuits, they are constantly driven into failure. Hence there follows the daily record of the suicides who coveringly seek the embraces of the pale monster as a refuge from the despair they have created in their own breasts.

Our large cities in particular, and most of the smaller places in general, are filled with immorality and vice. Drunkenness is every year hurling a vast multitude to the lowest depths of debauching degradation. Public houses of prostitution disgrace our streets; and to this open shame must be added the daily records of broken marriage vows, along with all the rest of this unspeakable torrent of pollution.

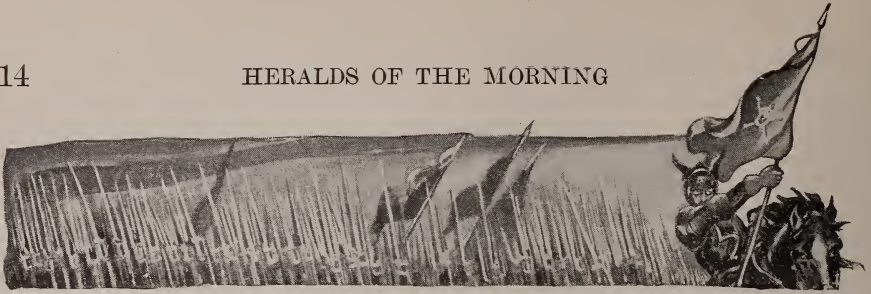
These social cancers have so completely polluted the very fountains of society that many conclude that honesty and straightforward integrity are only the ideals of dreamers. The money god is so supreme in the mind that it is confidently asserted that "every man has his price." "Only approach him in the right way, and offer him the proper bribe," it is affirmed, "and he will yield." Everywhere is

heard the mocking jeer at the thought of any one possessing absolute virtue, purity, honesty, and integrity.

Reformers, filled with noble impulses, have sought for the cause of all this evil that has come in like a deluge. They are attempting to drive out the houses of shame, and to abolish the dens of vice and crime. But on the very threshold of their efforts, they are ever confronted with the appalling fact that the officers of the law are to an alarming extent—yes, an overwhelming extent—in league with this vile and criminal class. Hence the detection and arrest of the criminal is becoming more and more difficult. And even if he is arrested, technicalities and quibbles, prolonged through one court after another, defeat the purpose of the law, and make “courts of justice” a mockery. In consequence of this condition of things, mobs are becoming more common and violent.

It passes without contradiction that politics has degenerated into a sort of disreputable business, at which men work for the “boodle” there is in it. From the lowest offices in the village or the township on up to many of the highest positions of the state and the nation, bribery and fraud are freely used to elect the candidate that will be the most lavish in dividing the “spoils of office” with his political friends.

Yet instead of this condition of things exciting a healthy and widespread sense of indignation and protest, it is altogether too generally treated with jesting and indifference. Even when honest and vigorous effort is put forth here and there to bring the lawbreakers to justice, the urgent protest is made that business is being ruined by attempting to punish the “merchant princes.” The question is not, Are dishonest and defrauding schemes



"We hear the long roll sounding, and the greatest armies that the world has ever known are falling into line."

ruining the world? but, How may we keep things in line for capturing the greatest number of dollars?

We have been promised that the field of politics would produce statesmen — diplomats, who, by their powers of arbitration rather than by the sword, would keep the nations of earth in the highway of peace. Indeed, it has been a dearly cherished thought — and all should applaud such kindly, humane sentiments — that the civilization of the morning of the twentieth century would form an impregnable fortification, beyond which the barbarities of war could never go. But instead of the realization of these exalted hopes, we hear the long roll sounding, and the greatest armies that the world has ever known are falling into line, and the most formidable navies recorded in history are patrolling the seas. The weapons of modern warfare are sufficient, it would seem, to inspire terror in the bravest breast; but notwithstanding the destructiveness of the present war implements, there is no lack of men — and women, too, for that matter — who are impatiently eager to exchange the pursuits of peace for the hazardous risks of the modern battle field.

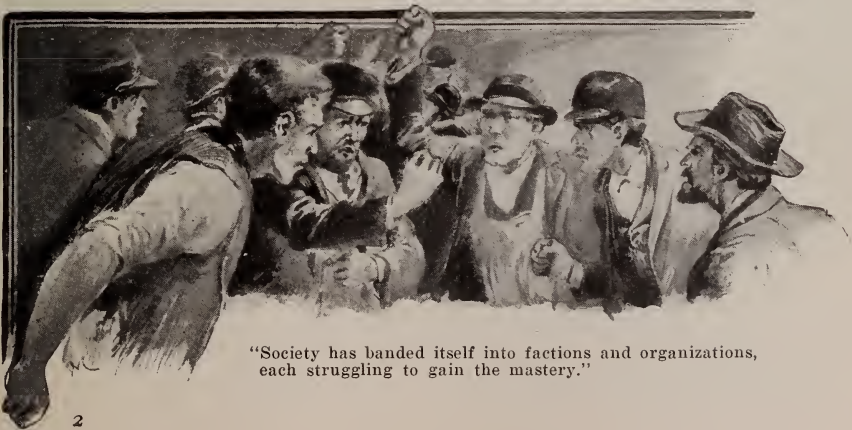
There is a general clashing among the nations, and they are straining every resource to increase their fortifications, armies, and navies. The war storm of 1914 has

opened the eyes of thousands to see how quickly a universal outbreak may be precipitated.

The suddenness with which the nations of the whole world are inflamed to the highest degree of the war fever, as well as the trivial matters that frequently arouse the fighting passions in men, gives evidence of the pent-up volcanoes of strife; and the fearful carnage of a general conflict fills the soul with horror, dismay, and perplexity.

When computing the perplexities of open warfare among the nations, account must also be taken of the various internal factions that threaten the national life of every kingdom, empire, and republic. Society has banded itself into factions and organizations, each struggling to gain the mastery, and this struggle is marked by a notably growing intensity and a manifestly increasing belligerent determination. All the world powers are contending with their discontented revolutionary elements at home, while anxiously struggling to keep them in leash for the still greater contest in the field of international strife.

While these topics of the social and political world are presenting so many strange and perplexing features, “old



“Society has banded itself into factions and organizations, each struggling to gain the mastery.”

mother earth" herself has laid aside her usually quiet habits, and is participating in the general unrest. Tornadoes and hurricanes, earthquakes and tidal waves, and strikingly fearful volcanic action, are no longer among the unusual things, neither are they confined to a few localities; but storm-swept land, bursting mountain, quaking earth, and lashing ocean tell us in unmistakable language that the days of earth's tranquillity are no more.

These things, together with others that will suggest themselves to the reader, are leading many anxious minds to inquire: "What is the world coming to? What will be the end of all these threatening dangers?"

Book after book discussing the various phases of the situation, is

published; magazines and papers devoted entirely to the subject of remedying the social and political evils of our time, are constantly sent out; and there is scarcely a speaker or a writer, no matter what his field of research or labor, but is frequently drawn aside to give words of caution, admonition, or suggestion concerning the common danger.

But despite all these discussions,



"Earthquakes and tidal waves . . . are no longer among the unusual things."



“But shutting the eyes while drifting toward the vortex, only induces a delusive dream of security.”

and the exposures of criminality that are made, the difficulties continue to increase. The tremblings of earth amid the commotions of the elements, and the unsettled conditions of society, force the conviction, despite ourselves, that here we have no secure abiding place.

There is no denying the fact that these conditions, which are so apparent in all the world to-day, form a very dark picture. We may seek to close the avenues to the mind so that we cannot see it; but shutting the eyes while drifting toward the vortex, only induces a delusive dream of security, which renders our destruction doubly sure.

But despite every foreboding outlook, there is an approaching day. There is no occasion for being perplexed, downcast, or gloomy. The climax is almost reached. Every portentous cloud will soon be swept away by the light that is about to flood the world. There are heralds that are unmistakably trumpeting the dawn of a morning into which every dazzling orb of the universe will flash some splendid rays.



A REMARKABLE

CHAPTER TWO

ALL recognize that the problems now confronting the world are by no means new to humanity. The history of this world is a continuous chronicle of the battle between good and evil, and between the tyrant and oppressor on the one hand and the lover of freedom and civil and religious rights on the other. Nations that have become cruel and oppressive have gone down despite the struggles of the few brave hearts that have been aflame with the principles of freedom and the love of right. But in other days, these conflicts

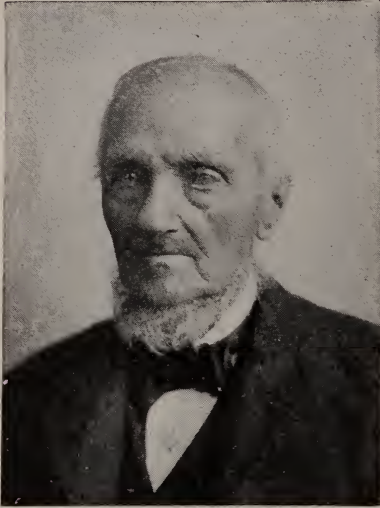
CENTURY



have been confined to restricted areas. The roads of the Roman Empire were among the best of the ancients, and built with special reference to the moving of troops and the speeding of military and state messengers. Yet the means of communication and travel were so limited that a neighborhood or a small state might have its insurrections and win its victories or meet its defeats before another section of the world would be aware of what was occurring.

From century to century, there has been on the outlying frontier, new territory to which the oppressed and the distressed or the adventurers, as the case might be, could go. Pioneer life, with all of its rugged duties, in the very nature of things kept men from degenerating luxuries and vices. And again and again has history repeated itself,

in these frontier tribes becoming strong enough to turn back and break to pieces the nations that were crumbling under luxury and ease; and thus a new civilization has been formed, and new upward tendencies have been established.



EDWARD ENTWISTLE

The first locomotive engineer

Edward Entwistle's father was a stationary engineer, and thus he himself became acquainted with stationary engines when he was a boy. At the age of fourteen he was apprenticed to the duke of Bridgewater to serve in his machine shops for a period of seven years. When Entwistle was about sixteen and one half years old, George Stephenson came to his foreman and asked for a man to run the "Rocket." Reply was made that they had no man, but that if he would go to the duke's steward and get his consent, he could have "the lad working on the lathe," and that they would warrant his giving satisfaction. He got the consent, and the next Monday Stephenson inaugurated the first public passenger service between Liverpool and Manchester, with Mr. Entwistle as engineer.

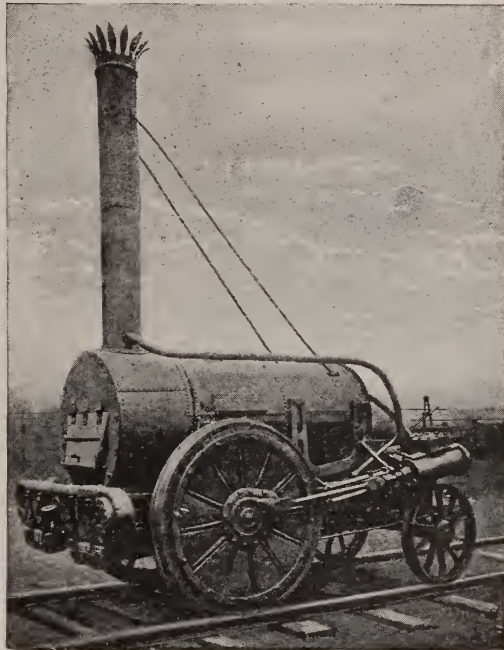
Mr. Entwistle ran the "Rocket" about two years, then he was engineer on a steamboat for four years, finally coming to this country and going back to locomotive engineering. He stood by the throttle all together for sixty years. This photograph was taken at his late home in Des Moines, Iowa. A single life has thus spanned the stupendous developments in the world to-day. Born 1815, died 1909.

But the last two or three centuries have produced a mighty awakening. The world has been explored, and all of its lands are in possession of the various nations, and the means of intercommunication are so complete that whatever becomes a problem in one part of the world may be communicated readily to every other part of it. There have been such marvelous changes and developments during the past century, that the men who have been dead but fifty years, if brought to life now, could hardly be convinced that this is the planet on which they spent their lives.

Edward W. Byrn, A. M., has well said that "the past fifty years represent an epoch of invention and progress unique in the history of the world. It is something more

than merely a normal growth or natural development. It has been a gigantic wave of human ingenuity and resource, so stupendous in its magnitude, so complex in its diversity, so profound in its thought, so fruitful in its wealth, so beneficent in its results, that the mind is strained and embarrassed in its efforts to expand to a full appreciation of it. Indeed, the period seems a grand climax of discovery, rather than increment of growth. . . . The negative conditions of that period extend into such an appalling void that we stop short, shrinking from the thought of what it would mean to modern civilization to eliminate from its life those potent factors of its existence."

If we go back a hundred years, we find the world doing very much as it did four thousand years before. The most rapid travel by land was with horse; the most rapid travel by sea was with sailboats. Men knew no means of carrying any form of thought faster than the horse or the sailing vessel could go. The work on the farm, in the shop, and everywhere, was all laboriously done by hand. An



THE "ROCKET"

First locomotive in practical use, and which
Mr. Entwistle operated.

adjoining county or state was so far away that even the closest friends and relatives seldom communicated with one another.

Thus it was in all the world till a hundred years ago. Then there came a sudden change. A few decades pass, and men are doing everything by vastly improved methods, and all the world is brought together as one neighborhood.

Men are still living who have witnessed in their own lives the developments of the railroad, the steamship, the telegraph—both with and without wires, the printing press, and all the rest of the great inventions of this time. Thus the world has been revolutionized in its material phases during a single generation. Through these agencies, every part of it is in touch with every other part; hence many of our problems in this time immediately become world problems, and one of the leading points in the

thought of the day is the great question of internationalism. Men are

saying that our difficulties must be settled by international courts, our rights must be safeguarded by international police.

The leaders in thought recognize

that unless international

agreements, international

law, and international tri-

bunals can be made ef-

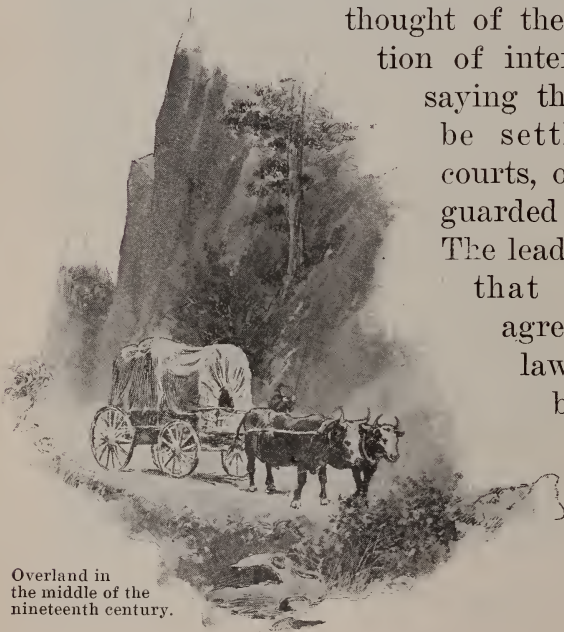
fective, the prospect is

anything but hopeful.

The material bless-

ings of the time, which

are capable of so much



Overland in
the middle of the
nineteenth century.



THE DEWITT CLINTON ENGINE AND TRAIN

Courtesy New York Central Railroad

The first railway train in New York. The omnibus was the only conception of a car in those days. The passengers on this train were very much annoyed by the sparks from the engine setting fire to their clothes.



THE TWENTIETH CENTURY LIMITED

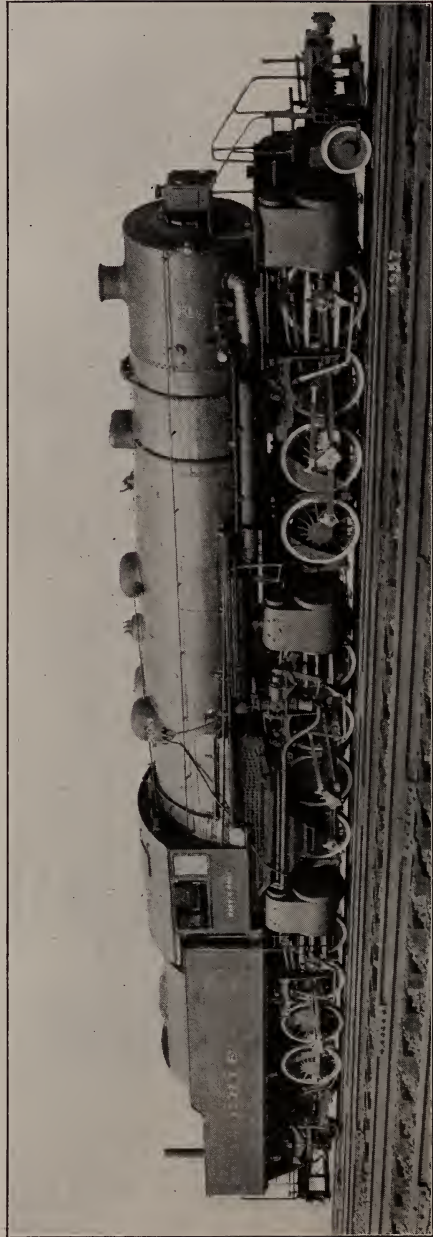
Courtesy New York Central Railroad

Photographed in the Highlands of the Hudson while running ninety miles an hour, and within about a hundred miles of where the DeWitt Clinton made its run. She makes the trip from New York to Chicago (980 miles) in eighteen hours.

good, have also shown their ability to spread any form of evil or disorder to every part of our planet. When the stagecoach was our fastest means of travel, and when messages to be sent the most swiftly had to be transmitted by relays of men on horseback, any threatened revolution, or any other danger, in the very nature of things was largely localized.

But now the oppressor, as he arises, is advertised and discussed to the ends of the earth; and it is possible, with the conditions of to-day, to have a world revolution.

Dr. Josiah Strong tells the following story, which very forcibly illustrates the difference between the conditions at the beginning of the nine-



"THE MOST POWERFUL STEAM LOCOMOTIVE IN THE WORLD"

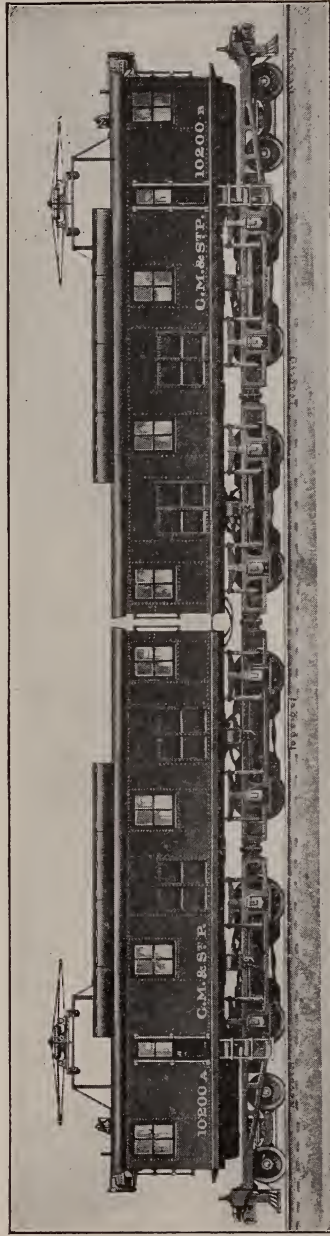
Courtesy Baldwin Locomotive Works

Observe the drivewheels under each side of the tender section in addition to the eight drivewheels on each side of the locomotive proper. The weight on the drivewheels is 377 tons; weight on rear and forward trucks, 45 tons; total weight of locomotive and tender, 422 tons. When it was put into service, it displaced three other locomotives. It is fired by a mechanical stoker.

teenth century and what we had at the beginning of the twentieth century. He says:

“The late William E. Dodge told me that his grandfather, a resident of New York City, once asked the prayers of his church as he was about to undertake ‘the long and perilous journey to Rochester.’ An English friend of mine, on his westward way around the world, was overtaken by a business cablegram at Seattle. ‘I concluded,’ said he, ‘that I would just take a run back to London and talk the matter over with my partners.’

“Now this ‘run back to London,’ including three thousand miles across the mountains, cañons,

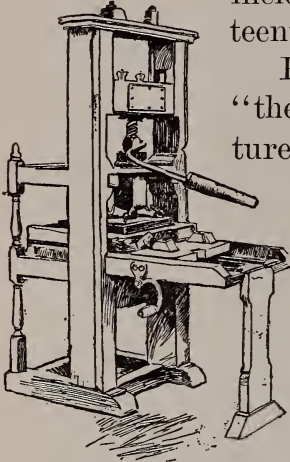


ELECTRIC RAILWAY LOCOMOTIVE

Courtesy Electric News Service

This new electric locomotive installed in the Rocky Mountain section of the Chicago, Milwaukee, and St. Paul Railway, is more powerful than any steam or other electrical locomotive in existence. It is the first to use direct current at three thousand volts. The train dispatcher is also the power dispatcher, and there are no delays for coal, water, cleaning grates, etc. In freezing weather, when the steam locomotive is at its worst, the electric locomotive is at its best. A system of electric brakes is installed which, instead of using power on the long down grades, return power to the line.

rivers, and plains of a continent, plus three thousand more across the ocean, involved less of time, less of discomfort, and less of actual danger, than 'the long and perilous journey' from New York to Rochester. The one incident represented the beginning of the nineteenth century, the other that of the twentieth."



OLD FRANKLIN HAND PRESS

Prof. Sidney L. Gulick, in speaking of "the modern mastery of the secrets of nature," says that "with this control of power has come also the practical collapse of space."

In speaking upon the subject of the developments within our generation, the *Scientific American* very aptly says:

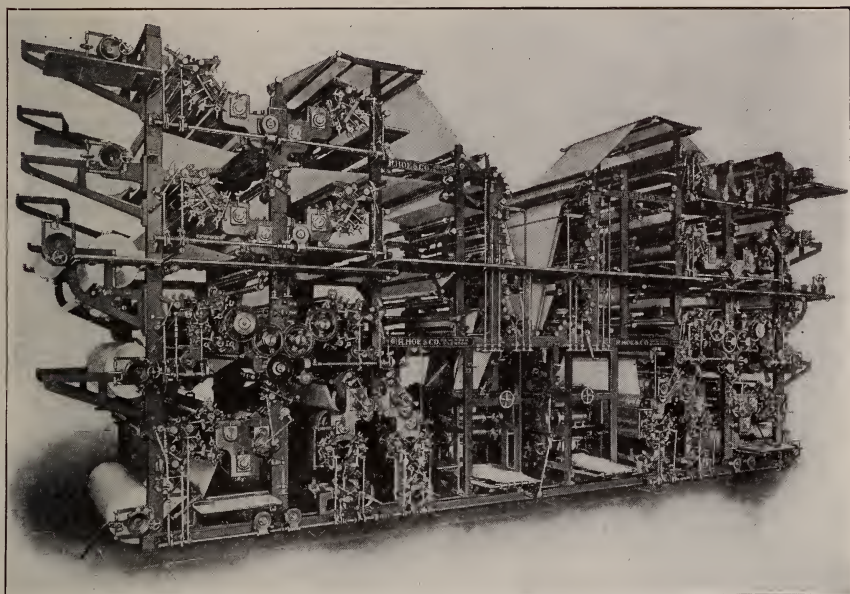
"The material world has advanced so rapidly, . . . and with a pace so accelerated, that mankind has almost lost one of its most important fac-

ulties, and one essential to happiness,—that of surprise. . . . The most marvelous developments are taken as a matter of course. The condition of things fifty years ago is seldom pictured to the mind, and all the material blessings which we now enjoy are used as conveniences of daily life and no more. . . . The task of telling about the progress of a lifetime can at the least be only inadequately performed, so much has been done."

In connection with the mention of these great developments of the means of communication and travel, particular attention



"Imagine Franklin's Surprise."



THE HOE DOUBLE OCTUPLE PRINTING PRESS

Courtesy R. Loe & Co.

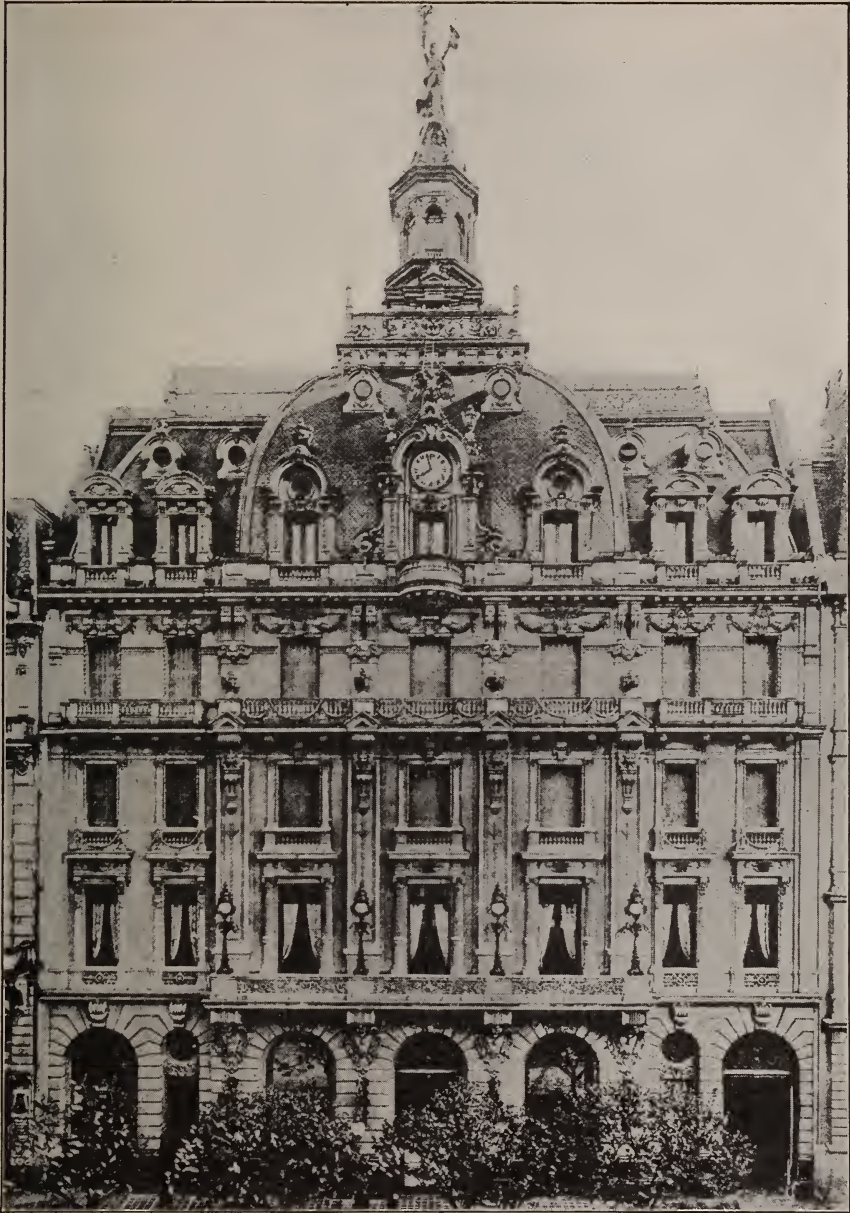
"This most ingenious machine has a capacity for 200,000 copies an hour, or 3,300 a minute, of any of the eight-page daily newspapers. The paper is reeled off eight rolls, and travels through the press at the amazing speed of thirty-two and one half miles an hour."

should be given also to the higher state of perfection to which the printing press has attained. Although printing has been done for several hundred years, it remained for the last half of the nineteenth century to reduce it to one of the fine arts, and at the same time provide ingenious and rapid presses that are capable of printing millions of pages of matter in a single day. The old Franklin hand press, with a few improvements and modifications, was the best that had been produced at the beginning of the nineteenth century; but the first half of that century witnessed some very decided advancements. These improvements, however, were only prophetic indi-

cations of what was to be accomplished during the last forty or fifty years.

Franklin's press, which was decidedly useful and a great wonder in his day, stands now in the National Museum simply as a curiosity. Passing down the long list of improvements that have been made in the printing press since Franklin's time, we are brought to something more marvelous by far than any of the famous seven wonders of the ancient world. We refer to the double octuple press invented by Richard M. Hoe. This most ingenious machine has a capacity for two hundred thousand copies an hour, or three thousand three hundred a minute, of any of the eight-page daily newspapers. The paper is reeled off eight rolls, and travels through the press at the amazing speed of thirty-two and one half miles an hour. That is a fair speed for a passenger train. This press is really eight presses working together in one.

The press is constructed so that it prints both sides of the paper as it glides through; and an ingenious attachment automatically cuts apart, pastes, folds, and counts the papers. Several men have to work quite briskly in taking the papers away from the press as they are printed. Imagine Franklin's surprise if he were now awakened from his short sleep of a hundred years and brought at once into the presence of this most wonderful perfecting press. What would be his amazement to watch it acting with all the precision and seeming intelligence of a human being, as it printed, cut, folded, and counted more papers a minute than the historic press he produced could deliver in a whole day.



LA PRENSA NEWSPAPER OFFICE, BUENOS AIRES, ARGENTINA

Courtesy Columbus Memorial Library, Washington, D. C.

This is said to be the finest appointed newspaper office in the world. It has a consultation library for business men, a modern kindergarten, a free clinic, and a free legal advice department. Its beautifully finished concert and reception parlors resemble a king's palace rather than a printing office.

The printing press has as its great complement the electric telegraph, through which it is able to gather intelligence moment by moment and day by day from every nook and corner of the globe. And to the first invention of the telegraph, which required wires and cables for the transmission of messages, the last few years have added the radio or wireless telegraphy; and to-day the big liners, through this means, are kept in touch with the land. They get out their daily papers; and although they are in the middle of the great ocean, they are not isolated as heretofore. It was on May 24, 1844, that Miss Ellsworth suggested the message, "What hath God wrought!" that was first to be flashed over the experimental telegraph line from Washington to Baltimore.

But how rapidly have the applied genius and business activity of such men as Morse, Edison, Delaney, Stearns, Field, Cooper, Mackay, Marconi, and many others, revolutionized the world by extending the great nerves of intelligence to every part of it, and making it for all practical purposes one audience!

What does all this mean? Why were not some of these things invented in former ages? And why has not the development been more gradual? Why has a single generation been left to produce so suddenly practically all of this marvelous change? Why have not the intellectual giants of former ages discovered these things, or at least produced some of these modern inventions? Is all of this stupendous change meaningless? Are we to accept it merely as a matter of course, with no thought of what it may possibly signify? In one of the most ancient books, we have these words:

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

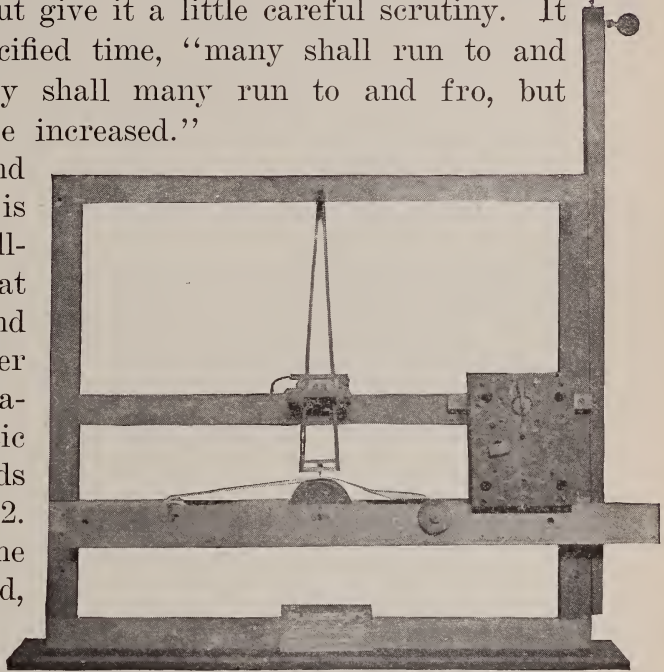
At first thought, this text may not strike the reader with much force; but give it a little careful scrutiny. It says that at a specified time, “many shall run to and fro”; and not only shall many run to and fro, but “knowledge shall be increased.”

The same verb, and in the same tense, is used by Amos in telling of the people that should run to and fro, evidently after the close of probation, in their frantic search for the words of God. Amos 8:12. In Jer. 5:1 the same original root is used, and the text says:

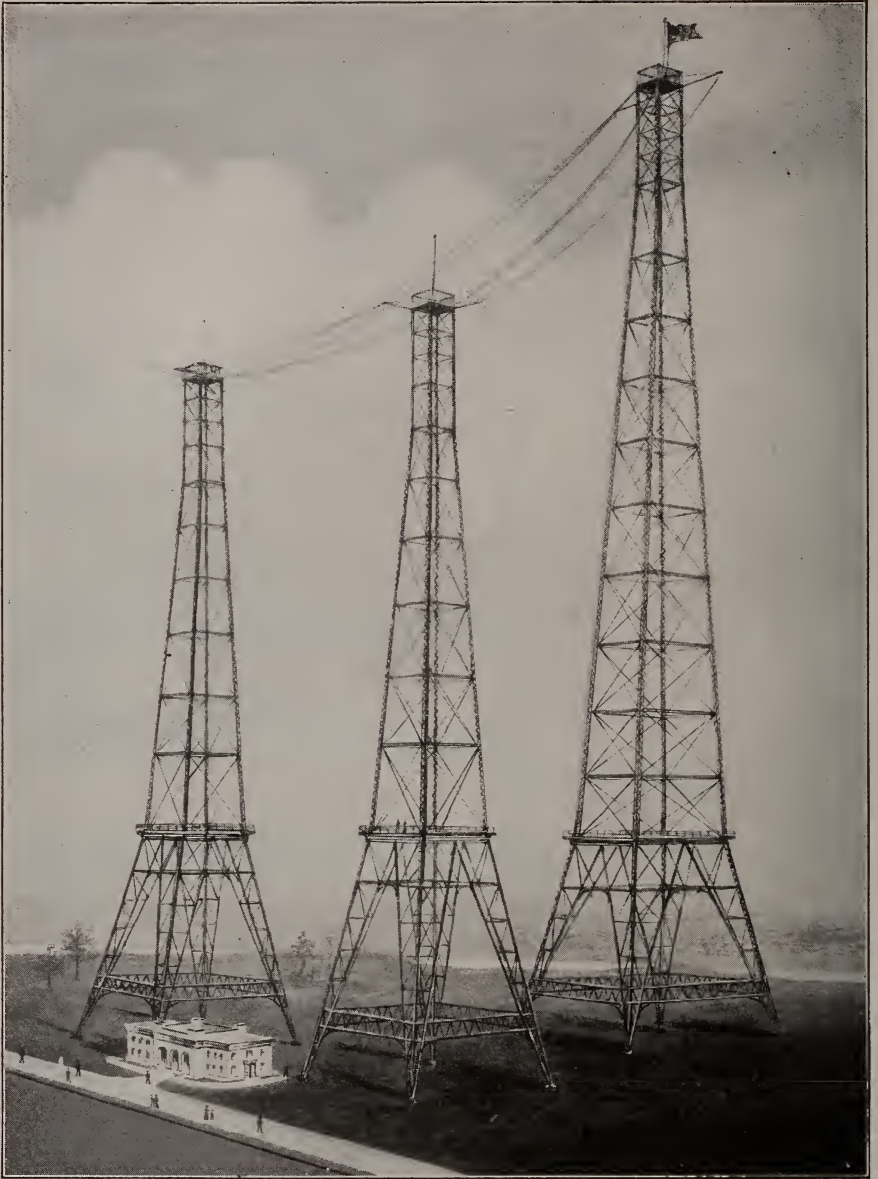
“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.”

Also the same root is used in Jer. 49:3:

“Cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity.”



THE FIRST "WORKING" TELEGRAPH INSTRUMENT



GIRDLING THE GLOBE BY WIRELESS

Courtesy Scientific American

One of a series of wireless telegraph stations installed by the United States government, giving instant communication between naval headquarters at Washington and any United States warship in any part of the world.

The object in making these quotations is to show that this expression, used in various parts of the Bible, means the literal running to and fro of individuals upon the face of the earth.

The late Uriah Smith has told a very interesting circumstance connected with the prophetic studies of the astronomer Sir Isaac Newton, and the comments on the same by the infidel Voltaire. Mr. Smith's words are:

“Sir Isaac Newton wrote . . . that in order to fulfill certain prophecies before a certain period was terminated, . . . there would be a mode of traveling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour.

“Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: ‘Now look at that mighty mind of Newton's, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour.’

“‘The poor dotard!’ exclaimed the philosophic infidel Voltaire, in the self-complacency of his pity. But who is the dotard now?”

Thus the old Book stands ahead of the wisdom of the wisest of men. The vision of Daniel could not be seen and understood until the days of the running “to and fro” of the many in “the time of the end.”

Who can estimate the millions of people that are at this moment in rapid motion on railway and steamship? Statistics seem meaningless in telling the story. One year we are informed by the statistician that the travel in the United States alone has been equivalent to one hundred and thirty million persons traveling an average of a hundred

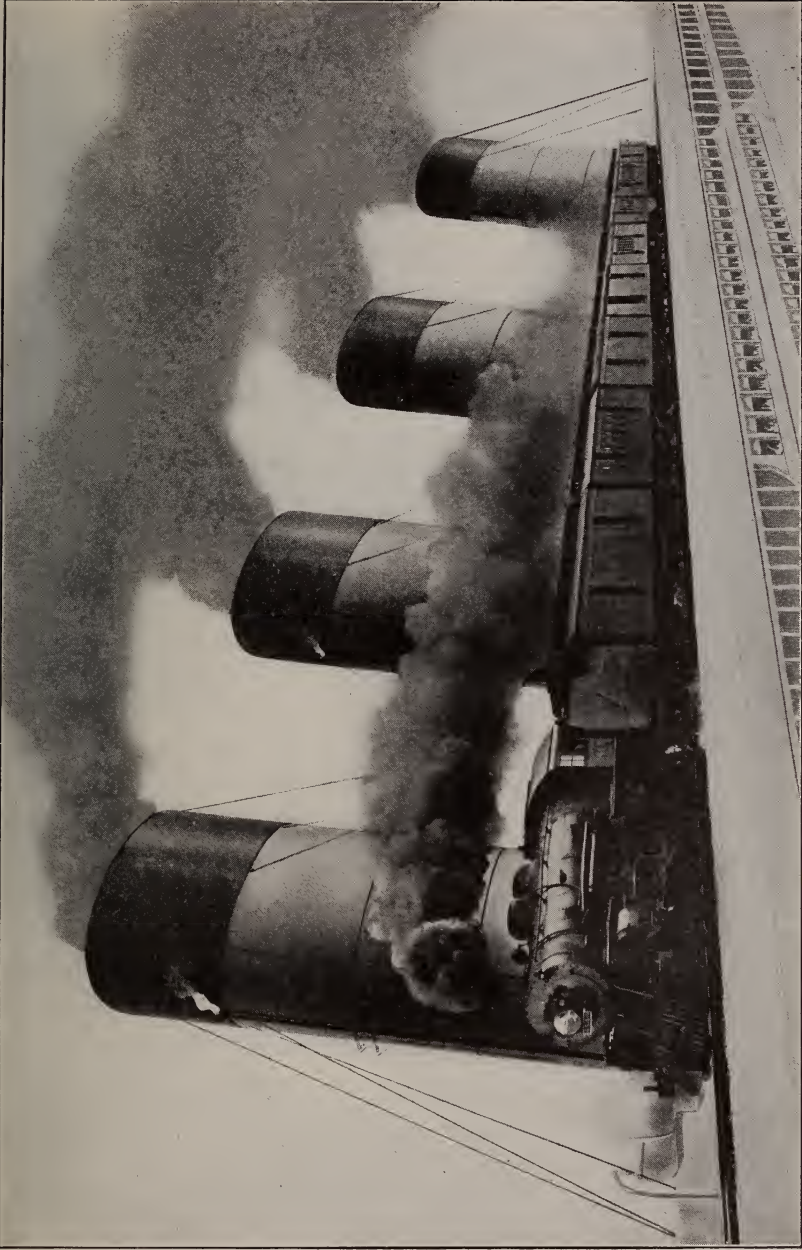


FIRST ATLANTIC MAIL STEAMER

miles each during the year. Ten years later we are told that the travel in this country would be equivalent to an average railroad trip of 287 miles for each man, woman, and child in the nation, or practically a doubling, in that short period, of

the amount of travel. And not only do we have the facilities for rapid running to and fro furnished by the ordinary railroad and the steamship, but trolley cars, automobiles, airships, etc., are among the means of rapid transit that keep the peoples of the earth in a constant commotion, mingling continuously with one another all over the world.

Observe that the prophecy designates a specific time for this marvelous running to and fro. The command is given to "shut up the words, and seal the book." But till what time are they thus "shut up" and "sealed"? — "Even to the time of the end." It will be noticed that the scripture does not say "the end" nor "the end of time," but "the time of the end"; that is, a brief period before "the end," in which great and striking changes are to take place, in which we are to know that the end is fast approaching. And when the prophet in vision was gazing into that period, he saw "many" who were running



THE CUNARD ATLANTIC LINER AQUITANIA
Courtesy Cunard Steamship Company

Length, 901 feet; depth, 92 feet and 6 inches. An eight-coach express train, with locomotive, which is pictured on her main deck, lacks 92 feet of reaching from the first to the last smokestack.

“to and fro”; and not only did he see them running to and fro, but he saw that “knowledge shall be increased.”

We may note, as one of the greatest wonders of our time, the world-wide enthusiasm that is thrown into the work of educating all the people — at least so far as to enable them to read and write readily. The nation that does not provide a good common school education for all its common people is already marked to withdraw in disgrace from the marching columns of progress; while the individual who is not able to read at least in his native tongue is looked upon with pity, disgust, and reproach. The thirst for knowledge is the great order of the age. Thousands of mechanics and day laborers at the present time are better trained and have a broader education than many of the so-called educated and professional men of two hundred years ago.

Here are three striking specifications in the prophecy: There are the “many” who shall “run to and fro”; there is the great increase of knowledge; and these must come at a specified time. The prophet shows that these conditions would not prevail until “the time of the end,” for the prophecy was shut up and sealed till that time. But when this specified time of the end is reached, then there is to be a blazing forth of great light. Knowledge will be increased, and a great commotion among the people will be manifested in running “to and fro.”

This prophecy shows one of the strong characteristics of the predictions of the divine Book. It does not give merely one specification, through which we may guess at a fulfillment; but it gives specification upon specification, all of which must come together at one time and make a perfect fit, so that the individual who cares to know



MODERN RAILWAY TERMINAL

Courtesy Pennsylvania Railroad Company

The exit to Thirty-third Street, New York, from the main waiting room of the Pennsylvania Railway station, showing the doors leading to the driveway. This mammoth depot has a total area of twenty-eight acres, while the much larger terminal of the New York Central has an area of seventy-nine acres.

may understand without a peradventure that he is upon the solid rock of truth itself.

But this scripture in Daniel is not alone in calling for conditions that would show the people running to and fro and knowledge increasing. When the Lord was here in person, His disciples asked Him, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. One statement in His answer reads, "This gospel of the kingdom shall be preached in all the world

for a witness unto all nations; and then shall the end come." Matt. 24:14.

When the Master uttered that prophecy, the world enjoyed a high order of civilization from the purely human standpoint. Rome was standing in the zenith of her national glory. However, only a small part of the world was then peopled. But this message calls for a specific phase of the gospel—"the gospel of the kingdom." And it was to be preached in all the world.

In the prophecies of Daniel, as well as elsewhere in the Bible, the promise had been given that the eternal reign of Christ should supplant all earthly kingdoms, that they would be destroyed at His second coming, and that eventually this earth would be brought back to its state of Eden glory and sinlessness and become the eternal abode of the redeemed.

The Jewish nation in the time of Christ misunderstood the prophecy, and taught that the Messiah would establish a temporal kingdom. But the Master overthrew their false interpretations by saying, in the most explicit language, "My kingdom is not of this world." John 18:36.

Yet notwithstanding that plain statement, Christ's continued preaching on the subject of the kingdom during His earthly ministry led His disciples to ask, at the time of His ascension, if He would at that time "restore again the kingdom to Israel." Acts 1:6.

But the Master reiterated His teaching that the time for the kingdom was still future. Hence He says, in this great prophecy under consideration, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

When Christ made that prediction, and for centuries following it, the conditions were such that for a world message to become an issue and a theme everywhere at once was an impossibility. The Saviour was evidently looking forward to that great period of running "to and fro" which He had inspired Daniel to predict for the time of the end — a time when the nations of earth would stand together through means of intercommunication, so that the message of His second coming could be urged upon the attention of every individual.

For the question that was asked Him was not only, "What shall be the sign of Thy coming?" but also, "What shall be the sign of . . . the end of the world?" Consequently the "gospel of the kingdom," about which He is talking, is the message that tells of the kingdom that shall be upon this earth after sin and everything connected with it have been destroyed.

In the thirteenth chapter of Revelation, an apostate power is foretold, and the statement is made that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. In the remaining portion of the chapter, a world conflict is presented, showing that a great issue will be raised between the true and the false worship.

Our object in referring to this scripture is not to discuss what this beast may be that all in the world will worship whose names are not in the book of life, but merely to show that here is another scripture that foreshadows world-embracing issues.

The ninth to the twelfth verses of the fourteenth chapter of Revelation present a great message of warning

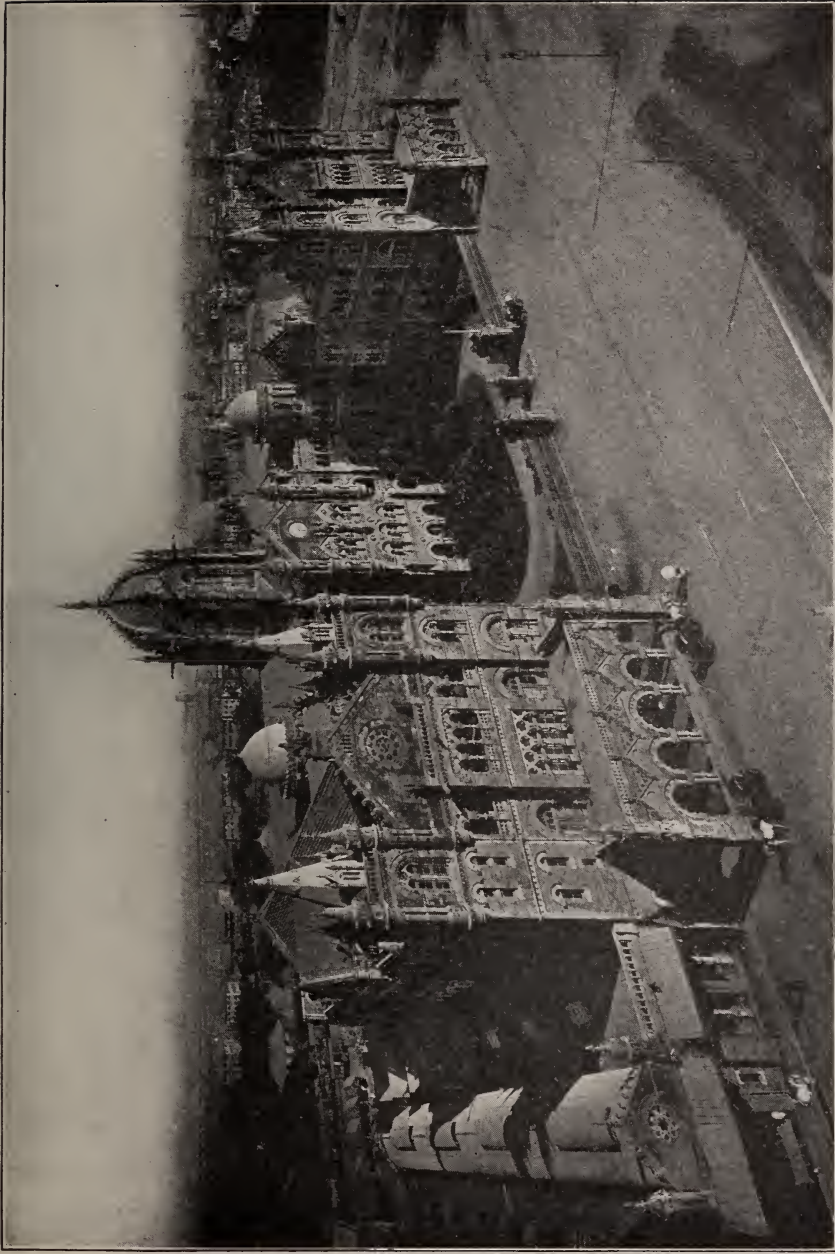
that will be proclaimed against the beast mentioned in the thirteenth chapter, and against his "worship," and reception of his "mark," or the worship of his "image." The Bible student may readily see that according to these scriptures, issues are foretold that are to agitate all the world.

We have also these words in the sixth and seventh verses of the fourteenth chapter of Revelation:

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

This message proclaims the everlasting gospel and the announcement of the Judgment hour. But notice that it is carried "to every nation, and kindred, and tongue, and people." And not only is it thus carried to all the peoples of the world, but it is given "with a loud voice."

The text also calls us to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." The devout student of the Bible will see in this call to worship the Creator of the universe a prophecy also of the great discoveries and advancement in the field of astronomy; for if we go back of the seventeenth century, we find astronomy filled with vague superstitions. The stars that bejewel the sky were not recognized as great suns about which myriads of worlds were revolving, and thus declaring the glory of the infinite Creator; but Copernicus, Tycho Brahe, Kepler, Galileo, Newton, Lagrange, Laplace, Herschel, and numerous others, made dis-



VICTORIA TERMINUS

This is the Central Railway station of Bombay, India. It shows that travel in that land, which but yesterday was enshrouded in heathen darkness, has become so extensive and profitable as to call for one of the largest and finest transportation structures in the civilized world.

coveries that have brought the world to the place where it may have something of an intelligent conception of the infinite power displayed in upholding and guiding these countless millions of suns. Higher mathematics, the telescope, the spectroscope, and telephotography have been combined to give us some idea of the accurate movements of the heavenly bodies and the glories that are manifested in planet, in star, in nebula and glittering constellation. It is as though the Lord were preparing the world, through this call to intelligent worship, to get ready for the realization of that prayer of the Master when He said, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17:24.

In keeping with the scripture last quoted is this other statement:

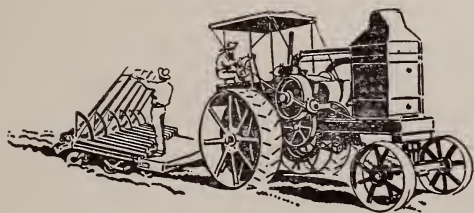
"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

Thus do scriptures multiply in showing that God has for ages had in mind a world-embracing message, and has foretold things that will take place in "the time of the end," when many shall be running "to and fro," and knowledge shall be increased. This running "to and fro," and this increase of knowledge in general, is the foundation work, in the providence of the Infinite One, for the great message proclaiming the Judgment hour, and carrying to the peoples of the earth the salvation that is offered in the everlasting gospel.

When these prophecies were uttered, many of the nations of the far East were locked up in their seclusion, and but little was known of them. India was more or

less secluded; Japan and China far more so. Other portions of the earth, where inhabited at all, were peopled by roving bands of barbarians. But these prophecies look to a time when all these nations will be opened up to the blessings of the gospel and of civilization, and when they will have an opportunity to hear the evidence that is offered in the divine Book.

We see that these prophecies demand a message which reaches every part of the world; we see the prediction that these world-wide messages will be given; and we may well raise the question as to whether or not these world problems mentioned in the first chapter, and which are causing so much perplexity in the world, may not be signs of the great event that is the climax to the gospel plan of salvation. Men are convinced that conditions cannot go on as they are. Is there any light ahead? Does the Bible say anything concerning these problems that are confronting us? Are there any harbingers of a coming day? Are there heralds of an approaching morning?



YE HAVE HEAPED TREASURE FOR THE LAST DAYS.



CHAPTER THREE

AMONG the international problems, none are more perplexing than that expressed in the term "capital and labor." The wealth of the world has been passing with great rapidity into the hands of a very few men, and the discontented army of the poverty-stricken and destitute is rapidly growing in consequence. Conflicts between the laboring class and the capitalists are constantly in process in every country under the sun. This condition of things is probably creating as much uneasiness in the minds of men as any one thing that confronts us. Men who are past fifty can well remember when the millionaire was considered very wealthy, but now he who has no more than a million is a small factor in the great field of finance.

At first we began to have a few large individual fortunes. The men who possessed them were rare and well known. But during very recent times, several men have died leaving behind them estates that inventoried all the way from seventy-five to one hundred millions each; yet

outside of the little company of multimillionaires themselves, these men were practically unknown.

“In 1833,” says Robert N. Reeves, “when Tocqueville visited America, he was struck by the equal distribution of wealth and the absence of capitalists. Half a century later, when James Bryce, author of ‘The American Commonwealth,’ visited our country, the trusts, monopolies, and concentrated wealth so amazed him that he exclaimed, ‘I see the shadows of a new structure of society — an aristocracy of riches.’”

The facilities that have been provided for exploiting commerce in every section of the world have led to the combining of these large individual fortunes, first into simple corporations, which later were followed by the trusts that united the corporations themselves. Once the concentration of capital was well under way, we soon had the many times multiplied millionaire. And as early as 1889, Thomas G. Shearman, a leading attorney in New York City, predicted, in a magazine article, that within forty years, at the rate of concentration and amassing of fortunes that was then in progress, we would have a billionaire.

The enormous profits that have built up these large fortunes may be illustrated by one of the trusts that has control of a leading commodity, and which, with an investment of \$1,250,000, reaped dividends of \$26,000,000 in a quarter of a century. This was a profit of more than eighty-three per cent per annum. One of the banks of control in New York City has earned since 1872, \$80,000,000 on an investment of \$500,000. That is almost four hundred per cent per annum.

These instances are given as nothing more than examples of the profits that are made by the big concerns. These profits range all the way from eight or ten per cent in some of the less profitable lines of business, on up to such exorbitant profits as those just mentioned. The *Wall Street Journal* quotes a list of seventy-six men in the United States, each of whom has an income of more than a million dollars a year.

In the first years after the invention of the trust, through which the powerful corporations could be combined, eliminating their "cutthroat" competition, much experimenting was done. When, in the year 1898, a billion dollars was absorbed by the trusts, a big stir was made. Both pulpit and press discussed the situation vigorously, and pointed out the dangers that were "looming large across our horizon." But in the years that immediately followed, the trust builders were fairly frenzied with the intensity of their energies. One of the most important trusts was the steel corporation, organized February 25, 1901, which was capitalized at \$1,400,000,000. It got control of the principal iron ore fields and the greater part of the establishments in its line throughout the nation.

By January 1, 1904, the capital that had been organized into trusts had reached the immense figure of \$20,379,162,511; and in 1908 the activities of our "Napoleons of finance" had gathered into those grasping combines the astounding sum of \$31,672,160,754. Into these big combinations no less than ten thousand independent industrial plants and corporations had been merged.

The next big step in the progress of the money power may be called the period of "control"; for having con-



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A VIEW OF LOWER BROADWAY, NEW YORK

The immense white structure is the new Equitable Life Assurance Society's building — forty stories high, and containing 1,200,000 square feet of floor space. It was erected in the record time of one year. In the immediate foreground at the left is the steeple of the historic Trinity Church. Opposite the church is the beginning of Wall Street, the financial heart of America. In the background, at the extreme left, is the tower of the forty-nine-story Singer Building. The immense business blocks in this photograph are monuments of the concentrated wealth and mechanical genius and applied knowledge of this time.

centrated the various industrial concerns in the trusts, it was but a short step so to combine the banks of the nation as to control the money vaults. As far back as 1903, the *Wall Street Journal*, one of the great financial authorities of the country, saw the danger that was threatened by the prospect of a bankers' trust. One of its editorials was headed "Perils of the Money Trust," and among other things it said:

"The bank credits of the country are being rapidly concentrated in the hands of a few bankers who are more interested in banking on its financial [speculative] side than in banking on its commercial side.

"Such concentration as this is dangerous in a political sense. The people have already been greatly disturbed by the concentration that has taken place in the industrial world. . . . But concentration in the industrial world is a far less menacing condition than concentration in banking. The men or set of men who control the credits of the country control the country.

"And if this concentration continues at the rapid rate with which it has progressed in the past ten years, there will surely come a time when the people, alarmed at the growth, will rise up in some vigorous measure to assert their power. Such an uprising would involve the most serious consequences, and would likely be carried to the most unreasonable limits."

Good authorities on finance inform us that in 1880 the banks of Wall Street held only about \$11,000,000 of cash, and that was considered a goodly sum in that time. But a congressional committee found that "the resources of the banks and trust companies of the city of New York in 1911 were \$5,121,245,175"; that is, nearly 450 times as

much as was concentrated there thirty-one years before. Facts of this kind are among the things that formed the basis of the warning of the *Wall Street Journal*. The wealthy men who are the heart and soul of these gigantic financial enterprises seek either to own or to control the principal commodities and resources of the world.

As a simple illustration of this, a government document tells of corporations and individuals holding land as follows: Three have an average of 11,000,000 acres each; six others have an average of 6,580,000 acres; sixteen others have an average of almost 3,000,000 acres; forty-three have an average of 1,340,000 acres; while there are 733 who own over 18,000 acres each. In other words, we have, in this great democratic country, individual citizens and private corporations that have holdings of land larger than Belgium, Switzerland, or Holland. Belgium contains 7,277,440 acres; Switzerland, 10,224,640 acres; and Holland, 8,094,720 acres.

Concerning the concentration of banking, the *Wall Street Journal* said, in the editorial already quoted:

“But there is still another reason why this development in modern banking is open to criticism. It is largely a departure from commercial banking. It is turning the power over bank credits into financial [stock promotion and speculation] channels. So long as the country is prosperous, no immediate danger may be apprehended from such a development as that. . . . But it is always the unexpected that happens, and our panics are commonly ushered in by some unforeseen calamity; and it is a fair inquiry to make whether banking conducted on a ‘department store’ principle, with credits concentrated in a few great institutions, and with these institutions having large

interests in financial and speculative enterprises, would be in a position, in such a moment of unexpected calamity, to do more than to protect the financial and speculative interests with which it is allied. In such a contingency, what protection would be left for the great commercial interests of the country?"

The foregoing warning was given by Wall Street's financial daily in 1903, and the reality came in 1907. The great panic of that year struck us in a time of unprecedented plenty and prosperity, and when the banks showed heavy deposits. A study of that panic discloses in a most striking manner the hand of this concentrated control of the money of the nation. And while strong men, with great influence, are ever combating these lords of commerce and business, yet the money power is continually searching for new avenues through which to hold its control, and to increase and extend it at every opportunity. The "money barons" seek to hold the power to make prices high or low, just as suits them. Their plans would involve the creating of a money scarcity whenever they like. They seek to override courts and legislatures. They would hold the world in their grasp.

While the facts concerning this concentration of the money power represent the conditions in the United States, the same thing is working in a similar manner in every other country in the world. Government reports and statistics that may be gathered in abundance concerning these nations, show it very clearly. And if the statistics were wholly lacking, the growth of socialism, and the agitation and discontentment of the labor combines, would make the matter clear beyond any doubt. Socialism and the labor interests, which are very closely interlocked, direct

their main efforts and their strongest attacks against the aristocracy of wealth and the uneven distribution of the commodities of the world.

The reports show that during "socialist week" in the early part of 1914, in Germany alone the activities of the socialist party secured over 100,000 subscriptions to their periodicals, and 150,000 new members. A "socialist week" of propaganda was observed in most of the countries at about the same time; and while the gains were greatest in Germany, yet they were very large in other nations as well.

This rolling up of the membership of the socialist party is a striking symptom of the unrest because of the wealth and the luxuries that a very few are enjoying while millions of others are suffering for the lack of the very necessities of life.

The money power knows no single nation. It is an international organization. Its combination embraces the world. It is what John Clark Ridpath called "the invisible empire."

A congressional committee that was investigating the money power in 1913 and 1914 reported, among other things, "From what we have learned of existing conditions in finance and of the vast ramifications of this group [of bankers] throughout the country and in foreign countries, we are satisfied that their influence is sufficiently potent to prevent the financing of any enterprise in any part of the country requiring ten million dollars or over, of which, for reasons satisfactory to themselves, they do not approve." In other words, if a railroad or any other commercial or manufacturing enterprise required ten million dollars or more — and that would not be a very

large sum in these days of big corporations—it could not secure this money unless the bankers of the world approved of the measure.

“The vast ramifications of this group [of bankers] throughout the country and in foreign countries” were very apparent in the transactions connected with the proposed “six power” Chinese loan that was so much discussed in financial circles. When China overthrew her ancient dynasty and established a republic, she found herself in need of funds, and entered the money markets of the world as a borrower. She was on the point again and again of arranging with certain bankers for a sum that would meet her pressing needs, which she thought required only a few millions of dollars; but the rulers in the international “empire of finance” decided that she needed fully three hundred million dollars in order to give her the necessary railroads and other equipment for manufacture and commerce. They decided further that the six great powers—the United States, Great Britain, Germany, France, Russia, and Japan—would unite in furnishing these funds. And they would not be satisfied short of an ironclad mortgage on China that would give them the control in that revived and promising commercial field. Through the ability of China finally to raise considerable funds in her own country, and because of various other things that arose, these financiers were not able fully to force upon that Oriental empire all of their financial plans. But the incident illustrates the international power and the international combine of the bankers.

This power of the “money barons” has been so fully recognized that Dr. David Starr Jordan, who is one of the best known educators of the world, and who may be

said to be an international character himself, wrote an article for the *World's Work* of June, 1912, in which he endeavored to prove that we could never have any more war, because of the control of money by the "unseen empire of finance." He stated: "The bankers still have the last word. No international struggle — accident aside — can break out until they give the signal."

The international money power did not prevent the great war that broke out in 1914. Possibly the "unseen empire of finance" may have thought that to do otherwise would be more profitable. But however that may be, the fact remains that we have an international money power, and this fact is recognized by the leading citizens of the nations of the world.

Whether we will all admit it or not, nevertheless we all know that modern business has divorced moral principles very largely from its practice. In other words, transactions will be carried on in the office of a merchant, and things will be admitted to be "business," that the same man will acknowledge, when he goes to his church the next Sunday, are out of harmony with the Golden Rule. This point may be illustrated by introducing one of the many actual occurrences. A leading New York banker who had served several terms as president of the stock exchange, was brought before the House Committee of Congress that was investigating the "money trust." Reference was made to certain transactions in stock dealings, and the question was asked the banker:

Ques. "You approve of these transactions, do you?"

Ans. "I approve of transactions that pay their proper commissions and are properly transacted. You are asking

me a moral question, and I am answering you a stock exchange question."

Ques. "What is the difference?"

Ans. "They are very different things."

Ques. "I thought so. There is no relation between a moral question, then, and a stock exchange question?"

Ans. "Sometimes."

The methods that have been followed by building up the big fortunes and the big business control of the nation have been often speculative, and that speculation has frequently taken more of the form of gambling than of legitimate and honorable business. Such questions and answers as the foregoing reveal how the dollar has covered up the moral sensibilities. The grasping and menacing power of the wealth combine has been diagnosed, and doctored by the application of every conceivable remedy. Popular opinion has driven it from one position to another. Some of its great trusts and corporations have been dissolved by the courts. Its "voting trusts" and its "interlocking directorates" have been placed under the ban. But it has such a controlling power over business, and so many channels through which to work, and so many shrewd and capable men, that while its progress may at times be impeded, yet it is always progressing, and its power is ever increasing.

The economists, the statesmen, and patriots, will assure us that they have baffled the designs of the kings of finance. They will assure us that reforms have been consummated. But before they have time to rest from the labors of breaking down one section of the ramparts of the "money barons," it is found that they are intrenched and operating just as strongly in another quarter.

It has been apparent, all the way along, that this concentration of control was designed for a wider field than the marketing of ordinary merchandise and manufactures. It was the design to control the market of labor as well. One of the great problems of the money kings has been to outgeneral the labor leaders, and to create conditions that would hold the labor market as absolutely within their grasp as is the money market itself. This fact is one of the things that make the conflict between capital and labor so sharp and bitter. And while many of the strongest men of the age have been absorbing their great abilities in building up their immense fortunes, it is not at all surprising to learn that poverty and destitution have been growing side by side with the great amassing of wealth.

Hundreds of individuals with small holdings have fallen beneath the invading and conquering marches of the "unseen empire of finance." Many a prosperous home has been broken up and the husband and provider financially ruined. The records of courts, together with the investigations that have been conducted by private organizations, tell of man after man who has had a prosperous private business, but it stood in the way of the all-controlling greed of the determined combine, and it had to go down, a business wreck. Their independence had caused them to stand for their inalienable rights to conduct their own business and in their own way, but they were coolly told to "take program" or go down. They thought they could make the fight and win; but though they struggled heroically, they had to exchange their modest affluence and independence for destitution and dependency. The day of Judgment alone will reveal the suffering that has been brought about in this way.

Men have perfected machines for making almost everything that is manufactured. These machines may be operated by boys, girls, and women, who are required, by the strong arm that controls, to work long hours for a mere pittance. For instance, one of the large factories in the iron and steel industry employs hundreds of girls sixteen years of age or thereabouts. These girls work ten and one half hours a day, and the average weekly earnings of some of the best of them are only about \$4.50. From this sum they have to pay rent, buy food and clothing, and meet all the rest of the necessities of life. The girls who make these small sums in these long hours have to jump nimbly while attending several machines. This strenuous labor for a whole long year brings the girl only \$234.

But that steel manufacturing plant is not an isolated case by any manner of means. A textile manufacturing concern in another state may be mentioned as a further illustration. In that factory, some 2,500 men were each receiving \$310 or less a year. The Society for Child Labor, which is laboring heroically to correct industrial evils so far as they apply to children, finds little boys and little girls no more than six years of age that are driven by the taskmaster for twelve long hours in a single day for the mere pittance of three or four dollars a week.

There are thirty-five million people in this great nation of affluence and natural resources who have an average income of only \$433 a year. And it is not necessary to say that some millions of these have to support a family from that sum. Investigations have led to the assertion that \$600 a year is the minimum income which will provide for a family of five in the United States in any of the pursuits aside from agriculture.

A little study of the preceding figures will enable one to see that there are millions of our fellow men living from hand to mouth, with bodies insufficiently clothed and nourished, and with never a glimmer of hope to provide for sickness or old age. Some competent statisticians claim that there are ten million people in our land who do not have enough to eat and wear, and whose abodes are not fit dwellings for the humankind.

Samuel P. Orth, in the *World's Work*, tells of some of the conditions that exist in England, and that are causing so much of the labor trouble and socialistic agitation in that country:

“It is no figure of speech to speak of ‘hungry England.’ London, I am told by competent authority, is the richest city in the world. But this capital of wealth has always a host of two hundred thousand people who do not know where the next meal is coming from. One third of its vast population are daily underfed — two million human beings who never have enough really to satisfy their hunger! Hardly one fifth of the population of this mammoth amorphous municipal monstrosity are really above the hunger danger. The visitor is sickened at the sight of loathsome beggars on every street; and troops of hungry, filthy, bony children everywhere boldly ask you for your pennies.

“I went into Kensington Garden one day last summer with some dry bread to feed the birds. A poor little chap, with dirty rags wrapped around him for clothes, scattered the twittering sparrows, and pounced on the larger crumbs where they had fallen among the blades of grass.

“Rountree says that thirty per cent of the people of the kingdom are below the bread level — too poorly paid

to eat. One in every forty-four in the kingdom is a pauper. One in eleven in Ireland depends upon the state for bread. The towns are flowing over with the indigent populations that have exchanged the misery of the country for the misery of the city."

Speaking of the sufferings and conditions surrounding the much discussed strike of Paterson, New Jersey, Mr. Gompers had the following in the *American Federationist* for August, 1913:

"Week after week has gone; misery and suffering have come in abundance, a side of the strike story that is so seldom written and little understood by those who have not steeled their souls for a contest that will test endurance to the utmost. It is a story that does not deal with the picturesque, but one in whose homely details one daily sees the signs of under nourishment in spare bodies, the strained, hungry faces, and not infrequently the consuming flame of the spirit that seems to burn more madly and defiantly as it becomes unfettered by flesh. It is the story told with such silent eloquence by dark, squalid, and fetid rooms called homes. Through them one can feel stalking the gaunt specter fear,—fear that clutches the heart lest sickness come upon them in their dire need and steal away their dear ones because their hands were helpless, empty."

Mr. William Burgess quotes Theodore Roosevelt as saying:

"Last summer Alma Whaley, a textile mill girl in Knoxville, Tennessee, drank carbolic acid to commit suicide. When examined, she revealed the existence of a suicide pact among the textile mill girls, whose life was such that they felt that death was preferable to the slavery in which they lived and toiled."

Mr. Burgess also quotes the following from Miss Jane Addams:

“For the first time in history, multitudes of women are laboring without the direct stimulus of family history or affection, and they are also unable to proportion their hours of work and intervals of rest according to their strength. In addition to this, for thousands of them, the effort to obtain a livelihood has fairly eclipsed the meaning of life itself.”

The late Dr. Alfred Russel Wallace has been reckoned among the greatest scientists and students of the present age. One of the last things he did was to write a book entitled “Social Environment and Moral Progress,” from which the following sentences are selected:

“By the last complete census returns, there are in England and Wales 7,036,868 tenements; and of these, 3,286,526, or nearly half, have from one to four rooms only. In London, out of a total of 1,019,646 tenements, 672,030, or considerably more than half, have from one to four rooms; while there are about 150,000 tenements of only one room, in which are living 313,298 persons, or about two and a quarter persons in each room on the average. There are, however, about 20,000 persons living five in a room, and 20,000 more who have six, seven, or eight in a room. As most of these one-roomed tenements are either the cellars or attics of houses in the most crowded parts of large towns, where there is impure air, little light, and scanty water supply, the condition of those who dwell in them may be imagined—or rather cannot be imagined, except by those who have explored them. . . . In the mad race for wealth by capitalists and employers, most of our towns and cities have been al-

lowed to develop into veritable death traps for the poor. This has been known for the greater part of a century; yet nothing really effective has been done, notwithstanding abundant health legislation — again made useless by the dread of diminishing the excessive profits of manufacturers and slum owners. . . . And all for fear of offending the rich and powerful by some diminution of their ever increasing accumulations of wealth. No thinking man or woman can believe that this state of things is absolutely irremediable; and the persistent acquiescence in it while loudly boasting of our civilization, of our science, of our national prosperity, and of our Christianity, is the proof of a hypocritical lack of national morality that has never been surpassed in any former age.”—*Pages 57-59.*

These are no mere theories that are presented. We are dealing in facts that are admitted and deplored — facts that have brought on an intense issue in all parts of the world. We have reached a condition when strikes are in progress all the time. And this is just as true of one country as of another. Yesterday there were great strikes in England, Belgium, France, and Spain, in South Africa, in Japan, or somewhere else in the Old World. To-day we may be reading of the strikes in New Jersey, in West Virginia, in Massachusetts, in Michigan, in Colorado, or somewhere else in this country. To-morrow the story will shift to new outbreaks in some other place, with many of these other strikes still in active operation, or else but temporarily and unsatisfactorily settled. The war between capital and labor is pronounced, and is becoming more and more desperate.

You may say that all this strife is brought about by agitators who are irresponsible, and that we should pay no attention to them. But having denounced the agitator for his vitriolic and incendiary utterances that stir up strife and revolution, you turn to an editorial in your daily paper — a paper, by the way, that is owned and editorially controlled by a multimillionaire — and find this sentence quoted with approval from the dean of one of the leading law universities of the nation: “The crying need to-day confronting all civilized states is to narrow the too wide gulf between those who are too rich and those who are too poor.” This eminent authority on law recognizes a difficulty that is “confronting all civilized states,” and that difficulty is “the too wide gulf between those who are too rich and those who are too poor.”

Of the same import is the following, in which a multimillionaire editor expresses his own views on present conditions, in an inflammatory warning to a certain class of rich men, to which class he seems to think he does not belong:

“There is no reason why this country should not go along honestly, evenly, and without violence — if the big men will permit it.

“But if the big men will not permit it; if they constantly steal more and more; if, dissatisfied with tens of millions, they demand hundreds of millions; if they continue stealing in one day what should be the gradual, honest profit of many years and centuries of honest work,— a stop will be put to it, and they will wake up some fine morning, as the nobles of France woke up more than a hundred years ago, to find that they have nothing

left; that their brutality, their exactions, their dishonesty, have recoiled upon themselves.

“The good may suffer with the bad if dishonesty is pushed too far.

“This is the warning for honest, conscientious men to take to heart. Don’t let the big thieves and their miserable tools in office go too far.

“Be warned now; don’t wait.”

This editorial was denounced by other leading editors as the frothings of a demagogue, but nevertheless it is much in harmony with words that were uttered by Judge Gary, who said:

“Unless capitalists, corporations, rich men, powerful men themselves, take a leading part in trying to improve the conditions of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them.

“Things are being said very similar to things said just before the French Revolution. I tell you that the spark may yet make a flame, and that soon. I have an especial reason for saying this — a reason that affects you and me. Men of great power and influence in the affairs of the country, have all of us done the fair thing? It is imperative that something be done to improve the condition of mankind. Cannot we ourselves do something to improve that condition? I say that it isn’t only good morals, but good policy likewise, to improve these conditions. I appeal to you all in your dealings with men under you to do the square things.”

Judge Gary is neither a socialist nor a labor agitator, but he is president of the United States Steel Corporation, and one of the leading financiers of the country and

of the world. He delivered the foregoing utterances to a number of his fellow capitalists who were assembled in convention. But his utterances should be regarded as even more alarming than anything that you hear either from socialist or from labor leader, for he is on the other side of the question.

The judge states the facts when he says that the discussions of this time are very similar to those that preceded the French Revolution. Only we must emphasize this difference in the situation: Those discussions in that time were confined almost wholly to the leading cities, especially in the one nation of France. The facilities for intercommunication were so meager that there were whole sections of the country districts that knew but little of what was going on, and the work on the farms in such sections was continued with but little interruption or care for the revolution that was enacting its Reign of Terror in the French cities and causing so much uneasiness throughout the capitals of Europe.

But that condition has all been changed. The railroad, the steamship, and the telegraph have come into use since then, and all the world is a neighborhood to-day. The farmer has been withdrawn from his seclusion. The daily paper brings to him the news of every part of the globe. And if the discussions in France, which were necessarily limited to a narrow circle because of the conditions then, produced her famous revolution and local Reign of Terror, similar social unrest and similar discussions that are now universal must in the very nature of things result in a world-wide reign of revolution and terror.

Many of the cartoons of the time caricature the wealthy, and hold them up to scorn and contempt, as they are

made to appear in their Juggernaut chariots riding heedlessly over the helpless bodies of the poor. There is much discussion of the question of the struggle between capital and labor — the struggle between riches and poverty. This subject has been the storm center of presidential campaign after presidential campaign in this country. These cartoons and discussions have already created a strong sentiment. We many times hear the warning that such utterances are stirring up class hatred and bitter feelings of revenge and envy, but the discussions go on just the same. The greatest leaders in the world see the danger and tremble before it. Bishop Potter raised his powerful voice of warning in these words:

“The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, is to deserve the scorn of men and the curse of God. Take my word for it, men and brethren, unless you and I, and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism of service, and get down among the people who are battling amid their poverty and ignorance — young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope — then verily the church, in its stately splendor, its apostolic

orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence."

There are many people who try to quiet their fears in regard to the conditions that are confronting the world, by saying that such things have always existed; that there is nothing new in this strife between capital and labor, and the revolutions and strifes that grow out of it, and that threaten to become worse and worse. Sinful humanity, without question, is the same to-day as it has ever been, except that continuance in sin shows greater abilities and more complicated ramifications in the camps of wickedness.

Referring to the conditions in ancient Rome, James Anthony Froude, A. M., has said:

"The intellect was trained to the highest point which it could reach; and on the great subjects of human interest, on morals and politics, on poetry and art, even on religion itself and the speculative problems of life, men thought as we think, doubted as we doubt, argued as we argue, aspired and struggled after the same objects. It was an age of material progress, material civilization, and intellectual culture; an age of pamphlets and epigrams, of salons and dinner parties, of senatorial majorities and electoral corruption. The highest offices in the state were open, in theory, to the meanest citizen; they were confined, in fact, to those who had the longest purses or the most ready use of the tongue on popular platforms. Distinction of birth had been exchanged for distinction of wealth. The struggles between plebeians and patricians for equality of privilege were over, and a new division had been formed between the party of property and the party who desired a change in the structure of society. The free cultivators

were disappearing from the soil. Italy was being absorbed into vast estates, held by a few favored families, and cultivated by slaves, while the old agricultural population was driven off the land, and was crowded into towns. The rich were extravagant, for life had ceased to have practical interests, except for its material pleasures; the occupation of the high classes was to obtain money without labor, and to spend it in idle enjoyment."

The foregoing, describing the conditions in Rome, is identical with the descriptions of present-day conditions. But it must not be forgotten that Rome went down. It was not long after Rome reached the state described by Mr. Froude, until she was rapidly traveling down the steep highway of her decline and fall. Rome's problems that produced her internal corruption and final fall were very similar to the problems of the Greeks and the Persians who went into ruin before her. But the difficulties of those nations were all localized; and they had safety valves in the way of extending the population into new territories, where new civilizations were formed, which could give humanity a new start and a new chance.

In this time, all the problems of the past confront us under conditions that are absolutely without any precedent in history. The world was never a single neighborhood before. In previous times, humanity has had to grapple with questions that were confined to comparatively small sections. But to-day every great problem is international. The problem of our money power is an international one. The problem of war is international as well. Having no precedent in history, we have no light from the pages of the past. Hence if we are to know anything in regard to the final outcome of these conditions that are so per-

plexing, and that are causing the stoutest of hearts to speak, under their breath, of a revolution that is to engulf the world in blood, we must look to a higher source than humanity or the records of any of its historians.

But we may turn to a source where we will find that the dangerous conditions foreboding the revolution, anarchy, and violence into which the world has fallen, were foretold years ago. As we read from this authority, let us observe how remarkably definite the utterances are:

“But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.” 2 Tim. 3:1-5, A. R. V.

The foregoing predictions were made more than eighteen centuries ago. The language is of the same positive, direct, and clear character as the words of Him concerning whom it was said, “The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes.” Matt. 7:28, 29.

After the manner of one who knows what he is talking about, He tells us to “know this, that in the last days grievous times shall come.” We are not left to guess or speculate, but are commanded to “know” that “grievous times” are to be “in the last days.”

Not only is it declared that “grievous times” are coming “in the last days,” but we are also informed of the leading causes that will produce these perils. The list is

headed by the statement that men shall be "lovers of self, lovers of money."

The love of self and the love of money are the basis of the trouble that confronts us through the conflict between capital and labor, and the apostle is specific in saying that this will make the last days perilous.

We have an international peril of the money power, with which every nation under the sun is in deadly conflict. The thunderous notes of discontent voiced from the platform and the press, voiced by men of every persuasion and in every walk of life, voiced in strikes and violence all over the earth, all combined show conditions accurately fulfilling the direct, plain, and authoritative utterances of the divine Book. Yet, let not the impression be left upon the mind that the selfishness that is making the last days perilous is by any means confined to the rich. The text is general in its application, and refers to humanity as a whole; and while the rich are the oppressors because they have the opportunities and advantages given them by their large holdings, the text would not warrant us in saying that the self love and the money love are all contained in their hearts. Those who oppose them, in multiplied thousands of instances, are just as grasping and selfish, so far as their dispositions are concerned. Therefore the struggle must be intense. The Book calls it "perilous."

Prejudice or selfish interests may prompt us to seek to turn aside this direct prediction of the Bible. Our preconceived opinions may work to keep us from looking this text and the situation in the world squarely and manfully in the face. But to follow such a course is to run a fear-

ful risk; for since the kind Father took the pains, so many centuries ago, to give such a clear portrayal of present-day conditions and what they portend, we should not fail to accept the warning.

The foregoing text from Paul's letter to Timothy is not all the prophetic testimony the Bible gives upon this important subject. Read also the following words:

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.” James 5:1-9.

This text plainly says when it applies. It is in “the last days.” It is a most fearful warning to the rich, telling them of what is coming as their portion. They are called to “weep and howl” because of their miseries that

are coming upon them. Their riches are corrupted, and their gold and silver has been hoarded rather than used for the benefit of the helpless and destitute; and the very rust of these hoards shall be for a testimony against them, and shall eat into their flesh like the fire itself. Then listen to the graphic intensity of the text as it passes on to depict the struggle that is waging between capital and labor. The hire of the laborer is crying out against the ones who have kept back by fraud the just wages of those who have toiled.

There have been wealthy men in all the countries, in all the ages. There have been times when the wealth of a nation, as in the case of Rome, was gathered into the hands of a few citizens. But when this was true of Rome, or of any other nation, that nation was rapidly going down to her ruin. History shows that the concentration of wealth, and the debasements that follow in the wake of extravagance and luxury, have produced the downfall of nation after nation. And with emphatic clearness does this prophecy show that "heaped treasure" and "wantonness," along with oppression of the poor, will create a world-wide problem that will mark the last days.

But these last days are only the last days of sin and misery and oppression. For we are exhorted to be patient to the coming of the Lord, and are assured that the Judge is standing before the door. This Lord that is coming, this Judge that is about to enter, is none other than the One who gave the Golden Rule and the Sermon on the Mount, and He will destroy only that which is out of harmony with His perfect standard of righteousness. His coming brings the last days for oppression and cruel suf-

fering. But it also brings the beginning of His eternal reign of joy. So this term "last days" is filled with glory and joy, not dread and gloom, for those who understand the meaning, and properly relate themselves to it. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5:8, 9.





CHAPTER FOUR

THE criminal in this time is not only a problem, but he is a peril. Crime is both organized and commercialized, and there are very few if any of the cities of either this nation or any other nation of the world that do not contain officers of the law who are a part of this organization of criminals. And with the officer as a part of the looting organization, it is not surprising that the culprit may ply his game year after year without arrest and conviction. There are cases on record where men have been arrested as many as twenty-eight times without being once convicted. And the criminal so arrested, when among his friends, would boast of his ability to evade the law.

These commercialized organizations for committing crime are capable of performing any deed within the criminal calendar. They resort not only to the ordinary holdups and house robberies, but their plans include blackmail, murder, and the whole list of audacious crimes. In one of the large cities, it is affirmed that men can be employed, for fees ranging from \$20 to \$2,000, to murder any one who may be pointed out; the size of the fee depending upon the difficulties involved in the crime, and also upon

the ability to pay on the part of the one desiring the murder committed. These criminal organizations are so perfected that but comparatively few of their number are ever brought to justice.

The use of the bomb as a weapon by these criminal organizations is becoming more and more frequent. One hundred and ten bombs were criminally exploded, with more or less loss of life and property, in the one city of New York, during the first eight months of 1914.

These bombs are frequently set off for the purpose of intimidating judges who are inclined to render just decisions, or else to put out of the way or terrorize other citizens who are disposed to ferret out this criminality and bring about prosecutions.

Train robberies, as well as the holding up of street cars in densely populated districts, are becoming more and more common, showing both the desperate character of these criminals and the contempt they have for the law.

Such newspaper headings as the following are very common: "Crime Wave Sweeps Our Metropolis — Police Department Swamped by Flood of Complaints by Victims of Thieves in All Parts of City — Criminals Still at Large — Burglars, Sneak Thieves, Thugs, and Pickpockets Ply Their Nefarious Industry Day and Night." The foregoing stands at the head of a column account of one robbery and holdup after another that had just occurred in one city alone. And that city is by no means an exception. In fact, it is not regarded as the worst city in the nation for criminality.

Another list of headings to another column article on a previous date reads: "Bandit Suspect Taken in Fight — Alleged Car Robber Holds Up Policeman When He

Sees Self Cornered — Held for Seven Crimes — Detective and Patrolman in Desperate Battle Capture Accused Thief — Thirty Street Car Holdups in This City During the Last Four Months.”

It is stated that two million dollars a year in money and property is stolen in New York City by these organized outlaws, over and above what is recovered by the police. And it is officially estimated that in the same city, the money value of the graft and blackmail that is extorted from its citizens reaches the enormous sum of \$100,000,000 a year. It has been authoritatively affirmed that crime in another big city doubles in five years.

Stepping outside of these organized bandits in the cities, the mind begins to take up case after case that is brought to light of the stealing that men have done who are connected with the great corporations. Some of these thefts and embezzlements, as in the case of the New York, New Haven, and Hartford Railway, reach as high as \$100,000,000 or over. It is no uncommon thing to read of from three to five million dollars that has been fraudulently taken by those who have been intrusted with the responsibility of funds and directing in commerce and manufacture.

The *Atlanta Constitution* says, “Statistics upon statistics have been quoted showing impressively an increase of criminal activity proportionately greater than the increase in population.”

Perhaps one of the most alarming things in connection with criminality is the number of mere children and youth between the ages of eight and twenty or twenty-five who have organized in various cities to commit almost every

crime in the calendar. To mention only two or three of these things as samples :

Six boy bandits were jailed in one city, and a dozen holdup charges were placed against them. An eight-year-old boy in the same city acknowledged the committing of ten burglaries. Another boy threatened his father with "the gang." A boy saw a train wreck in a moving picture show, and then indulged in wrecking a train so that he might see the reality. Another boy of eighteen eludes the detectives in city after city while crossing the continent twice in thieving tours.

A judge in one of our courts says that sixty-five to seventy per cent of the criminal cases upon which he has to pass are of mere boys and young men under twenty-five. Crime is increasing two and one half times faster among children than among adults.

Mr. W. Douglas Morrison, a recognized authority upon the subject, in his book "Juvenile Offenders," says:

"Whether we look at home or abroad, whether we consult the criminal returns of the Old World or the New, we invariably find juvenile criminality exhibiting a distinct tendency to increase. It is a problem which is not confined to any single community; it is confronting the whole family of nations; it is arising out of conditions which are common to civilization."

The foregoing quotation from Mr. Morrison applies particularly to the subject of youthful criminals, but upon the topic of crime in general he says:

"One of the formidable problems confronting civilized communities . . . is the problem of habitual crime. It is perfectly well known to every serious student of criminal questions, both at home and abroad, that the proportion

of habitual criminals in the criminal population is steadily on the increase, and was never so high as now. In almost every official document dealing with penal administration, this unsatisfactory state of things is both admitted and deplored."

And upon the subject of the statistics of criminality the same author remarks:

"The amount of crime committed, whether by juveniles or adults, is always largely in excess of the amount of crime recorded in the most complete and elaborate public returns."

An editorial in the *Catholic Mirror* upon the subject of crime says:

"Prof. Andrew D. White, who is not given to sensational statements, draws attention to the extraordinary increase of crime throughout the country. That there is such an increase, no statistics are needed to show; for we have proof of it, such as can scarcely have escaped the attention of even careless readers, in the daily papers. Shocking occurrences are chronicled — murder in all its forms, robbery, felonious assaults, and every kind of vicious manifestation."

Criminality then is one of our world problems. It is entrenched not only in the New World, but in the Old. And with the alarming increase of crime among children and youth, what are we to expect from the next generation?

Men are resorting to all sorts of plans in their endeavors to put down crime. Surgery, in which a portion of the brain is cut away, has been suggested and tried in some cases. Campaigns of publicity have been organized to seek to shame the criminals. Drastic punishment has been

inflicted upon a few men, as in the case of "gun men" of New York; and the promise was made, through leading editorials, that we would see reforms as a result of it. But conditions, instead of becoming better, have gone on just as they were before. If there is any difference, they are even worse.

Men have incorporated, in some localities, to fight the criminals that were entrenched so strongly among the officials, and that were so difficult to dislodge.

We are told that such conditions have existed in the world in the past, and that we do not need to be alarmed. We are assured that some of the proposed methods of reform will finally overthrow the criminal element. But when the better element of the community are asked to join in a work to suppress the criminals, in many instances they have personal interests that they consider will be jeopardized, and for "business" reasons they ask to be excused from taking part in the campaign. They may have relatives that would be affected, or they are fearful that this criminal element might undertake to burn up their homes or otherwise injure their property or business. Hence, through fear, and with one excuse and another, they permit things to go on, still claiming, however, that matters will come out all right, and consoling themselves that regardless of all this criminality that is cursing the world like a devastating plague, the world is getting better and better.

But with this question of criminality, as with the problems of capital and labor, the world is confronted with an entirely new proposition. For the criminal can move from place to place with all of the marvelous rapidity afforded by modern means of travel. By cipher dispatch

he can be in touch by telegraph with his criminal associates and confederates, no matter where they are in the world; and thus his abilities are increased and his contagion spreads. The most expert criminals are inclined to rove about. They do not like to stay too long in one place. Thus they become teachers of criminality in all the great centers of population. And we must continually emphasize the thought that the problems now confronting us are rendered completely new to the world through modern conditions. But we need not be left in the dark concerning the meaning of these things.

In a previous chapter, we quoted the words from Daniel, that he was to shut up the book and seal it to "the time of the end," when many would "run to and fro," and knowledge would be increased. Another passage from that same chapter says:

"Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10.

These verses emphasize the fact that the prophecy of Daniel will not be understood until the time of the end; and in that time of the end, while there will be many who will be purified and made white and tried, yet the text informs us that "the wicked shall do wickedly: and none of the wicked shall understand." There is something about wickedness that beclouds the vision. Wicked men do not take time to consider what they are doing. They do not realize the awful vortex into which they are plunging. The text says that "none of the wicked shall understand," and let it be emphasized that it also affirms that "the time

of the end" shall be particularly marked by "the wicked" who "shall do wickedly."

We may have a disposition to argue with this text. We may try to explain it away. We may even go so far as to say that we do not believe it. Nevertheless there stands the text, saying, in the clearest possible language, that in the time of the end "the wicked shall do wickedly: and none of the wicked shall understand." And confronting us to-day is a world-wide menace of criminality. The conditions in the world and the prediction of the text perfectly fit together. There should be no mistaking it.

When the Master was here in person, He made the prediction:

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

This scripture shows that the Saviour has selected the two most corrupt periods in the world's history as illustrative of what we are to see in "the day when the Son of man is revealed." The evil condition of the world in the days of Noah is plainly set forth in another scripture. Of that time it is said:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

Then in Noah's time, no matter what the views of the people may have been, God "saw that the wickedness of man was great in the earth." The darkness of the picture is shown still more fully in the further statement that "every imagination of the thoughts of his heart was only



"As it was in the days of Noe."

evil continually." Such was the condition in that time; and when men have sunk to so great depths in the pit of degradation that there is in the mind no pure and holy desire, when "every imagination of the thoughts" of the heart is "only evil" and that "continually," what could be worse? If we have been fondly cherishing a contrary view, it may not be pleasant at the outset to contemplate

that those conditions in the time of Noah will be repeated in the days in which we are living. But it is always best to be right first and above everything else. We should not fail to grasp the fact that the Lord has forewarned us that "as it was in the days of Noe, so shall it be also in the days of the Son of man."

But we have not read all of the description of the wickedness that existed in the days of Noah. It is further stated that —

"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:11, 12.

"The earth was filled with violence," and "all flesh had corrupted his way upon the earth." Such are the expressive utterances of this scripture with reference to the condition of society in Noah's time. Because men had become hopelessly corrupt, degraded, and vile, God was obliged to destroy the race with a flood. The infinite kindness of infinite mercy could devise nothing that would save that abandoned people. Goodness no longer appealed to them. The right, the pure, and the holy was only an object of ridicule and contempt; and if we allow ourselves to believe the word of God, we may know that "as it was in the days of Noe, so shall it be also in the days of the Son of man."

Every person must carry the conviction, whether he will freely acknowledge it or not, that our day and generation are as remarkable for their corruption and violent crimes as they are for their wonderful inventions and material progress. All have the unmistakable evidence

about them continually that wickedness in its darkest forms is taking possession of the world.

The scripture from Paul's letter to Timothy that was quoted in the preceding chapter, tells us that the last days are to be perilous because of the love of self and the love of money. That text furthermore says that in the last days men would be "without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." Much of the criminality of this time is brought about through the love of money. This is as true of the criminal hordes that have organized themselves in the cities for holdups and housebreaking as it is of the still greater criminals whose operations in the trusts and corporations reach into the millions. The love of self and of sensuous pleasure, coupled with the love of money, is at the foundation of most of it, and the apostle said that these conditions would make the last days perilous.

It is not the part of wisdom for us to quarrel with these facts, or to seek to deny them. But when we have conditions in the world that are such accurate and such literal fulfillments of the predictions that were made by the word of God so many centuries ago, the wise thing for us to do is to accept the plain words of Jehovah as true.

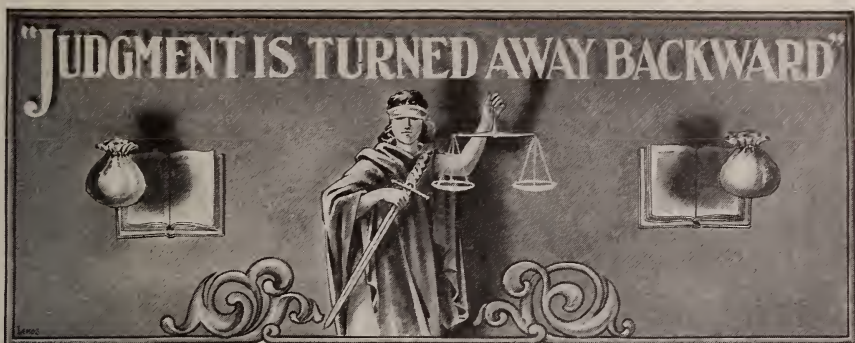
The scripture quoted from Daniel says that in this time of the end, while the wicked are doing wickedly, and none of the wicked understand, the wise will understand. Another text from the sacred Book says that "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111:10.

We may have a multiplicity of theories upon these questions; but the Book of God is very explicit in showing us that there will be just two classes in the time of the end

— those who are wise and who understand, and those who are so steeped in wickedness and are doing so wickedly they understand nothing.

The Author of the Bible has promised us His Spirit to guide us into all truth. As we reflect upon the predictions that the Book has made, and compare them with the conditions that are in the world, that promised Spirit will impress our minds with the truth. And does the reader not have evidence, in his own mind and heart, that these Scriptural predictions are fulfilling, and that the prevalence of crime is indeed a distinct sign of our times?





CHAPTER FIVE

THE appalling amount of crime in the world is in a large measure due to the lack of justice. Criminality and injustice usually go hand in hand. Nothing in modern times has been discussed more earnestly than the condition of our courts and the operation of our criminal laws. It is universally recognized and deplored that money and not justice is usually the deciding factor in our courts. The love of money and commercialized crime have also commercialized the courts themselves, and blindfolded justice.

Charles W. Eliot, LL. D., president emeritus of Harvard University, in an address on lawlessness, published by the Civic Forum of New York City, said:

“A well-known politician who had had experience in city, state, and national administration once asked me if I knew what the vice of politicians was. On my professing an uncertainty on that point, he said, ‘Stealing, just plain stealing.’ When we read about the robbing of cities by their own officials through rake-offs on contracts, commissions on purchases and pay rolls, and padded pay rolls, and bribes for votes against the city’s interests,

we sometimes feel as if this experienced politician's verdict were absolutely correct. When we read of officers of the law, whose duty it is to repress and punish vice, habitually collecting from the haunts of the worst vices large sums of money paid for protection, we feel as if lawlessness could go no farther, as if we had really reached the bottom of the pit. Surely there is no worse lawlessness in any part of our country than that developed by dishonest governments in great cities. . . . Our protracted criminal trials, with their many volumes of typewritten evidence and arguments, their unreasonable technicalities, ingenious metaphysical defenses, and possibilities of appeal and retrial, are travesties of justice, and in practice amount to a grave public danger. They account for a large part of the increasing distrust of courts in the popular mind."

In a speech before the Rochester Chamber of Commerce, Ex-president William H. Taft said, "The one thing which disgraces our civilization to-day is the delays of civil and criminal justice, and these delays always work in favor of the man with the longest purse."

Quite in harmony with the foregoing, Burton J. Hendrick, in *McClure's Magazine*, sets forth in the following vivid language the conditions of the cities in the world:

"At different times, New York, Chicago, San Francisco, Seattle, Los Angeles, Pittsburgh, and Philadelphia — to name only a few — have found themselves engaged in the fiercest contests with the organized outlaws and outcasts of human society. Their history represents a harassing attempt to keep the social sediment at the bottom — to prevent it from rising to the top and submerging the machinery of government. In these cities, the people whose natural habitation is the penitentiary or the

workhouse have repeatedly been found in control of the municipal organization. Political parties, so called, have existed, not for the purpose of maintaining certain civic ideals, but merely as clearing houses for commercializing the vices that, to some degree at least, seem inherently a part of city life.”

In his inaugural address in Albany, New York, January 1, 1915, Governor Charles S. Whitman said:

“Disregard of law, impatience with legal and moral restraints, contempt for the judicial and executive ministers of justice, are phenomena observable in all American communities and all classes. No material prosperity, no abounding wealth, no progress in the sciences, can save us from moral decadence and ultimate decay if this spirit of lawlessness and contempt for legal authority shall continue.”

As illustrative of what editors are saying concerning the failure of our courts and the injustice of the time, the following sentences from an editorial in one of our leading dailies may be taken. Speaking of the work of a certain jury in a noted criminal case, this editor says:

“This jury, in common with us all, has seen the administration of criminal justice in this commonwealth become, with each returning day, more and more of a criminal joke. They have seen, and they see every day, a shameful abuse of the paroling power. They see all around them convicted and dangerous criminals, of every sort, walking the streets in freedom, pursuing their criminal activities, jeering at the courts which sentenced them, jeering at the police who hunted them down.”

Prominent jurists who are not in harmony with the practice of injustice, and who recognize and deprecate

the conditions that prevail, have expressed themselves in no uncertain language upon the subject. The Hon. I. C. Parker, judge of the United States District Court for the Western District of Arkansas, said:

“When we go to the facts, . . . we can easily recognize that the greatest evil of any civilized age is confronting us, not only in the shape of crimes committed by individuals, but also of crimes committed by masses of men who are endeavoring, by bloody and improper means, to seek a remedy—I mean those who band themselves together as mobs to seek that protection which they fail to obtain under the forms of law.”

According to the opinion of Judge Parker, the cause of this increase of murder and mob violence is the failure of justice; for he further says:

“It is largely because of the corrupt methods resorted to, to defeat the law’s administration, and because courts of justice look to the shadow, in the shape of technicalities, rather than to the substance, in the shape of crimes. . . . Now, the condition is so serious—and it is growing more so all the time—that there must be some remedy. . . . The cause of this condition springs in part from a morbid, diseased public sentiment, which begets undue sympathy for the criminal, and has none whatever for his murdered victim. It grows out of the indifference of the people to the enforcement of the criminal law. It arises from corrupt verdicts begotten by frauds and perjuries. It arises from the undue exercise of influence, either monetary, social, or otherwise, so that juries are carried away from the line of duty.”

Judge Parker has had unexcelled opportunities to scan the whole field and learn the true state of affairs, and he

has stated simple facts, which men and women everywhere are affirming and denouncing. In harmony with the foregoing from Judge Parker is the following from Judge Elliott Anthony:

“There is dissatisfaction everywhere throughout the country in regard to the methods adopted and the course pursued by our courts in dealing with the violators of the law, and it is but little wonder that the people in some of the oldest portions of the republic have at times become exasperated at the trifling and juggling which are allowed, and have wreaked summary vengeance on thugs and assassins, to the disgrace of civilization and the age in which we live.”

Mr. Taft, who was distinguished as a jurist before he was elected president of the United States, has the following to say in regard to the violent actions of men and the probable cause of it:

“There are abundant evidences that the prosecution of criminals has not been certain and thorough to the point of preventing popular protest. The existence of lynching in all parts of the country is directly traceable to this lack of uniformity and thoroughness in the enforcement of our criminal laws. . . . The inequality that exists in our present administration of justice, and that sooner or later is certain to rise and trouble us, and to call for popular condemnation and reform, is in the unequal burden which the delays and expense of litigation under our system impose on the poor litigant.”

Magistrate Cornell, who served for many years as a police judge in New York City, states:

“It is growing harder every year to convict a man. Then when conviction is secured, the judges of the Special

and General Sessions impose such light sentences that justice becomes a mockery. Why, there are continually coming before me men whom I recognize as old offenders. They serve small sentences, and straightway go back to crime again."

Judge Frank H. Dunne, of the Superior Court in San Francisco, stated in an address, that "the administration of justice in this country has degenerated into a game. The attorney for the defense is one player, the district attorney is the other, the defendant is the pawn, and the judge is the umpire. An appeal is decided not upon the guilt or innocence of the prisoner, but upon whether or not one of the rules of the game has been violated. Justice has become obscured in a cloud of technicality."

Samuel Untermyer, in an address before the Academy of Social and Political Science at Philadelphia, affirmed that the courts are affording shelter to a horde of criminals, and stated:

"It has been said, and I think rightly, that the crime of perjury is committed in at least three out of every five cases tried in the courts in which an issue of fact is involved. It has become so general that the courts regard it almost as a part of the inevitable accompaniment of a trial."

Mr. Scott Nearing, assistant professor of economics in the University of Pennsylvania, after serving as a petit juror in the city of Philadelphia, said through the *Public Ledger* of that city:

"I entered the panel with a measure of faith in the courts and the law. I left the panel with my faith utterly destroyed. . . . I said that I left the court without faith in criminal courts or in criminal procedure. Three things

that came under my observation gave me this viewpoint. In the first place, property is a god in criminal jurisprudence. Men and women, while not quite devils, at least partake of the nature of imps. Second, a prisoner without counsel was almost sure to be sentenced, while a prisoner with counsel was almost sure to escape. And, third, a man who has once been in the clutches of the law is ever after dealt with as a felon. For him reform is almost impossible. During these three weeks preceding Christmas, the well-to-do were so kindly dealt with, the wretched poor were so savagely handled, that the very stones of city hall, accustomed as they are to unspeakable iniquities, might well have cried out at the injustice. Such kindness to the rich and well-to-do, such ferocity to those who are already down, if persisted in, must ultimately tear the foundations from under the most firmly established commonwealth.”

C. F. Aked, D. D., one of the best known clergymen of this country, has said:

“It is impossible for any person to spend a day in a court of justice without feeling ashamed of the whole business. . . . A criminal trial is a trial of wits. It is an encounter between two sets of lawyers, one set trying to get in testimony which the other set tries to keep out. The trial is a long wrangle. Hours are spent every day in explanation and argument upon the admissibility of testimony. One of the opposing bands is clearly wrong, either the one that tries to get the evidence in or the one that tries to keep it out. If a man offers evidence which ought not to be offered and does not know it, he is a bad lawyer. If he does know it and still offers it, he is a bad citizen.”

In an episcopal address in San Francisco, Bishop Nichols said:

“If this age allows vice and luxury to sap its strength; if it confounds might with right, and popularizes dishonesty and trickery in trade, and juggles with justice in courts and in councils, history shows an inevitable catastrophe of some sort ahead to right matters.”

District Attorney Langdon, of San Francisco, said in an address:

“Look at your courts and your court procedure. A poor villain may be sent to jail in a few days, his case given to the young lawyer to practice on as a pauper’s cadaver is given to a medical student to dissect. Not so with the rich villain, who hires the best legal talent in the land. When he comes to trial, the cumbersome law is used to foster every hindrance of the operation of justice. Every technical delay is utilized, and the essence of the case is forgotten.”

In discussing these conditions as they exist in England, the late Dr. Alfred Russel Wallace, than whom there could be no more competent authority upon the subject, said:

“When we read about the Turkish or other Eastern law courts, in which direct bribery of every official up to the judge himself is a regular feature, we are horrified, and are apt to proclaim the fact that our judges never take bribes. But, practically, it comes to very nearly the same thing in England. No single step can be made for the purpose of getting justice, without paying fees; while the whole process of bringing or defending an action at law is so absurdly complex as to be almost incredible. . . . The party who can pay the highest fees for the services of the most experienced counsel is most likely, through the lawyer’s skill and eloquence, to secure a verdict in his favor. Yet there is no effective protest against this un-

just and absurd system, which absolutely denies all redress of wrongs to the poor man when oppressed by a rich one. One would think it self-evident that justice ceases to be justice when it has to be paid for.”

Quotations of a similar character could be presented almost at any length, for editors, jurists, ministers, speakers and writers of every sort and kind, are discussing the problems that are confronting us through injustice in the administration of our laws.

Concerning the trivial technicalities that are admitted in deciding important cases, one illustration may be sufficient to show their character. In a complaint that was filed, it was stated that such a procedure would be detrimental to “State.” An appeal was admitted on the ground that it should have said “the State.” Over that technicality all the expenses of a new trial were incurred, and that regardless of the fact that judge and jury and everybody else knew that the technicality amounted to nothing whatever. It simply furnished an excuse.

As illustrative of the injustice in dealing with wealthy litigants, a well-known case in New York City might be mentioned. It was proved in the courts by indisputable evidence that the offender’s crookedness had involved the embezzlement and misappropriation of \$2,267,833.68, but he got off with a nominal fine of \$1,000.

Trials through the newspapers, and the influencing of courts by mobs and by various threats of violence, have reached a point where they are producing a vast amount of the injustice that is so apparent in the world. Newspapers have the habit of seeking to get hold of the evidence involved in important cases; and by discussing it and bringing pressure to bear, they influence decisions. But even

worse than this are the decisions that are brought about through the violence of mobs and the threats of various individuals. In many cases a jury or a judge is afraid to render a plain verdict out of harmony with the popular clamor.

These conditions are leading people to condone crime. Sometimes they condone it because they are parties to it or because they have relatives or other friends that are involved. Then again they will condone it because they fear the work of the incendiary or the assassin. And in view of these conditions, men and women who ordinarily are opposed to criminality, and who would like to see conditions bettered, are nevertheless afraid to do anything contrary to the evil forces. Through fear, they withhold their testimony in courts, and refrain from exerting their influence in society. They hope to lead quiet lives in their own secluded homes, and thus avoid the danger. But at the same time, the evil influence is spreading more and more, and reaching out farther and farther.

Our cities have already passed under the control of the corrupt and criminal classes. And the cities, through their opportunities for fraud and corruption, are able to hold the balance of power in the nation. In saying this, no secret is confided to the reader, for a fact is stated which hundreds of tongues and pens are discussing. What to do with the great cities is one of the most discussed and perplexing questions of the age. The reason for this is that the political boss has taken possession of the city government and persistently and effectually holds it in the interests of his friends, who subsist upon the revenues of vice, drunkenness, fraud, and crime; and these friends are immune from punishment through the influence of

the political machine that corrupts the courts and overthrows the working of justice.

Reform after reform is proposed to correct all these evils. Various plans of government are advocated, in the hope that some way may be devised, through the power of law, to overthrow the scheming politician and his criminal machinery; but regardless of all hindrances, he manages to maintain his control. No doubt some of the expedients that have been proposed, have hindered him for a time; but after a little, he learns how to make even these hindrances serve his ends, and goes on. His power is retarded occasionally, but on the whole is ever increasing.

The statistics show that the population of the world is centering more and more in the cities, and thus the mighty masters of corruption who hold these centers are enabled to dominate the country at large. For states like New York, Pennsylvania, Illinois, Missouri, and California, with their immense cities, elect to their respective legislatures members from these cities who are able, both in numbers and in influence, to hold the balance of power; and they are not backward in using this power to advance their corrupting and crime-infected interests.

The warnings that leading men of the nation have given are both strong and striking, but nothing that men may have written concerning such conditions as those which prevail in this time is so graphic as some of the utterances of the inspired prophets. Hear what one of them says upon this subject:

“Our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: transgressing and denying Jehovah, and turning away from following

our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness cannot enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey. And Jehovah saw it, and it displeased Him that there was no justice." Isa. 59: 12-15.

There have been, since Isaiah uttered this prophecy, times and places in which justice was "turned away backward," and righteousness stood "afar off," because truth had "fallen in the street," and uprightness could not "enter"; but never has it been so literally and generally true the world over as to-day. And all these prophetic utterances concerning the children of Israel in the old dispensation, though having had a partial and incidental fulfillment in those times, are yet especially applicable in these last days; for the apostle says, speaking of ancient Israel:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

Then "*all* these things happened" to the Israel of old for "ensamples," and "they are written for *our* admonition, upon whom the ends of the world are come." God's word deals with principles that are universally applicable. A thing that is iniquity in one age, is the same in another. And the sins that call for God's judgments in one age, will also call forth His just retribution in another. This prophecy from Isaiah, when taken with the other scriptures, is unmistakably pointing to these very last days.

The reader has doubtless been impressed, to some extent at least, by the lack of justice among men; but how many

have opened their eyes wide, so that they can see the true condition of our world? How does the heart grow sad and sick at the contemplation of the enormous degree to which “justice is turned away backward, and righteousness standeth afar off”! There is danger that our fear of being called pessimists may keep us from seeing the facts, and giving them their due weight.

But it is a source of gratification and thankfulness that there are still honorable and honest public men, who are making heroic efforts to restrain the tidal waves of injustice that are rushing in upon our world. Were it not for the influence of the sterling integrity of these men, who can picture what our world would now be? But how long can these faithful guardians of official uprightness hold in check this tide of evil? When the last barrier is swept away, and, as in the days of Noah, this world, in its private citizens and in its public officials as well, is largely given to evil, a merciful and just God can do nothing short of destroying the iniquitous peoples of earth. In the past, when portions of the world have become irredeemable Sodoms of corruption, it has been the invariable course of our divine Father to visit them with destruction. And we may rest assured that when the whole world reaches like depths of wickedness, He will be consistent and follow His usual plan; the world will go down in destruction, and those only will be saved out of it who have seen the evil and stood for righteousness.

But we are not left to mere reasoning and conjecture upon this point. Immediately following the verses above quoted from Isaiah, in which he tells of the multiplied transgressions, the sins, and the oppressions that lead up to the turning away from justice and righteousness, the

prophet gives the purpose of the Lord in dealing with this gross iniquity. His language is:

“And Jehovah saw it, and it displeased Him that there was no justice. And He saw that there was no man, and wondered that there was no intercessor: therefore His own arm brought salvation unto Him; and His righteousness, it upheld Him. And He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on garments of vengeance for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of Jehovah from the west, and His glory from the rising of the sun; for He will come as a rushing stream, which the breath of Jehovah driveth. And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.” Isa. 59:15-20.

The foregoing scripture presents a Redeemer to all that “turn from transgression”; but those who persist in their course of injustice and oppression will be visited with the destroying judgments of the Almighty. Herein lies the one anchor of hope before the world. For if God did not arise to destroy this iniquity and violence, there would be such misery brought about as no mortal could endure. It is God’s mercy, as well as His justice and righteousness, that arrests the overwhelming floods of sin.

It is a recognized principle, even among men, that crimes and gross wickedness should be adequately punished. But the system of injustice that has been built up in these days has so paralyzed society that it is both indifferent to the situation and incapable of meeting it.

Hence God has promised to lift His own hand of justice to smite down the iniquities of the age, and we may depend upon it that none of God's promises ever fail. “The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9.

It is only God's lingering mercy and His infinite desire to save men, that holds back His summary judgments. These judgments must soon fall upon the iniquities and oppressions that are so apparent. Let the reader turn his back upon sentiment and look at the facts as they actually exist.

Looking to this world, the prospect is gloomy enough indeed; but there is a great gleaming of light. It is not centered in this corrupt earth, however, but it is shining from that Book which holds forth the promises of the Coming One. All hail to this glorious light of eternal day! Justice in the earth is hard to find; but justice from on high is about to strike. Who, with a knowledge of the facts, can expect that the blow will be long delayed?





CHAPTER SIX

IT should be particularly noticed that in speaking of the days of Noah, the record says, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13. Furthermore, we should keep in mind the Master's words in which He forewarns us that "as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. It would be well also, in this connection, to call to mind the scripture considered in a preceding chapter which tells us that the last days will be made perilous because men shall be "lovers of self, lovers of money." 2 Tim. 3:2. And this self-loving, money-loving class will also be "lovers of pleasure rather than lovers of God," so the text informs us.

The disposition of the ones who are unsuccessful in the race for money and pleasure is in most cases the same as that of the ones who succeed. The disappointment, through failure, creates bitterness. Oftentimes the failure

of the unsuccessful is charged to some trickery or fraud on the part of those who have succeeded in seizing the wealth and who are reveling in luxury and wantonness. This breeds the bitterest and the most deep-seated discontent. Hence we see that the divine Book not only foretells the fact that the spirit of violence would characterize the last days, but it also shows us what will be one of the leading causes that underlie it.

The record informs us that in the days of Noah, which the Master says were typical of the time of His coming, the land had become "filled with violence," and hence both the wisdom and the kindness of God led Him to destroy the earth. The misery, the oppression, the vices and crimes, that abound where everything is given up to evil—as was the case in those days of Noah—would of course, if time were given them, work out the destruction of the whole race, but it would be amid prolonged tortures and indescribable anguish from which no possible good could result. The divine destruction of such abandoned evil is in reality the measuring out of infinite mercy. The agencies are actively working that must soon produce the terrible condition of which it will be truly said, "The earth is filled with violence."

The injustice that protects the criminal and permits the great commerce in crime cannot fail so to break down the morals of society that desperate men will ever stand ready for any kind of violent deeds. With the fear of justice removed, and with their consciences deadened, they will readily abandon themselves to anything their evil hearts may suggest. Injustice cannot help creating violence. And in turn, as the violent element increases, the fear to deal with it strengthens continually. The two evil

things act upon each other, and both are intensified. Who has not been impressed by the rapidly increasing tendency toward mob law? Day by day the reports tell us of dynamiting, shooting, and other similar deeds, which show the turbulent and lawless spirit that men are manifesting. Mobs parade our streets, making their threats and urging their demands. In some of the most violent strikes, both parties to the conflict arm themselves with machine guns and other weapons of modern warfare, and it is with the greatest difficulty that state and national authorities can succeed in disarming these enraged factions and temporarily restoring the peace. Not only are commercial and manufacturing plants invaded, but private residences are threatened and dynamited, and even church buildings are raided by the disconsolate, discontented, and infuriated mobs.

The multiplying "armies of the unemployed" are increasing in number and in the urgency of their demands year by year, and are becoming more and more of a menacing problem. Men who have culture and refinement, as well as some of the most degraded outcasts of society, are found in these great throngs. They vehemently state that the times are seriously out of joint, and their demands are made in the angry tones of violence, and oftentimes with the wails of despair.

Bishop Newman said: "This is the most unsettled condition of the world since the crucifixion of Christ. . . . The stability of government is no longer a fact. Change is in the atmosphere. . . . Statesmen are at their wits' end. Philosophers speculate in vain."

A lord chancellor of England has said, "There is nothing which will so dissociate men, which will drive nations

to madness so quickly, as the belief that the justice of the country is not honestly and impartially administered."

Dr. William Burgess, who is a profound student of sociological matters, quotes the following words from Dr. Josiah Strong: "Something must be done. Something will be done. What is done depends upon who does it—the church, or the frenzied mob." Commenting on this statement by Dr. Strong, Dr. Burgess himself says: "In this challenge to the Christian church, Josiah Strong presents a fearful possible alternative. In his thought, either the Christian church must save the country in this day of social unrest—of economic disturbance—of moral infamy—or there will be decay, revolution, and possible dissolution."

The sentiment is strengthening every day, that the privileged classes are increasing in power, and that there is no justice for any one unless he is able to command it with money. It had been fondly hoped that this privileged class was meeting its overthrow in the Old World, and that it could never get a footing in the New. But this dream of democratic bliss is meeting disappointment, and this is one of the prime factors in making these times, as expressed in the words of Bishop Newman, "the most unsettled condition of the world since the crucifixion of Christ."

Look at the domestic troubles that are perplexing the governments of earth. There are riots and strikes and outbreking discontent everywhere. No man can predict the day when these will result in widespread turmoil and openly violent strife in all parts of the world. Revolution is smoldering on all sides, and in all lands under the sun, and it cannot but break forth in devouring flame

at no distant day; and when once it becomes general, there is no power this side of the second coming of Christ that can ever stop it.

Socialistic tendencies are gaining rapidly in both the Old World and the New. And while the socialist may have lofty ideals of "humanitarianism," yet it cannot be denied that he echoes the mighty roar of general discontent. Witness the industrial wars of England; similar conditions that have obtained in Spain and France; Germany's socialistic and labor troubles; the seething caldron of revolution in Russia; the social turmoil of Austria, Italy, and the countries in general that make up the south of Europe. India is a source of uneasiness to her rulers, because of her turbulence; China, Japan, and the rest of the Orient have imbibed the same unhappy spirit of strife that is so prevalent, and have their capital and labor wars, with all the violence that usually accompanies such conflicts.

The stress of industrial wars in this nation is not only a menace to the lives and the holdings of wealthy men, but a cataclysm of revolution is threatened that will strike every part of society; for once these violent forces are turned loose, the man of modest means, who has honestly acquired every dollar that he possesses, is liable to become the target of the excitable mobs, whose movements are directed rather by impulse and flighty sentiment than by reason and judgment.

Every nation has her contending elements. Solidity and union in society can be found in no country. While this has always been true to a limited extent, it has never presented such conditions and such social dangers as to-day. And where so many influences are working, and

all at cross-purposes with one another, it must be evident that this seed sowing will produce a harvest of anarchy and violence, the like of which the world has never seen. As already suggested, many think that these conditions betoken a great revolution that will purify the world; but a revolution of purification could never come out of such a murky sea of discord and strife. Not only is society broken up into these warring factions, but there is such a prevalence of immorality and criminality that the only result possible from the breaking loose of such forces would be the absolute chaos of anarchy itself. The restraining hand of the Almighty is the only power that keeps these forces from bursting forth as a flood of destruction upon the world.

The first part of the year 1914 was particularly noted for the number of places throughout the world where domestic strife was threatened. Many of the leading governments were "at their wits' end." In some instances, these quarrels were between the capitalist and the laborer. In others, large sections of society were uttering the murmurs of discontent and violence against the government itself. But the great war broke like a terrific storm, and the voices of these smaller factions were drowned by the deluge of blood that swept away hundreds of thousands of men on the field of battle. Multitudes of men professed their surprise that such a war could break out so suddenly and with such awful fury; but with the general disposition of society such as it now is, what else could be expected?

We may well sing praises to the Most High that it is His divine plan to send His Son to earth to cut this prospective reign of terror short in its mad career, and

thus keep it from reaching the utmost limits of its direful harvest.

Money has been used to defeat justice, it has been used to control elections and legislatures. Fortunes have been accumulated that rival the stories about Midas and Cræsus; and over against these colossal treasures and their possessors, may be seen the gathering legions of organized labor, as well as the army of the poverty-stricken and destitute.

In every strike, "violence" is becoming more pronounced. The hatred that is fostered against trusts, corporations, and the individual possessors of great fortunes, is growing deeper and more vengeful.

Briefly reviewing the situation, we find that the love of money is corrupting the age. The judge is blinded by bribes. Money is used illicitly to elect legislators, and also to influence the making of laws. With these evils working so extensively in what are called the higher circles, composed of the wealthy and influential members of society, is it any wonder that town and city politicians should learn the lesson, and put it into active operation? Need we be surprised that the city has its corrupt politicians, its dishonest and criminal policemen, and its magistrates who will not protect the oppressed, and who seek a bribe to influence every decision? And when the magistrate or judge will free the robber and assassin for a gift of money, it is but a natural consequence that murders and robberies should become more numerous and daring.

In the light of these present-day conditions, how expressive are the words of the prophet Jeremiah, "For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of

the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Woe is me now! for my soul fainteth before the murderers." Jer. 4:31, A. R. V.

Other portions of the fourth of Jeremiah will be considered more fully in a succeeding chapter; but in this connection space will be taken only to say that the scripture most definitely applies in the last days, for the chapter as a whole shows this without question. And looking into these days, the prophet sees not only the violence and the strife, but the work of the murderers. And the illustration he uses to describe the time is one of the most intense that could be employed. As he views the scene, he hears those who are fainting before the murderers, crying out in the travailing anguish of birth pangs.

In short, society to-day is a school that is filling the world with criminals; and the fact should not be passed by that a flood of pernicious literature is a mighty factor in this debasing work. Especially does this literature pervert the minds of boys and girls, and turn them into the downward road of criminality while they are yet children. It has become a very common thing to read of lads and even little lassies still in their teens who commit robberies, murders, and all the rest of the crimes.

Juvenile courts have become very general, and are a necessity of these modern times. The corrupting influences among children and youth are poisoning the very fountains of society. The parental care and restraint that should correct this evil are so sadly lacking that many societies and organizations have been formed to try to turn the wayward children from the path of ruin. Many persons have suggested state control to make the rising generation what it should be. But with the corruptions

that every one knows abound in the organization of the state, how can there be any hope in that direction?

Now, in the very nature of things, all these corrupting practices of this time are drowning the sense of justice. The world is driving headlong into that time when "every imagination" will be "only evil continually"; and who can conceive the extent of the "violence" with which the earth will be filled when the harvest of sin is fully ripe?

The Lord looked down the ages to these last days. He has shown in advance what the culminating works of sin will be. He has taken pains to unmask it, and in every way possible to warn us against the evil, while He freely offers us the good. Many of the poor souls who are floundering in the lowest abyss of the dark sins of this time do not know that the Saviour still loves them. They are not acquainted with the truth that He died not only to save them, but to make the depths of His love more manifest to them.

In these last days truly "the earth is filled with violence." Though this violence has not yet broken out with all its malignant terrors, nevertheless the seeds of the evil are rapidly growing into a prolific harvest. But "the days of the Son of man" are at hand. He will separate sin from the hearts of all who will yield to His molding touch, and He will fashion them into jewels of His grace. Then in that near day of His coming it will be a joy to be made like Him, for we shall see Him as He is. And every one who has this hope in him is so filled with rejoicing, that he has no fear for the violence or any of the other disturbing features of this time.



CHAPTER SEVEN

THE great Teacher used the “days of Lot” and the days of Noah to represent the depths of vice that would be reached in the last days. Let us read His words: “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” Luke 17:26-30.

We have before learned from the word of God that in the “days of Noah” “every imagination” of man’s heart was “only evil continually”; and since these same depths of evil imaginings will prevail again at the close of time, it should not be a matter of surprise that the corrupting vice of Sodom as it was in the “days of Lot” will break out as a debasing plague. This text from Luke informs us that such will be the case.

The eighteenth chapter of Genesis tells the story of God's plan to destroy the city of Sodom because of its wickedness, and also tells of the conversation of the angels with Abraham concerning it. The first part of the nineteenth chapter records the visit of these two angels in the form of men to the home of Lot in the city of Sodom. After these angels in human appearance had been courteously taken into Lot's home, the record states:

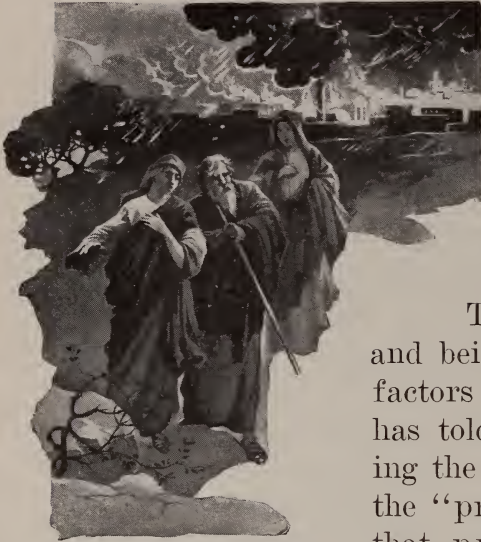
“But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place,

because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." Gen. 19:4-14.

The abandoned licentiousness of Sodom, as indicated by the foregoing Scripture narrative, was of the grossest and the most degrading character. Even to this day, when we wish to describe the very lowest sink of lust, we speak of it as a "veritable Sodom." The depravity of mankind was manifested in that wicked city in its vilest and most shameful forms. It is sad to know that the human race — excepting those, of course, who resist the influences of Satan — will again be led by him into such gross sensuality. But such is the prediction of the word of God; and if we will but open our eyes to conditions about us, we will see that the prophecy is meeting its fulfillment.

The prophet Ezekiel tells the cause of Sodom's deplorable condition. His words are: "Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away when I saw it." Eze. 16:49, 50, A. R. V., margin.

"Pride" and "prosperous ease" were basic causes of the debaucheries of Sodom; and in her prosperity and ease, her selfishness was so great that she failed to recognize the poor and needy. She arrogantly passed them by, and in her haughtiness committed the abominations that



"The same day that Lot went out of Sodom."

made it necessary for God to destroy her. These conditions which prevailed in Sodom are very closely allied to the conditions described by Paul in the quotation previously made from the third chapter of 2 Timothy. Love of pleasure and being puffed up with pride are factors that divine foreknowledge has told us would assist in producing the perils of the last days. And the "pride" and "prosperous ease" that produced the abominations which were the cause of ancient

Sodom's overthrow will do the same thing over again in these days into which we have come. The prophecies forecast it, and the conditions of the world show the unmistakable accuracy of the prophetic Word.

It is the design briefly to present before the mind of the reader some of the evidence showing that vice and sensuality have become both an international peril and an international problem. It will be interesting to observe how remarkably the degrading sins of Sodom are reproduced in all parts of the world, and how completely the conditions of to-day fit into the predictions that were divinely made.

The modern facilities for communication have enabled the agents of evil to carry on their work readily, and also to make it as broad as the world in its operations. Agents are busily engaged securing girls and women for the

infamous traffic of sensuality, and transporting them secretly from city to city and from country to country.

In a meeting of the Illinois Vigilance Association, held in Chicago, Mr. James B. Reynolds said:

“The status of the white slave traffic is this: It is a traffic with local, interstate, national, and international ramifications.

“It has the complete outfit of a large business,—large capital, representatives in various countries, well paid agents, and able, high salaried lawyers.

“Its victims are numbered yearly by the thousands.

“They include not only the peasant girls of European villages, but also the farmers’ daughters of our own country. Some are uneducated and wholly ignorant; others have enjoyed good education. While most of them come from the homes of poverty, occasionally a child of well-to-do parentage is numbered among the victims.

“The alert agents of the traffic move from place to place, alluring peasant girls and farmers’ daughters from their homes, entrapping innocent victims at railway stations and public resorts. . . . After the payment of money for this human property, title is passed just as for real estate, and the alleged property rights are respected by our officials.”

Mr. Reynolds has investigated vice conditions on both the Atlantic and the Pacific coast of the United States. He has also investigated the traffic in Panama, Japan, China, and other countries of the world. He was a special commissioner of former President Roosevelt for this class of investigations. Therefore he speaks from the standpoint of one who is intelligent concerning what he is talking about.

Mr. Edwin W. Sims, United States district attorney, located in Chicago, and who has had much to do in prosecuting this class of cases, says:

“The legal evidence thus far collected, established, with complete moral certainty, these awful facts: that the white slave traffic is a system which has its ramifications from the Atlantic seaboard to the Pacific Ocean, with clearing houses or distributing centers in nearly all of the larger cities; that in this ghastly traffic the buying price of a young girl is \$15, and that the selling price is generally about \$200—if the girl is especially attractive, the white slave dealer may be able to sell her for \$400 or \$600; that this syndicate did not make less than \$200,000 last year in this almost unthinkable commerce; that it is a definite organization, sending its hunters regularly to scour France, Germany, Hungary, Italy, and Canada for victims; that the man at the head of this unthinkable enterprise is known among his hunters as The Big Chief.”

The United States Immigration Commission has sworn testimony which tells of individual girls who were sold for \$500, \$800, \$1,000, and as high as \$1,400.

Dr. William Burgess, in his book “The World’s Social Evil,” says, “That an actual slave market should exist, organized and capitalized, with interstate and international exchanges, involving the liberty, honor, and life of thousands of girls, is the most monstrous, the most incredible, and yet the most notorious of all the crimes of the age.”

In the preceding pages, the scripture has been considered to some extent which speaks of the last days’ being made perilous because men would be both “lovers of self” and “lovers of money.” And it is a significant fact that

vice in this time is not only world extensive, but it is made exceedingly profitable to the renegades who are engaged in it.

Upon this question the Vice Commission of Chicago said, "The first truth that the commission desires to impress upon the citizens of Chicago is the fact that prostitution in this city is a commercialized business of large proportions, with tremendous profits of more than fifteen million dollars per year [in Chicago alone], controlled largely by men, not women."

The investigators in Seattle found some eight hundred men who were living on the earnings of girls they had enslaved as prostitutes.

The Massachusetts State Commission issued a report in February, 1914, in which it said: "The detailed reports of the investigators show that prostitution in all its ramifications constitutes a vast business, extending all over the state. Millions of dollars are invested in the parlor houses, call houses, road houses, apartments, lodging houses, cafés, saloons, hotels, etc., utilized in this business. The large amount of money required to produce the income for this investment is derived from the proceeds of the prostitution of the inmates and the incidental sale of intoxicating drinks."

The Philadelphia Vice Commission, in its report giving the results of its investigations, found that purveyors of vice in that city were gathering an annual income of \$6,250,400.

The cities are filling up with hotels, lodging houses, apartment houses, and the like, which are common dens of immorality. Not that all such places in the cities are of this character, by any manner of means; but many of

them are. In the report of the Vice Commission of Portland, Oregon, it is stated that "a person may stand on the roof of one of the principal churches in the city and throw a stone into any one of fourteen immoral places, ten of which are wholly immoral." These immoral places were largely hotels, lodging houses, and buildings of that character, so far as outward appearance would go, and the ordinary individual passing along the street would not suspect that any such things were existing there as the investigations disclose. The appearance of respectability is no longer a sure indication, in our cities, of the morality of the hotel or rooming house.

In the graft scandal cases of San Francisco that became notorious throughout the world, the investigators found that the two leading politicians of that city, who were in control of the organization of vice, had a building in the center of the "Barbary Coast," but did not regard it as satisfactorily adapted to their purposes. Hence they had the building condemned by the board of public health as "insanitary," then had it demolished at the expense of the city, and on the site they erected another building, at a cost of \$100,000, which contained one hundred and forty-four two-room apartments. Each apartment was rented at \$35 a week, which brought to the owners the sum of \$262,080 a year, or a profit of a little more than 262 per cent per annum on their investment. The highest rents are demanded of the habitués of these immoral places, hence there are great profits to the landlords and agents who own and control them.

Graham Taylor, president of the Chicago School of Civics and Philanthropy, reports one of these unfortunate women as saying: "We women have to bear all the risk

of disease and suffering, and give the profits to the men. The police have driven me out of one street and forced me into another, out of a house that I can rent on my own terms into a house that I have to rent on a vice king's terms. Is that a manly thing to do?' she asked, and then she told us nameless things of the indignities, the atrocities, the unspeakable desecration of all the sanctities of life." He furthermore says: "There are groups of men called 'cadets' who do nothing but betray and marry young girls and deliver them to houses of ill fame. One of these scoundrels will have twelve girls and go round regularly and collect their blood money. They are known to the police, they are known to the keepers of these places, and some are officially recognized." And concerning the connection that the police department and other officials have with this nefarious business, Mr. Taylor adds: "When he [the federal district attorney] got his own detective from Washington, he routed those gangs, and had men jumping twenty-five-thousand-dollar bails in four weeks' time. He cleaned out the whole mess almost as by magic, demonstrating the fact that with an honest police force, the commercialized, segregated vice could not exist."

These so-called "vice kings," panderers, "cadets," and other traffickers in the unspeakable iniquities of Sodom, as suggested by Mr. Taylor, could not exist were it not for the protection they have from degraded politicians and judges of the various courts. The evil has a double hold upon depraved men. Their greed for money is one of the strong chains that hold them, in addition to the slavery of sensuality itself.

Persons of the highest social standing, often church members, who are interested in the properties used for

these immoral purposes, are willing that the whole community be demoralized, and the plague of evil disease spread, in order that they may reap their exorbitant dividends.

One of the most influential editors in this nation was reported by the American Vigilance Association to own city properties for which he was receiving the highest rents from the traffickers in the vices of Sodom. Yet that editor will write some of the most righteous homilies, and exhort the world to the highest forms of integrity and morality. Such things show that large numbers of men, even though they may be very influential, are lost to every sense of both decency and shame. John the Baptist, if he were giving his ringing messages to-day, as he did in the times of Christ, would call such people, as they truly are, a "generation of vipers," and warn them "to flee from the wrath to come."

In some sections of the large cities where vice resorts have been closed up, associations of business men, including grocers, fruit dealers, jewelers, boot and shoe merchants, clothiers, tailors, clock makers, etc., have petitioned the authorities to permit these denizens of Sodom to return because of the effect upon business. In one instance, a merchant complained that after the prostitutes were driven out, he had to take back some \$46,000 worth of furniture that had been sold on the installment plan.

How the eyes of men are blinded and their sensibilities blunted through the love of money! The mere loss of business on the part of even those who are not directly engaged in the evil traffic, causes them to set up a pitiful wail. They seem to be lost to every sense of the value of both the souls and the bodies of these girls and women who

are enslaved to the vile passions of men. Were conditions ever worse among the citizens of old Sodom itself?

The individuals, principally men, who are engaged in this infamous traffic, have their agents in every part of the world, scouring the country for young girls to keep their business going. In many instances, these girls are entrapped and caught as wild animals. They are drugged and carried away to be completely lost to the world. Never again is a fond father or mother to know anything about whither they have gone. To be sure, the effort of these agents of sin is to keep their brothels supplied with orphan girls, or those who have strayed away from home and have no natural protector. At the lowest estimate, sixty thousand girls and young women are secured each year in the United States alone for these infamous purposes.

The foregoing paragraphs are devoted largely to the problem and the sins of the brothel as related to commercialized vice and the white slave traffic, but they by no means present all of the deplorable and sickening condition of society in general.

The practice of vice which makes this awful traffic possible is filling the world with disease and decay. Prostitution and alcoholism are twin evils of the Siamese variety. They are inseparably connected. And from this twofold source of social pollution, society is reaping a great harvest of diseases, in the forefront of which is insanity. Every time the population of the country doubles, the insane and the mentally defective quadruple, showing that out-and-out insanity and mental defects are growing twice as fast as the population itself.

Newell Dwight Hillis, D. D., pastor of the Plymouth Church, Brooklyn, New York, and an earnest and well-

known worker for social reforms, says: "The time has gone by when we can any longer say that race degeneracy is simply a bugaboo created by pessimists and alarmists. The simple fact is, a tide of degeneracy is rolling in upon us, and the time has come to recognize the fact that unless drastic measures are taken, the whole standard of civilization will have to change in order to avert race extinction."

Speaking of the problems involved and the degeneracy and degradations impending through the widespread practices of sensuality, Dr. Hillis further says:

"From every side come warnings to the American people. Books and magazines, fresh from the press, tell us plainly that our people are fronting a social crisis. Scarcely a single city in our land that is not conducting an investigation of the police and exposing the social evil. A wave of immorality has swept over the country. It is the subject of conversation in the street cars, in the office and store, and at the family board. . . . A wave of terror has swept over this country. These infectious diseases have spread with such rapidity in the last ten years that whole states have become alarmed, and are passing the most drastic laws. So many diseased men are now on trains that the Pullman palace car is not allowed to furnish a glass drinking cup for ice water. In many states, the law forbids the hotel permitting a public towel, and in some states only paper towels are permitted in hotels. One even finds warnings in depots to safeguard little children from infection. In a through train from California the other day, the passengers signed a round robin, asking the conductor to confine in a stateroom one man whose condition was obvious, and to prevent two others from entering the dining car. The physicians of New York, Chicago,

Philadelphia, and Baltimore have sent out warnings covering the following points. Of the great plagues afflicting humanity, the great red plague is the most serious. . . . On the slopes of Vesuvius there are cracks through which the sulphur issues, and the stench of hell mingles with the perfume of orange blossoms, and therefore the recent burial of a village under ashes and lurid lava. Just now our city is pouring forth passion in fiery waves, and our physicians and scientists are alarmed."

The Chicago Vice Commission says: "Venereal diseases are bacterial in origin. From the epidemiologic standpoint, they belong in the category with smallpox, diphtheria, and scarlet fever. They cause most of the sterility, most of the peritonitis in females, most of the salpingitis. They cause a large part of the joint inflammations, a large part of the insanity and nervous diseases, and a long train of diseases which go by other names but have syphilis as an underlying factor. Congenital defects and deformities are largely syphilitic in origin."

If the effects of this evil were confined merely to the men and women who are directly engaged in vice, the results would not be anything like so far-reaching. But thousands upon thousands of innocent victims are called upon to suffer. Children are infected before they are born, and come into the world with these awful diseases of Sodom fastened upon them.

Dr. Clara P. Seippel, connected with the Chicago Hospital, says, "I have personally gone over the books for the year 1910, and find that in those twelve months, three hundred and thirty children were admitted to the venereal children's ward of the Cook County Hospital." She furthermore adds, "This shows a decided increase."

Dr. Howard Kelly, of Baltimore, says: "In my own clinic at the Johns Hopkins Hospital alone, we have had over 189 cases of little children, some but wee babes in arms, violated, and in every instance infected with the most disgusting diseases to which flesh is heir, gonorrhoea or syphilis."

Judge Julian Mack, in reporting conditions that he found through his juvenile court in Chicago, presents details of the vice conditions that are both disgusting and unspeakable. He says, for instance, that "a group of seven little girls, from nine to twelve years of age, were the victims of a gray-haired scoundrel, all led on by a child of twelve, the first victim, who persuaded the others to follow her example. Candy and a few pennies were sufficient inducement in this case."

The Chicago Vice Commission's report tells of vices in the line of "sex perversion" that were characteristic of the days of Sodom, but are too vile and indecent to mention, and this report says that these conditions were found "to be enormously prevalent and growing."

Henry W. Wack, assistant editor of the *Medico-Legal Journal*, and chairman of the Section on Eugenics of the Medico-Legal Society, in condemning some of the modern dances and showing their degrading tendencies, says: "Nothing of more serious import has touched the foundations of society and the home during the past two decades than the domestic discord and litigation which has ensued upon its corrupting advent. Extravagance, dissipation, inebriety, the drug habit, an utter dissolution of parental instinct and responsibility, foot, spine, and cerebral diseases, business default and bankruptcy, are a short catalogue of the harvest of the new bedlam." Mr. Wack

furthermore says: "Everybody is loving everybody else's wife or sweetheart, and cheerfully paying the price of admission. This is the epoch of the paradox wherein the 'hesitation' hesitates at nothing."

The New York *World* reports a social event in Paris in the early part of July, 1914, over which one of America's well-known millionaires presided. At this function were gathered princes, princesses, and a long list of the so-called nobility and persons distinguished for wealth and social rank. The principal feature of the dance was the shadow costumes of the ladies, which permitted their figures, as they danced between the spectators and the light, to be exhibited in their entirety.

The well-known Caillaux tragedy in France disclosed in a striking way the social disease that exists in higher society in that country. Gustave Terry, a prominent journalist, says it "recalls the blackest turpitude of Roman decadence."

The Rev. C. S. S. Dutton, of the First Unitarian Church, San Francisco, speaking on the moral condition of the world, said, "In our social life are many symptoms of moral confusion and disintegration which present striking and even startling analogies to the decadent paganism of the Roman world, under the Cæsars."

The "Encyclopædia Britannica," in its article on "Prostitution," says: "The elementary laws on which prostitution rests are stronger than the artificial codes imposed by moral teaching, conventional standards, or legislatures; and attempts at repression only lead to a change of form, not of substance. It survives all treatment; and though it may coexist with national vigor, its extravagant development is one of the signs of a rotten and decaying

civilization.” And referring to the social conditions of this time, the same authority says: “The unmentionable facts which come constantly to the knowledge of the *police des mœurs*, and less frequently to the ears of doctors and lawyers, leave no doubt that in intensity of vice the great centers of modern civilization have nothing whatever to learn from Corinth, imperial Rome, ancient Egypt, or modern China. The classical obscenities dug up and relegated to museums are far surpassed by the photographic abominations prepared to-day in Paris or in Amsterdam. The gross perversion and abuse of the sexual instinct implied by these excesses may be a passing phase, but it is a phase which has always marked the decadence of great nations.”

Any one who has been giving any attention whatever to social conditions knows that modern dress, the modern theater, much of the reading matter and many of the cartoons that are making light of marital integrity and the sacred vows between husband and wife, show a deplorable condition. Men may say that these things existed in the past, that the conditions in the world to-day are no worse than they were in ancient Rome, in Greece, in Egypt, or even in the Israel of the old dispensation itself; but be it ever remembered that all those nations went down beneath their vices. Neither Egypt, Persia, Greece, nor Rome is any longer in existence. The vices of to-day are ominous. They foreshadow some overtowering event that will bring the hosts of evil everlastingly to an end.

The conditions of vice that prevail throughout the world are causing the greatest alarm to leading men in all the various nations. Rulers, statesmen, churchmen, educators, and students of social matters in all of the walks of life,

are not only perplexed, but most deeply concerned. There are several magazines in this country, as well as similar publications in the Old World, devoted exclusively to the discussion of the problems that confront us through the spread of vice and of the diseases that result from this degrading sin. Books in the Old World and books in the New are written by the most masterly minds, calling attention, in urgent warnings, to the evils that threaten us. Societies have been formed, with leading men at the head of them, such as the American Vigilance Association that is organized in the United States, and which has for its president the well-known educator and reformer, Dr. David Starr Jordan, of Leland Stanford Junior University. Among the vice presidents and others prominent in this society are such well-known characters as Cardinal Gibbons; Dr. Charles W. Eliot, of Harvard University; Dr. Abram W. Harris, president Northwestern University, Evanston, Illinois, etc. The society publishes a monthly magazine called *Vigilance*.

Not only have local conventions been held to study the question and to seek ways and means for combating the evil, but great national and international conventions are called in which, in the most serious manner, some of the greatest minds of the age urge that something must be done to overthrow the evil, else not only our civilization but our race must sink beneath the avalanche of licentiousness.

It was in July, 1902, that the French government invited sixteen other countries to send representatives to Paris to consider what could be done to break up effectually the syndicates of evil that are dealing in vice. In May, 1904, this movement culminated in a formal agree-

ment or treaty, which was signed by the governments of France, Great Britain, Germany, Russia, Sweden, Norway, Denmark, Belgium, Italy, Spain, the Netherlands, Portugal, and the Swiss Federal Council. This agreement among the nations was submitted to the Senate of the United States and received favorable action. President Roosevelt proclaimed it to the world in 1908.

Concerning the ratification of this treaty, Mr. James B. Reynolds says: "If I am correctly informed, this is the first treaty relating to social morality consummated between the leading civilized governments of the world. This action is of the highest significance and importance."

In 1907 the Immigration Commission of the United States appointed a special committee to investigate the matter of "the importation and harboring of women for immoral purposes." Some two years later, this commission rendered a report, which Congress ordered printed, and it became Senate Document No. 196 of the Second Session of the Sixty-first Congress. In that report, it is stated that "the importation and harboring of alien women and girls for immoral purposes, and the practice of prostitution by them—the so-called 'white slave traffic'—is the most pitiful and the most revolting phase of the immigration question. It is in violation of the immigration law and of the treaty made with leading European powers. This business has assumed large proportions, and it has been exerting so evil an influence upon our country that the Immigration Commission felt compelled to make it the subject of a thorough investigation."

As the outgrowth of these treaties, investigations, and discussions, and of the revelations that were made by the investigations of the vice committees in Chicago, New

York, and other leading cities, Congressman Mann introduced a bill which has become known as the "Mann White Slave Traffic Act." This was duly passed, and signed by President Taft. In 1912 Mr. Stanley W. Frink was appointed by the United States Department of Justice as a special commissioner to suppress the traffic in girls, and Congress voted \$100,000 to meet the cost of this work.

Thus it is shown that many good men and women are heroically battling these evils. Many of them express hope that they will be able to overthrow the social vices and degenerating customs of this time, and that society and civilization will be saved. But with the problems that are accumulating in so many different directions, how can they expect success? And when we turn to the word of God, it makes perfectly clear to us that the one bright prospect before the world is the second coming of Christ.

There is a prophecy in Jeremiah that foretold what would overtake the Jewish nation because of the corruptions that were in it in one of its most vice-laded periods. The striking words of the prophet disclose the conditions that existed then; but in speaking of those conditions, he also describes things as they exist at the present time. Read his words in the following verses:

"How shall I pardon thee for this? thy children have forsaken Me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not My soul be avenged on such a nation as this? Go ye up upon her walls, and destroy; but make not a full end: take away her battle-

ments; for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the Lord. They have belied the Lord, and said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the Word is not in them: thus shall it be done unto them." Jer. 5:7-13.

Observe what the foregoing scripture has to say in regard to the adulterer and the troops that were assembled at the harlots' houses, also how men like animals were seeking their neighbors' wives. Then God asks the striking question, "Shall I not visit for these things? . . . and shall not My soul be avenged on such a nation as this?"

And so we may ask the question to-day, Will not God be avenged for the iniquitous impurities that are distressing this time? And even the religious teachers, in these days, as was the case with ancient Israel, who are presenting a false hope, "shall become wind," because "the Word is not in them."

Many reformers of this time believe that if only the facts are presented and the generation is properly educated, the evils will be overcome. But mere education is not sufficient. There must be a regenerating power through the gospel of Christ to save men out of such awful conditions. We must have a power from above to lift us up. It is an easy matter, in the enthusiasm of some of the great reform conventions, to make ourselves think that the world is getting much better; but how small a portion of the world is touched by what these people say and do! Do such persons consider the strength of the evil forces that have intrenched themselves? Do they take into account the fact that the greed for gold has not stopped short

of commercializing every vice in the whole calendar of crime and immorality? Do they take into their reckoning the vice trusts and the crime combines that are holding the great cities in their iron grasp? And do they consider furthermore that the automobile is performing wonders in bringing the city and the country together, and at the same time spreading the vices of the cities all through the villages and the rural districts?

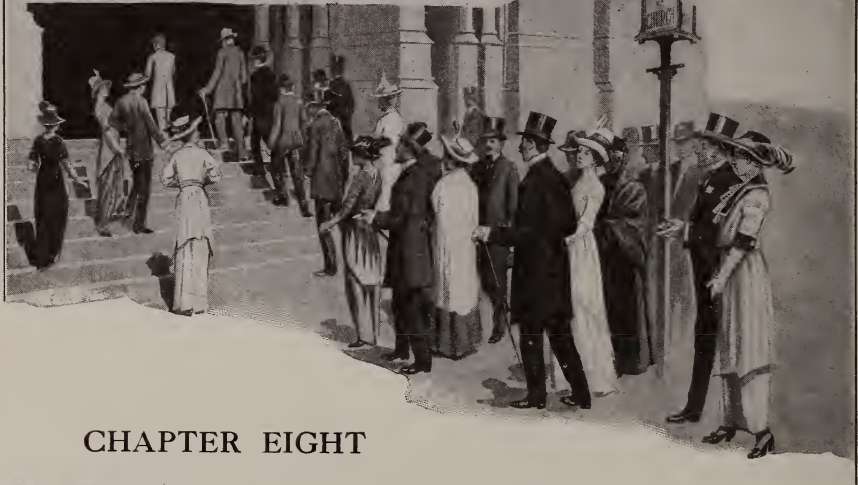
A "health circular" issued by the Indiana State Board of Health says: "Our best physicians are thoroughly alarmed over the vast extent of venereal infection. The great cities, themselves rapidly becoming venerealized, are serving as centers for the distribution of infection to the population outside the cities, that previously has remained comparatively free from contamination, and from which the nation in the past has drawn its reserve strength."

The infinite power of the divine God Himself is the only force that is equal to the overthrow of the intrenched forces of sin.

Can there be any doubt that we are living in the days on which the Saviour fixed His prophetic eyes when He said, "As it was in the days of Noe, . . . likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed"?



MAINTAINING THE FORM BUT DENYING THE POWER



CHAPTER EIGHT

THE question is asked, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The very form of the expression shows that the Saviour's question is an emphatic statement of the great lack of genuine faith among those living at the close of time.

This fact is further confirmed by His answer to the question, "What shall be the sign of Thy coming, and of the end of the world?" The Master says, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:3, 12. Then a great lack of faith, abounding iniquity, and the love of many waxing cold, are sufficiently prominent in the last days to be mentioned as among the signs of the Saviour's coming.

In a previous chapter, mention was made of the wealth-loving men who would have the "form of godliness" but who would deny its power. But that scripture should be studied more closely in this connection. Please read it again carefully and thoughtfully:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” 2 Tim. 3:1-5.

The apostle not only tells us that “in the last days perilous times shall come,” but adds, “For men shall be lovers of their own selves,” etc. The word “for” in this connection is equivalent to “because.” Then the perils of the last days are brought about because men are so filled with covetousness, pride, and all the rest of the long list of the sins mentioned in this text.

Note particularly that the text says those engaged in these sins of darkest hue, are at the same time “having a form of godliness, but denying the power thereof.” The Twentieth Century Version renders this verse, “They will love pleasure more than they love God; and while they retain the outward form of religion, they will not allow it to influence them.” The world does not have a “form of godliness.” Only a backslidden church could be in such a condition—a church filled with “lovers of pleasures more than lovers of God.”

When the conditions that are mentioned in this text become prevalent throughout the world, we may know that the “last days” are reached, for these days will be made “perilous” by the prevalence of evil. “Iniquity shall abound,” and over all the mass of sin will be thrown the hypocritical robes of a “form of godliness” by those

who, through a lack of faith in God's word, are denying His power.

Speaking of those who would be living when the judgment of the living and the dead and the consequent appearing of Christ were imminent, the apostle says in another chapter: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 1-4, A. R. V.

The Twentieth Century Version of the foregoing scripture is very striking. It reads: "I solemnly charge you, in the sight of God and of Christ Jesus, who will one day judge the living and the dead — I charge you by His appearing and by His kingdom: Proclaim the message, be ready in season and out of season, convince, rebuke, encourage, never failing to instruct with forbearance. For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and, in their itching for novelty, procure themselves a crowd of teachers. They will turn a deaf ear to the truth, and give their attention to legends instead."

This scripture shows that there will be no lack of teachers, but the people have such an itching for novelty that they turn away from the truth and give their attention to fables and legends. The plain truth of the gospel of Christ cuts directly across the pathway of the devotees of sinful pleasures and wicked indulgences, and so it is easy

for the individual to take up some legend or some fable and make himself believe that he is following the truth of God when in reality he is only following his own inclinations. Against such things as this God's word warns us, and especially are we to be on our guard against substituting fables for divine truth when God is about to judge the living and the dead.

With these scriptures before us, telling us so plainly that in the "last days" "godliness" will become a mere form among the great multitude, we have only to look about us to see the literal fulfillment.

The thing that we naturally expect when we go to the house of God is to hear the preaching of the gospel "in the demonstration of the Spirit and of power." The theme that should be emphasized is "the Lamb of God, which taketh away the sin of the world." But in how many of our churches is the preaching of the simple gospel sadly lacking! Hundreds of people may be found, representing all our various denominations, who recognize and deplore this fact.

But why this lack of power in the church? Why do we see only the "form" when we should expect to find the life and power belonging to the Master's church? There is one little statement in a text already quoted, that furnishes the answer. Observe that it is said of those who have this "form of godliness," but deny "the power thereof," that they are "lovers of pleasures more than lovers of God." The pleasures that God offers are soul-satisfying, real, substantial, and abiding. They are filled with indescribable joys, and leave behind them only pleasant memories; and mingled with these pleasures is that joy of the Lord which comes from helping those who are

in need. It is to deny the wickedness that is in self, and do right. There is an infinite joy and an eternal satisfaction in following the Lord's way. But by those living in the last days, the transient pleasures of the world are chosen instead; and to such an extent is their pleasure seeking carried, even while maintaining a "form of godliness," that it makes one of the distinctive signs of our times. Seeking pleasure for the mere sake of selfish enjoyment has ever been the pursuit of the world; but now the craze takes possession of the church, and plunges it also into the ephemeral and delusive pleasures of time and sense, and thereby is created one of the "perils" of the last days.

Who is there to-day that has not been impressed with the efforts made by so many of the churches and in so many places to supply amusement? This is done, of course, ostensibly to "raise money for the cause," or "to attract the young people into the church."

The Rev. Mr. Hale, who has made extensive observations in regard to church entertainments, gives an outline of what came under his notice during a single year. He mentions a church in Massachusetts which produced, in regular theatrical fashion, "Violet in Fairyland" and "A Comedy of Errors Up to Date." A number of churches in the same state joined in giving a "laughable performance" entitled "Aunt Jemima's Album." The young people in a church in Iowa gave a "New Woman Social." "The Mystic Midgets" is produced by a church in another quarter. And so his list continues.

The late Bishop Foster said: "The church of God is to-day courting the world. Its members are bringing it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose

moralties, are making inroads into the sacred inclosure of the church. As a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter ornamentations. It is the old trick of Satan. The Jewish church struck on that rock, the Romish church was wrecked on it, and the Protestant church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church."

In discussing the danger to the church from indulging in the amusements of the world, Dr. Munhall says, "A tidal wave of worldliness is sweeping over the land and the nations."

One of the most influential Protestant denominations, not only in the United States but throughout the world, took for a motto at the beginning that it was wrong to indulge in "such diversions as cannot be used in the name of the Lord Jesus."

In presenting the question, it is preferred not to mention the name of the denomination or any of the individuals connected with the circumstances, so that the reader will be thinking of the facts rather than any particular denomination of believers, for the conditions with reference to all are practically the same.

In this large denomination to which reference is made, considerable discussion among the very most influential leaders, of both the ministry and the laity, has been carried on with reference to removing from their creed the paragraph which places restrictions upon certain questionable worldly amusements. In one of their conventions,

bishops, college professors, and other leaders joined in an effort to have the objectionable paragraph eliminated, and were defeated only by a small majority. Following this meeting, a layman who was a member of that communion, and who had been actively interested in the discussion, addressed an open letter to a bishop and a university president who took the lead in trying to have the amusement restriction removed. In that letter are these paragraphs:

“Because of the Christless code you champion, you make our church contributory to the devil’s den of moral pollution, putrid with social degradation, ninety per cent of which is incipient in the way at which you wink.

“What you need is a little contact with the world, the solid, wicked old world of to-day. What you need, reverend gentlemen, is a broadened experience that comprehends the Christ life beset by the appearance of evil. What you need is a daughter of your own attending her first dance at the compromising suggestion of some ministerial dignitary, meeting there the polished gentleman, the old sinner reeking with the slimy ooze of social rottenness — meeting conditions that flesh and blood in the ordinary form cannot resist, does not resist — and then in after years throwing her life of shame on your broken heart. That is what you need to make you think of a million homes in this land of freedom. No person who has ever gone through such a trial will ever champion the cause that God in His mercy has just made you lose. You ought to have grace enough in your hearts to thank Him for it.

“Do you know, gentlemen, that I would not trust with you the moral education of a daughter of mine? Do you know that if I had a daughter in a school the head of which

advocated, in the name of the church, such pernicious moral standards, I should call her home, that her heart might be kept pure, that her mind might not become contaminated by the degrading influences of such teaching?"

The layman who wrote the foregoing vigorous paragraphs had sufficient standing to get his utterances quoted in some of the permanent literature of the time in book form; and people who are out in this world enough to know its actual conditions, will recognize the fact that he had altogether too much occasion for what he felt constrained to say.

Christ has not given the commission to go into all the world and amuse and entertain people. But He has bidden His followers go into all the world and preach the gospel to every creature. And when pastors and people turn to giving shows and entertainments to enlarge their congregations and "to attract the young," that very thing advertises their lack of gospel power. Christ never lacked for people to listen to Him, and those who follow His divine methods will also meet with His success. If the Master was not discoursing to the multitudes, He was engaged in earnest, profitable conversation with the lone individual by the well. God's power is just as great now as it was on the day of Pentecost, when the people were drawn to hear the preaching of the simple gospel, not by shows and sensational parade, not by the thought of fun and very questionable amusements, but by the Spirit of the living Saviour. That power is waiting still for all who will receive it. How can we more effectually deny the power of God than by resorting to amusements to draw people to the church? How sad that the church should be so blinded as to be willing to change the experiences and

realities of Pentecost for the modern church fair and theatrical display!

With the quotations already given from Matthew, Luke, and Paul, agrees the statement of Peter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 Peter 3:3-5.

As the doctrine of the second coming of Christ is preached, there will be "scoffers." And, to be sure, since they are "walking after their own lusts," they will say in derision, "Where is the promise of His coming?" But the believer in the sure word of God will not be affected by these scoffers, except to see in them the evidence of the Master's coming, and, in pity for them, to work and pray that their hearts may be touched by divine grace, and turned away from their scoffings to a Saviour's tender love.

But the text not only speaks of the lustful scoffers who are ridiculing the promises of Christ's coming. It specifies a leading point in their unbelief. It says, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." The opening statements of the Bible tell us that God created the heavens and the earth by His word. The psalmist says, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6. A New Testament apostle, in telling the story of creation, says, "Through faith we understand that the worlds were framed by the

word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

But the foregoing text from Peter tells us that these last-day scoffers will be willingly ignorant of this great fact. In other words, they will reject the Scriptures, which teach that God created all things by the word of His power.

In the light of this Scripture prediction, let the reader think of the transformation that has come over not merely the world, but the church, during the last half century. Our fathers sincerely believed that God did create this world, and all the universe besides, by His infinite word. But two or three men began, under the guise of science, to teach evolution. The scientific world adopted their teachings, and the church followed in their footsteps. There was a great deal of discussion over it at first; but one by one the great theological seminaries, and the dignitaries of the church, accepted the doctrines of evolution, and discarded the plain teaching of the word of God.

Several years ago, Mr. Harold Bolce entered a leading religious institution, as he said, to take some special studies. His discoveries and experiences were published later in a series of articles in the *Cosmopolitan Magazine*, and they created a great stir. To one of the theological professors he addressed the question, "Do you not believe, professor, that Moses got the Ten Commandments in the way the Scriptures tell?" The professor smiled. "I do not," said he. "It is unscientific and absurd to imagine that God ever turned stonemason and chiseled commandments on a rock."

Dr. Munhall, referring to this incident, says: "A ministerial friend of mine said to me: 'Recently one of my mem-

bers told to me this: "We sent our daughter to —— University a warm, earnest, whole-hearted Christian. While there her faith was wrecked, and she is now an agnostic." " " Speaking of another university, the doctor refers to another friend who said to him: "I sent my daughter to —— University an intelligent, devoted Christian. The other day she came to me and said, 'Father, I want to make a confession. While at —— University, because of what we were there taught, I came to disbelieve the Bible and lost my faith in my Saviour; and all the girls in our class had the same experience as I. It has taken me six months to get back onto the Rock.' "

Experiences of this kind could be furnished at almost any length, and they are quite clear enough to show that the theological departments in our great denominational universities, while pretending to teach the Bible, are in reality spreading infidelity. But the particular point against which they direct the most of their skepticism is the teaching of Moses which discloses at the very beginning of the Bible the source of creation and the true Creator.

A sample of the words of one of these theological professors in lecturing to his classes, is the following: "The early chapters of Genesis are not history; and the problem of origins we must be content to leave to science to make of it what it can." Another one said, "Many of the fulfillments of prophecy referred to in the first Gospel have for us neither intellectual nor religious value." While another one stated: "The evidential value of miracles is quite gone. They are no more a part of Christianity."

Another professor, who stood at the head of a Biblical institute, in one of his lectures said: "Criticism has

changed public opinion about many matters — once deemed primary, now seen to be of subsidiary importance. It is not now thought to be necessary to one's salvation that he shall believe the world to have been created in six days of twenty-four hours each, or that woman was created from the ribs of man, or that the Deluge was universal, or that the waters of the Red Sea separated at the word of Moses.

“One may still have fellowship with God and surmise that the Pentateuch was not written by Moses, that the Levitical legislation was postexilic, that the book of Isaiah is of composite authorship, that the book of Daniel is a story to illustrate how God keeps watch over His own, that the book of Job is a dramatic putting of the problem of evil in the world, and that Jonah is an allegory setting forth the universality of God's love.

“We may even go farther than that. We may admit that the Bible as we have it is a book derived from secondary sources; that the autographs of the evangelists and apostles have been irrevocably lost; that there are omissions and interpolations, glosses and misreadings, numerous enough to be discouraging; that genealogies and chronologies are hopelessly confused; and that there are discrepancies of statement about matters of fact which are not to be reconciled.

“I say we may admit all that, and still realize that its central feature of its commission as a veritable word of God is so full, so final, so clear-cut, so intelligent, so authoritative, that the wayfaring man has to be a super-abundant fool who seriously errs with respect to it.”

The professor's teaching concerning the Bible brings to the mind an individual whose condition of health was

such that he was hopelessly doomed to an early death unless he could cross the Atlantic in the care of a competent physician, with the intent of securing climatic surroundings that would relieve his malady. He learns that a boat is to sail on a given day. Accompanied by his physician, he goes to the dock to take passage. When he reaches the place where the vessel should be lying, he finds that the boilers and the engine, together with all the rest of the machinery, have been thrown overboard, the decks one after another have been carried away, the hull has been taken to pieces, the keel is broken up; and in despair the poor sick man turns to the physician, who arrogantly tells him, “‘The wayfaring man has to be a superabundant fool’ who thinks that he could not cross the Atlantic on this great ship. We will immediately go aboard and cross over.”

In other words, the foregoing criticism concerning the Bible is sufficiently comprehensive, if believed, to sweep the whole Book entirely away. It throws particular discredit upon the story of creation, as well as upon some of the prophetic portions of the Bible. Note these points particularly while we pass on to consider some of the things that are published by our great denominational publishing houses over the signatures of doctors of divinity. The names and the publishing houses could be given if necessary.

A paragraph from one of these books reads: “It is now indubitably proven that many of the stories which appear in the earlier records of the Old Testament were simply taken over and adapted from older mythical or legendary sources, and that they are not to be taken at face value as sober and measured history.”

Some seventeen or eighteen books by various noted skeptical writers were recommended a few years ago as helps in the study of the International Sunday school lessons, and the suggestion was made, "Let the reader go slowly amid all these new views, not resisting them, but studying them with open-mindedness."

It may be interesting, in this connection, to note that Thomas Paine, Voltaire, and other infidel writers have taught in almost identical words the same doctrine concerning the writings of Moses. When Jesus Christ was here in person He said: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29, 31. And it may be of interest to the reader to observe that each one of the scriptures that Christ quoted in answering the temptations of Satan while in the wilderness was from the writings of Moses. This may be seen by any one who will take the pains to study the fourth chapter of the book of Matthew. Hence the doctors of divinity in this time who are throwing away the writings of Moses are entirely out of harmony with the teaching of Christ. They do not discredit Moses alone, but they discredit the great Teacher Himself, Jesus Christ, our Lord and Saviour.

Discarding Moses, and especially the first part of the book of Genesis, does away with the record of creation. And can any one rise to explain how Peter could foretell that men would do this, except he was illuminated by the prophetic powers of Him who sees the end from the beginning? This point needs to be emphasized and reemphasized. How could Peter know, two thousand years

ago, that men in the last days would substitute evolution for the Bible story of creation? How could he know that they would become so confirmed in their opinions as to scoff at this Bible doctrine? How could he know that in all our textbooks, in all the schools, evolution would be taught as scientific truth, and the Bible doctrine made a subject of ridicule? How could he tell that in theological seminaries, denominational universities, and in the writings of the doctors of divinity, the infidel teachings of Darwin and his colaborers should be elevated in such a manner as to make it popular to scoff at the story of the divine Book?

For it should be remembered that not only will men be scoffing in the last days, not only will they be lustful, according to this passage in Peter, but they will also be deriding the truth taught in the first part of the Bible and elsewhere in the sacred Book, that creation was accomplished by the word of the Lord. Prediction and fulfillment could not fit together more accurately than the conditions of the present time fulfill the prophetic forecast of the inspired apostle.

How faithfully do these scriptures disclose the perils of the "last days"! How pointedly do they tell us that sin shall be glossed over by the "form of godliness"; that faith will be almost wanting; that the "love of many shall wax cold"—and all because "iniquity shall abound"; and that amidst it all will be found the "scoffers," making light of the "promise of His coming," and rejecting the truth of His creative power manifested through His infinite word.

There are many who realize the situation, to some extent at least, and are crying out against this terrible con-

dition into which the church of Christ has fallen. Pages of testimony might be given from these, but only a few paragraphs are necessary.

The Rev. Walter A. Evans says: "Evangelical Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed. . . . The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace if not its perpetuity as a free republic — they *all* find their coveted opportunity, when they do not find their abetment, in the worldly ideals, the grasping covetousness, the denominational pride, the sectarian selfishness, the moral cowardice, and the spiritual apathy, of the church. . . .

"The church is made the decoy of the hunters of fortunes; it is utilized as a screen of scoundrels. . . . Yea, it has become a great tree; and respectable sinners — respectability is a *sine qua non* — legal robbers, and pious frauds lodge under the shadow of it. . . . One cannot single out any one denomination as being especially guilty of exalting self above piety. The same conditions widely prevail, and one is probably as bad as another."

Those who recognize the conditions of the times and offer warnings concerning them are frequently frowned

upon as pessimists. Upon this point Dr. Munhall remarks:

“An optimist, in the popular sense, is one who, in the presence of indisputable evidence that the world is capturing the church, persistently insists that exactly the contrary is true; while the one who believes the evidence, is called a pessimist. It is popular to call

black white, because the great majority don't like black; but no matter what the many may think or say, let us try fairly and honestly to face and state the facts.”

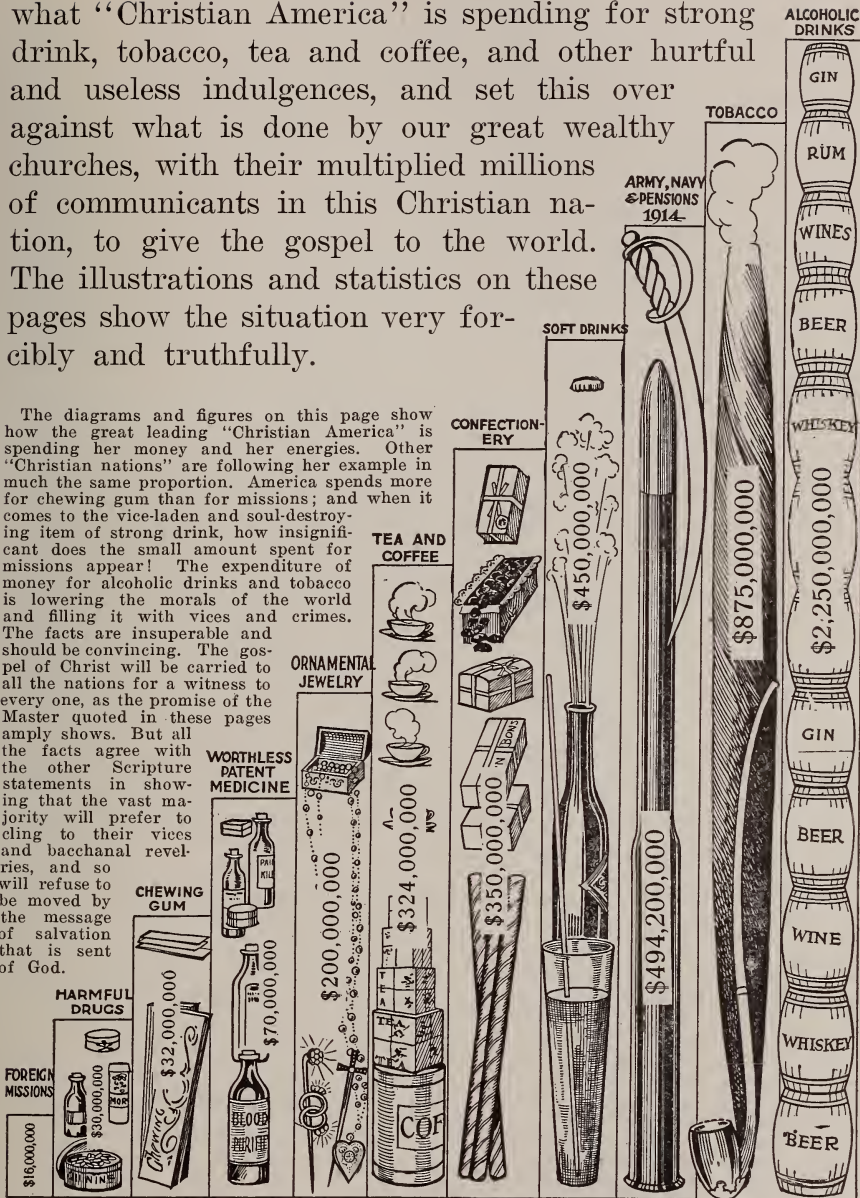
In this connection it might be well to call attention to



The illustrations and figures on this page show the task the Christian world must accomplish in heathen lands alone if it is to bring everybody to Christ and have a millennium in which all will be converted.

what "Christian America" is spending for strong drink, tobacco, tea and coffee, and other hurtful and useless indulgences, and set this over against what is done by our great wealthy churches, with their multiplied millions of communicants in this Christian nation, to give the gospel to the world. The illustrations and statistics on these pages show the situation very forcibly and truthfully.

The diagrams and figures on this page show how the great leading "Christian America" is spending her money and her energies. Other "Christian nations" are following her example in much the same proportion. America spends more for chewing gum than for missions; and when it comes to the vice-laden and soul-destroying item of strong drink, how insignificant does the small amount spent for missions appear! The expenditure of money for alcoholic drinks and tobacco is lowering the morals of the world and filling it with vices and crimes. The facts are insuperable and should be convincing. The gospel of Christ will be carried to all the nations for a witness to every one, as the promise of the Master quoted in these pages amply shows. But all the facts agree with the other Scripture statements in showing that the vast majority will prefer to cling to their vices and bacchanal revelries, and so will refuse to be moved by the message of salvation that is sent of God.



What an opportunity the church is losing! Social discontent, arising from various causes, is looming up on every hand; and instead of the church standing unmoved amid the gathering storm as a beacon light and guide in the way of righteousness, we see her shorn of her strength.

How appalling the thought! The world is acknowledged by thousands of the most thoughtful men and women of our time to be speeding toward an awful revolution, and hovering on the brink of a fearful doom; and in the face of this crisis, the church, instead of being awake and active in rescuing the perishing and warning the ignorant, is filled with those who are "lovers of pleasures more than lovers of God," having only "a form of godliness," while by indulgence in sin they are "denying the power thereof." With these facts before us, how forcible the prophetic interrogation, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" And is it any wonder that our Lord, when viewing this time, said, "Because iniquity shall abound, the love of many shall wax cold"?

When, in any particular age, the church becomes corrupt, it is because of her failure to resist the prevailing sins and vices of that time.

So, then, since the love of pleasure among those who have a "form of godliness" will do its part in making times perilous in this age, what a great, prevailing passion for the follies of mere fun will be manifested in the world at large! It is true that humanity has ever been given to the pursuit of pleasure. It is natural and God-given for men to wish to be happy. It has always been the case that a great many will look no higher than transient and debasing amusements; but in a special sense

will the world be given to pleasure at the close of time. Marvelous indeed are the great inventions and the general material progress of this age; and the extent to which the people of to-day are given to pleasure is no less conspicuous.

Speaking of the days that immediately precede His coming, the Master says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Words of warning are directed against "surfeiting" — which is another word for overeating — and "drunkenness." Again the Master speaks against the same evil, as follows:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:48-51.

Feasting and strong drink are two of the most constant companions of worldly pleasure, and the Lord has taken pains to warn us against these evils. The Father in heaven, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should

not perish, but have everlasting life," seeks to lead men to genuine pleasure and real enjoyment; but among the special snares of the evil one, prepared for the last days, is the intoxication of illusory pleasures and sensuous gratifications, so that men may not discern those things which are for their eternal interest.

Intemperance is one of the greatest evils of our day, and this has been the generation of temperance agitation. A great work has indeed been accomplished. The change in sentiment toward the drink question is truly marvelous. Except for this, it is hard to tell how much more terrible the condition of the world would be at the present time.

When we view the situation as it is before our eyes to-day, is it any marvel that the Master should have left us the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness"?

Every day the papers are telling of the suicides that grow out of the disappointments that come in this field of pleasure seeking. Men and women who are given to the glittering sensualities of feasting and drinking, meet with some sudden reverse. They have been in such a hilarious state of pleasure seeking that they cannot endure the disappointment, and hence put an end to their own lives.

Any one who is candid with himself must admit, in the moments of his soberest reflection, that the world is indeed in a terrible condition, and that the church, taken as a whole, instead of being awake to the situation, is wasting its time in childish amusement and selfish folly. When the faces of the bravest men are growing pale be-

fore the conditions in which our world is floundering, instead of being able to tell them that we have reached the death throes of this reign of sin, and raising the warning note, "Escape for thy life," the pleasure-loving professor is dreamily sounding the sleepy notes of "peace and safety."

And how natural that this should be the case with one who has only a "form of godliness"! The voice of God, speaking to the very soul, is endeavoring to awaken the conscience to a correct appreciation of the situation. But being "lovers of pleasures more than lovers of God," men cling to the "form of godliness," and quiet the disturbed conscience by saying, "Peace, peace, when there is no peace." But do not forget that the Lord, when speaking of this time, has said, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

It is a cheering thought, however, that, notwithstanding all the efforts of Satan to drown the whole church in pleasure and sin in these last days, the Lord still has some in every communion who have not given their hearts to the service of Baal; and by these the voice of warning must be given. Fearful odds, should we take our view from the human standpoint, will have to be met; but with the voice of a conqueror, our great Leader says, "All power is given unto Me in heaven and in earth;" and trusting in His omnipotent strength in this time of greatest peril, "we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."

There are souls everywhere who are crying out for the living God, and they are perplexed by the distressing condition of things that they see around them. Reader, will you not act as a light bearer for God, and assist in pointing all such to that sure Word that so unmistakably shows all these things to be the tokens by which we may know that "He is near, even at the doors"? Let all the world know of His love, and that He is now earnestly inviting every one to accept the wedding garment, His own perfect righteousness, and thus be made ready to enter into the eternal bliss of the redeemed.

But to do this great work of showing mankind where we are standing, and of telling them the meaning of the portents of this time, it is necessary to be more than mere professors of Christianity. We must be such devoted students of the word of God that we will know its prophecies and precepts for ourselves, and be able to point with the assurance of definite knowledge to the light that is shining for us from the sacred Book. Any ordinary, dreamy experience that is half of the world and the other half made up of only a profession of Christianity, can never do in such a time as this.

There is a work to be done in rescuing the church itself from the stupor into which it has fallen, that requires the heroism of faith and Bible power. To become a Bible student and Bible scholar should not be left to the minister alone. Every individual must now throw his sectarian differences to the winds, and give himself to the study of the Bible, so that he may be sure to stand on the solid rock of divine principle that is born only of a knowledge of divine truth; and then, with the heart made pure and courageous by this Heaven-appointed proc-

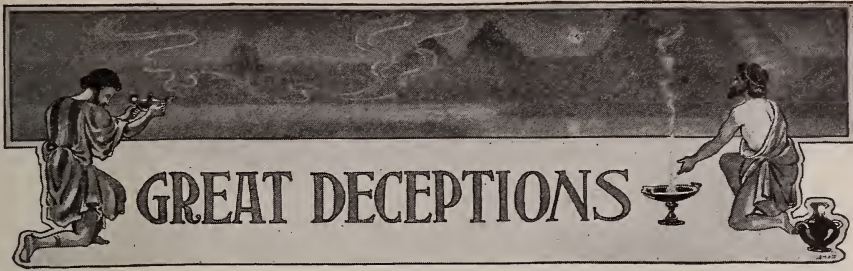
ess, we should go forth to do valiant work in arousing as many as can be reached. It is no time for theological speculation in regard to these things. The great facts of this time are staring us in the face, and we should acknowledge the literal truth of what we actually see, and let our labors be according to the pressing needs of the present hour.

If we see whole platoons of church members giving themselves to the follies of the world—yes; if, even worse than that, we behold in them the entire train of vices and crimes that characterize this time—we should not surrender to the spirit of critical faultfinding that can do them no good. This faultfinding criticism of the members of the church cannot help them, and only breeds infidelity in ourselves as well as in them that hear us. But if we know from the word of God what it all means, if we can point to this apostasy in the face of the great light of this age as one of the sure fulfillments of prophecy, the dignity and power of heaven's great truth is allowed to shine out, and the soul may be reached.

God wants men in this time who can see beyond the evils that have taken possession of the church as well as the world. He wants men who can set on high the blazing light of prophecy to show the meaning of this darkness. He wants men who are too intent on the work of reviving the sickly church to find any place for sneering criticism. The whole world is trembling before its doom; and the church which God has appointed as His agency to rescue the perishing, must be warned of the dangerous and traitorous position that it is taking to such an alarming extent.

And not only must both the lukewarm church and the turbulent world be warned of the doom of the ungodly, but they must both be told of the indescribable and inestimable reward that will soon be given to the righteous. The bright joys of an eternity of perfect happiness and contentment that the Lord of heaven holds above the unsatisfying conditions of this world, must be clearly and strongly pointed out. There is work to be done for God now that should call forth the best endeavor that mortals can give.





CHAPTER NINE

SATAN is continually waging an active warfare against every soul. He is determined that no one shall accept Christ if he can possibly prevent it. Says the scripture, "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." Rev. 12: 12. As the Lord's coming draws nearer and nearer, Satan's time for working becomes shorter and shorter. And when "he knoweth that he hath but a short time," his "great wrath" is manifested by increased and cunning deceptions, in order that he may bind as many as possible for the "sudden destruction" that awaits the wicked world. By his delusive arts, Satan seeks to engross the mind so fully in the things of this life, that the evidence of our Lord's coming will not be seen, even though that evidence stands out before the world as an unobscured and blazing light. But we are put on our guard against the deceptions of the great adversary by the ringing words, "Watch, . . . lest coming suddenly He find you sleeping."

The great necessity of watching when the closing days of time are reached, is repeated and emphasized in the word of God. Only by constantly reading and giving

heed to these warnings can we preserve a realizing sense of their importance. By the apostle Paul we are told that "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even Him, whose coming is after ["according to," A. R. V.] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12.

Observe with care the warnings in the foregoing scripture. "The brightness of His coming," it is stated, "shall destroy" "that Wicked." And His "coming is *after* [or "according to"] the working of Satan *with all power and signs and lying wonders*, and with *all deceivableness of unrighteousness* in them that perish." In other words, when Satan's workings of evil become so bad that sure destruction to every living thing must soon result, then the Master will appear to end it. In and through "them that perish" Satan works; and it is all in consequence of the fact that "*they received not the love of the truth, that they might be saved.*"

So, then, Satan works with power, but he masks himself with "deceivableness of unrighteousness"; and this working of the enemy becomes fiercer and stronger as we near the end. While Satan is working so powerfully, the Father in heaven is also sending out His great gospel truth to save people from these deceptions and the con-

sequent destruction; but some, as stated in this scripture, receive not "the *love* of the truth." The truth is presented to them; they hear it, and are convicted by it; but they do not "love" this Heaven-sent message. They prefer to cling to their sinful lusts, and so they fix their own doom; and in doing this they become channels through which Satan works his overmastering deceptions.

In this connection, note the facts set forth in a scripture that has already been quoted in part several times, but which is presented more at length as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:1-9.

We are not left in darkness as to the time when this scripture applies. It is plainly stated that it is "in the last days." In verse 8 we are told that "as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

The ancient records of the Jews, as well as the history and traditions of many of the Eastern countries, preserve the names of Jannes and Jambres. They were two of the leading magicians who, prompted by the spirit of Satan, were able to counterfeit for a time the miracles that by the power of God Moses wrought before Pharaoh. Then let it again be observed that the text says, "Now as Jannes and Jambres withstood Moses, so [that is, in like manner] do these also resist the truth." How clear the prophecy that just as Moses was withstood by the magicians in his day, so will the "truth" be resisted by "men of corrupt minds," amid the "perilous times" of the "last days"! In view of this, how full of importance is the Saviour's admonition to watch!

The following scripture will help us to understand what one of these delusions is: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. Then when "that great day" is imminent, the "spirits of devils" will be "working miracles."

It is worthy of note that these "spirits of devils" go to the "kings of the earth," thus showing that they will seek to captivate the leading, influential men of the world; and to accomplish their design, they will work deceptive miracles, such as will arrest the attention of the most intelligent and best educated classes. All such artfully devised deceptions are in perfect harmony with the character of the wily foe. "And no marvel; for Satan



GENERAL VIEW OF KARNAK, EGYPT, LOOKING TOWARD BIBAL-EL-MALOOK

It was, without doubt, within the walls of these gorgeous heathen temples, now in ruins, that Jannes and Jambres received their training, and from which they went forth to resist Moses in his work for God.

himself is transformed into an angel of light." 2 Cor. 11:14. Satan would be at once rejected if he came in any other garb than that of "an angel of light." He is a deceiver, and his success depends upon the skill with which he can hide his real character.

Very forcible and clear concerning this great latter-day deception of Satan are the words of the apostle Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Here is an expression from the Lord that is given with emphasis. "The Spirit speaketh expressly;" and we should give careful attention to the divine message so "expressly" given.

To "depart from the faith" is to disbelieve or reject the plain words of the Bible; for "*faith* cometh by hearing, and *hearing* by the *word* of God." Rom. 10:17. It is the word of God, then, that we are to hear; and it is by hearing this Word that *faith comes*. Hence he who departs from the faith must first either neglect or reject the word of God. It is not necessary openly to express infidelity in order to reject effectually God's divine Book. If by human interpretations, explanations, and mystifications, that Book is allowed to be so covered up that it is no longer the direct voice of God to the soul, the Bible is even more completely driven from the mind than if one were an out-and-out skeptic. Explanations or criticisms that cast doubt upon the word of God, and that lead men to believe that it does not mean what it clearly says, inevitably cause them to depart from the faith; and the way is thereby opened for the next step, which is, "giving heed to seducing spirits, and doctrines of devils."

With the mass of professing Christians, the Bible is seldom opened from one year's end to the other. These people, while professing to believe the Bible, know scarcely anything of what it really contains. They have not delved into its mines of promises, instructions, warnings, and prophecies, and so may be led to give heed to these "seducing spirits," even while thinking to follow the guidance of the Lord. God has placed in His word these warnings against "seducing spirits," so that every person may read and understand. To fail to study the Bible is to turn from the light that discloses the pitfalls of the deceiver. It places the individual where he will readily follow the higher critic in his destructive teachings, and yet console himself with the thought that he is a believer in the sacred Word. Not knowing the Word for himself, he is incapable of judging, and so he blindly and ignorantly follows.

It should also be carefully observed that this departing from the faith is followed by "giving heed to seducing spirits, and doctrines of devils." It could not be otherwise; for when men fail to heed the Bible, which exposes all the deceptions of Satan, of course he will then drive them headlong into his snares. The great extent to which these wonder-working deceptions will finally be carried may best be expressed in the words of the prophet: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 13, 14.

Reader, what think you? If you should see a power working such a miracle as making "fire come down from heaven," would it not be quite convincing to you? But be on your guard. God, in the clearest and most direct language, is warning you against these "spirits of devils" that "go forth unto the kings of the earth and of the whole world," exhibiting their miracle-working power. How needful for us, then, in these times of peril, to cling close to the mighty Rock, so that no masterpiece of the enemy's deceptions may overthrow us!

Of course the miraculous power that makes this great display, even causing fire to "come down from heaven," has not yet been manifested; but the "consulters with familiar spirits," who, as we shall presently see, are acting directly contrary to the word of God, are to be found everywhere, and are seeking to convince all that there are "great wonders" wrapped up in modern spiritualism. "Only honestly investigate," say they, "and you must be convinced."

A representative statement upon this point may be quoted from a leading minister in Boston, who recounts his experience with spiritualism. After telling, through the columns of an influential magazine, what he had seen various mediums do, he says: "Here are most *wonderful* facts. How shall they be accounted for?" The prophet's prediction is that he "doeth great wonders." How literally is this fulfilled in the "wonders" presented by the modern spirit medium, and in the belief among highly educated men that the claims of spiritualism are "*wonderful facts*"!

The "leading thinkers" at first regarded spiritualism as nothing more than artful trickery. The "rappings,"

“table tippings,” etc., of fifty years ago, were done with lights turned down, and there was much room for the assertion that it was all a sleight of hand performance; but now these same things are done in open day, or under the glare of the evening lamp. Not all minds, however, are alike, and hence not every person can be convinced by this one kind of spiritualistic manifestation. Telepathy and hypnotism and mind reading seem more “scientific,” and some of the educated are attracted to spiritualism through these channels. A still larger class are attracted to the mediums because of the assurance that through them they can hold communion with dead friends. So we might go through the list of the many ways this many-sided spiritualism has of attracting men into its bewitching, entrancing net.

More than sixty years ago, when modern spiritualism was first making its manifestations through the Fox sisters’ “rappings” in New York, which soon became world famous, a devout student of these prophecies concerning the wonder workings of Satan, made the prediction that “soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan’s power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. . . . By the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that they would believe that all the mighty works of the Son of God when on the earth, were accomplished by this same power. . . . That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and

mighty wonders of the devil are designed to deceive God's people and overthrow them."

Candid persons must be convinced that spiritism, through the adherence of some of the greatest scientific men of the age, is rapidly coming to the place where the foregoing prediction will be verified—that it will even be "considered blasphemy" to speak against the working of the demons, which God's word so clearly unmasks and forbids.

Satan is very cunning in his deceptions, and does not bring forward at first his greatest marvels; but by degrees, and with numerous devices, he advances. The illiterate and superstitious, and even some who are well educated, are easily ensnared by "rappings" and the like. Others have to be taken in a more subtle snare; but in one way and another he is advancing, producing greater and still greater "wonders," and myriads in all the walks of life are drawn into his net. In this way spiritism is stealthily gaining influence, preparatory to the master deception of Satan, when he "maketh fire come down from heaven on the earth in the sight of men." Rev. 13:13.

Satan "knoweth that he hath but a short time." Rev. 12:12. He also knows the prophecies which tell so vividly of that splendid scene when the Son of man shall appear in such dazzling glory; and hence deceptions are prepared to represent flaming fire in the heavens, and this "fire" comes down "on the earth in the sight of men." Thus he will seek to beguile the very ones who are following the Bible the most closely, and who are looking for the coming of their Saviour in glory. Thus will Satan prepare the minds of men so that he can deceive them by an attempt to counterfeit even the second coming of Christ it-

self. Who can withstand this great culminating deception, unless securely fortified against it by the word of God and a daily experience in following the leadings of the Light of the world? We have the never failing promise of our heavenly Father that none can be deceived who rely in faith upon the sure foundation.

The prophet Isaiah, speaking in regard to those who have familiar spirits, says: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8: 19, 20. Every one knows that there is scarcely a corner of the whole world in which may not be found the individual who has "familiar spirits" hovering about him. The "spirit medium" is now in nearly every neighborhood; and thousands of persons who a few years ago scoffed at spiritualism, considering it a superstition of the most ignorant, are embracing it to-day as a "wonderful" truth. Heads of the most influential governments in the world, together with their chief counselors of state, are resorting to the spirits to direct them in national affairs, as well as in matters of lesser importance. And thus do they literally fulfill the prediction that the "kings" of the earth shall be brought under the charm of the seducing spirits.

There is nothing that the word of God more forcibly condemns than resorting to "them that have familiar spirits." "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31. "There shall not be

found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

While millions are deluded by these "familiar spirits," God has so arranged it that no one can ever be perfectly satisfied with what they have to offer. There is a vague mysticism about it all, and a fog of superstition hovers over it. It does not set the mind free, even though it may give it at times some degree of rest. The only thing that can perfectly satisfy, and make us intelligently contented in the present and sure of the future, is the truth which comes from God Himself. He employs no mediums except His word and the definitely specified operations of His Spirit. These are always plain, having no taint whatever of vague, bewildering mysticism, and they fill the recipient with satisfaction and perfect peace and rest.

No additional evidence need be given to show that spiritism—the "science" of "seeking unto familiar spirits"—is forbidden by the word of God, and is a deception of the evil one. Reader, review again and again the warnings God has given against the delusions of the enemy, prepared under his deceptive hand for these last days; and do not forget that the Master has said His coming is "after the working of Satan with all power and signs and lying wonders," and that His earnest admonition is, "What I say unto you I say unto all, Watch."

The deceptive working and power of the magicians in Moses' time was so great, and they were able to produce such marvelous counterfeit miracles, that the carnal-minded

Pharaoh persuaded himself their work was equal to that wrought through the hand of Moses by the Spirit of the living God. And in answering the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus makes prominent the fact that "there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 3, 24.

Thus the never failing word of God places before us warning after warning against the deceptive, wonder-working power of the "false christs and false prophets" that Satan will use in the last days to lure men into eternal ruin. How carefully, then,



"The . . . power of the magicians in Moses' time was . . . great."

should we cherish the warning: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24: 4, 5. We cannot be too careful or too guarded; for that fallen angel, who has given all his great powers for the whole six thousand years of this earth's history to the one work of deceiving mankind and leading them away from God, is making his last and most persistent effort to delude and to destroy.

God's word faithfully unmask all these delusions, so that we may recognize them as just what they are, as fast as they appear; and by giving heed to the utterances of the divine Book, we may rest secure in the promises of our heavenly Father, and thus escape every one of the snares of the enemy. To be ready to meet the Master at His coming should be our one great aim; for He loves us with an everlasting love, and His coming is for the purpose of destroying the reign of sin, with all the consequent curse, and taking all who shall have received Him, to the perfect and eternal home.

Since He has so fully manifested His love toward us, how can we slight His warnings against the great delusions of our time, and, turning away from the study of His word and an abiding faith in what it says, be forever lost? The word of God, the blessed Bible, should be our trusted teacher and guide. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. "Thy word have I hid in mine heart, that I might not sin against Thee." "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:11, 105. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

God's word is filled with these "exceeding great and precious promises." Seek them out and feed upon them; for by so doing, every peril may be seen and avoided. Careful study of the word of God must, in the very nature of things, form a basis of our giving intelligent heed to the Saviour's command to "watch, . . . lest coming suddenly He find you sleeping."

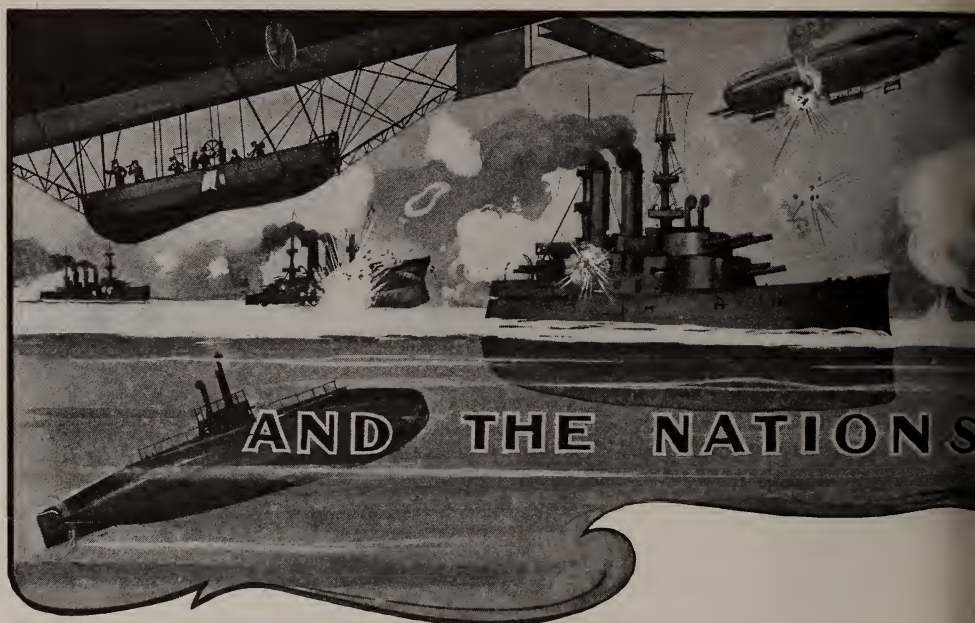
It would not be possible, within the limits of these pages, to point out all the deceptions and delusions that Satan has prepared for these last days. Neither would it be necessary or wise to attempt it; for all that Satan has devised and prepared with which to encloud the people of this generation, so that they may not enjoy the hope or sense the power of the promises of Christ's soon coming, may be readily recognized if we take the Word as our constant counselor and guide.

Reader, will you not heed the earnest and faithful warnings of the Lord's word? The heavenly Father has laid the deceptions of the enemy so bare that we cannot stumble into Satan's pitfalls while guided by Him who is the "Light of life."

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:27-29.





CHAPTER TEN

FEW persons comparatively were expecting the great war that broke out in Europe the last of July, 1914. Convincing arguments had been presented to show that the terrible armaments of the various nations would prevent war. It had also been demonstrated, so leading, influential men thought, that war could not come without the consent of the money power, and that the money power would prevent a general European conflict because of the enormous risk to commerce. And there were millions of people who held that the strong opposition of the influential bodies of socialists and labor organizations, who were to a man opposed to war, would make it impossible for rulers to cause the common people of one nation to rise up in arms against the common people of another.



Then, too, it was strongly urged that the "Christian civilization" of the twentieth century was so far advanced that the world had outgrown the barbarities and the inhumanities of the soldier. But like an explosion of dynamite came the great conflict. In a few days, nation after nation was plunged into the strife; and before men could hardly appreciate what was occurring, a gasping and awe-stricken world saw the greater part of Europe, a large part of Asia, much of Africa and North America, and many other portions of the world, involved in the strife.

Men and women stood aghast. They were dazed. They could hardly believe it was possible that the great "Christian nations" of the Old World had actually plunged themselves into such an awful storm of war. Men began to ask: "Has our civilization broken down? Is our Christianity of no avail?" They could not understand why such a cruel and barbarous conflict should take

place, and thus destroy all the fond hopes and the dreams of peace, and violate every sentiment they had felt to the contrary. And in view of this situation, thousands of people have been earnestly and anxiously asking: "Is there no light ahead? Is the world to be afflicted with wars in spite of itself, and of its detestation for the cruelties and the wholesale slaughter that result from the use of modern arms?" But to these questions in regard to the future of war in this world there is a very definite answer. As long as there is wickedness in the world, we may expect to have war. Furthermore, there are numerous clear and direct prophecies concerning this time. One of them is the following:

"And the nations were angry, and Thy wrath is come,



The Hartford, Admiral Farragut's flagship in the battle of Mobile Bay, August 5, 1864. It was in the port main rigging of this ship where, according to Oliver Wendell Holmes, the admiral "made his mast a throne," and successfully directed one of the most daring and famous naval combats of history. The Hartford had both steam and sail, and was one of the very best of the battleships in that day of the recent past. She was of 1,900 tons displacement. Her speed under steam alone was eight knots; and under steam and sail combined, eleven knots. Her guns were twenty-two nine-inch Dahlgrens, two twenty-pounder Parrots, and a rifled Sawyer gun on the forecastle. Farragut had her foretops and maintops protected with boiler iron and armed with howitzers. A brief review of the facts that are to-day common knowledge will impress one with the awful advancement that has been made in the art of naval warfare during the last half century.

and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:18, 19.

This scripture brings us face to face with the "time of the dead, that they should be judged." Judgment scenes are presented in unmistakable language. Observe that the text says of that time, "The nations were angry." So, then, when the great Judgment day is at hand, the nations will be angry. They will not be found at peace, as men have predicted.

Another scripture bears the same direct testimony: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the



United States coast defense monitor Florida. She represents a type of vessel that marked the early improvements on Eriesson's Monitor, which was the forerunner of the modern revolving turreted battleship. Displacement, 3,235 tons; speed, 11.5 knots; guns, two 12-inch, four 4-inch rapid-fire, three 6-pounders, four 1-pounder automatic, four 1-pounder rapid-fire, two .30 caliber automatic. Although she was authorized by Congress as late as 1898, yet in 1908 she was considered so out of date and valueless as to be used as a target by the naval men.



© 1907 by T. C. Muller

United States battleship Connecticut on her trial run off the coast of Maine. Displacement, 16,000 tons; speed, 18 knots; guns, four 12-inch, eight 8-inch, twelve 7-inch, twenty 3-inch, rapid-fire, twelve 3-pounders, semiautomatic, eight 1-pounders, two 3-inch field guns, six .30 caliber automatons, and two .30 caliber machine. Four 21-inch submerged torpedo tubes.

This photograph was taken from a launch, by Mr. T. C. Muller, when the Connecticut was making her full 18 knots speed.

The Connecticut was authorized by Congress in 1902. Battleships of this class continued to be built by this government until 1905, the principal difference in the later ones being in substituting 12-inch guns for the 8-inch guns. The United States possessed eight battleships of the Connecticut class when President Roosevelt in 1908 sent the navy on its much discussed trip around the world. But even at the time of this world-wide naval parade, the first Dreadnought had been built, and it was openly affirmed that her superior speed and gun power would have enabled her to stand a good chance to win a victory from all the Connecticuts and their accompanying vessels.

beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

How comprehensive is the application of this scripture! "The kings of the earth and of the whole world," through the agency of evil spirits, are to be gathered "to the battle of that great day of God Almighty." We should bear in mind that the Lord has said, "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." Rev. 12:12. It is this evil one who is filled with great wrath, and who, according to this scripture prophecy in the sixteenth of Revelation, goes to "the kings of the earth" to make them "angry" when he "knoweth" that his time is short and the "great day of God Almighty" is almost here. The same evil spirit has sought to keep the people in ignorance of his workings by filling them with the idea that we are approaching a time of universal peace instead of the most awful war the world has ever known.

The prophet Joel also gives us a very vivid description of the great war preparations near the close of time. He says: "Proclaim ye this among the nations; prepare war; stir 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 [margin], and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir them-

selves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, get you down [margin]; for the wine press is full, the vats overflow; for their wickedness is great. Multitudes, multi-



British battleship Dreadnought. Length, 520 feet; beam, 82 feet; displacement, 18,000 tons; speed, 21 knots; armor, belt 11 inches, turrets 11 inches; guns, ten 12-inch, eighteen 3-inch.

This is the battleship that has revolutionized modern naval warfare. Going back to the Oregon, authorized by the United States Congress in 1890, we find that she had a displacement of only 10,288 tons, and but four of the big guns. She was considered one of the best battleships in her day, and she made herself famous by her great trip from San Francisco Bay to Santiago, Cuba, reaching there in time to engage in the well-known battle with the Spanish fleet. Following the experiences of the Spanish-American war, the size of the battleship was gradually increased, till we come to the Connecticut of 16,000 tons. But when war broke out between Russia and Japan, England was permitted to have some of her best naval experts accompany the Japanese fleet in all of their great engagements. As soon as the war was over, these experts got together and designed the Dreadnought, and she was completed in one year from the time her keel was laid. Previous to that, it had been considered that from three to four years were required in which to complete a battleship.

When she was completed, she was longer than the biggest of the armored cruisers, and seventy feet longer than any battleship afloat. She has ten of the big 12-inch guns arranged in turrets; and by placing those toward the center of the ship higher than the ones fore and aft, she can concentrate six of them ahead, or the same number astern, and she can swing eight of them to either broadside, and the guns are so positioned that the blast from one gun does not interfere with the firing of another.

Her guns were all of the latest type, of high power, and increased accuracy and efficiency; and since her great size and arrangement make it possible for her guns to be widely separated on her deck, with these guns incased in turrets with sloping sides, it is a very difficult task for the enemy to disable her completely. To state the facts briefly, this great fighting ship that was built in a single year, left all previous battleships so far behind that all the other nations at once entered the race of Dreadnought building.

*Boston Photo News Co.*

UNITED STATES SUPER-DREADNOUGHT NEW YORK

She, with her sister battleship, the Texas, was authorized in 1910. She has a displacement of 27,000 tons, and an average speed of 21.6 knots. Her fastest run on trial was made at the rate of 23.39 knots an hour. She has a main battery of ten 14-inch guns and four 21-inch submerged torpedo tubes. Her cost for building and equipment was \$12,500,000.

The Nevada and the Oklahoma, authorized in 1911, had a displacement of 27,500 tons; while the Pennsylvania, authorized in 1912, and No. 39, authorized in 1913, have a displacement of 31,500 and 31,400 tons respectively. The greater size of these later ships allows them to carry twelve 14-inch guns instead of ten. The statistics of battleships bring forcibly to mind the words of the first lord of the British admiralty: "Nearly three years of her brief life have been lived before she is born. Before she is even launched, the vessels which are capable of destroying her have been projected."

tudes in the valley of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And

Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel." Joel 3:9-16.

This scripture also presents the Judgment scenes. "For there will I sit to judge all the nations round about." And again: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Now observe that just as clearly as this scripture brings to view the sitting of the Lord "to judge *all* the nations," and the time when the "day of the Lord is near," just so clearly it says: "Proclaim ye this among the nations; prepare war; stir 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."



Courtesy Scientific American

that the gunner can hit his mark nearly every time; and that notwithstanding the fact that his target, as well as the ship on which his gun is located, is rolling and pitching with all the motion of the sea. It is stated, on good authority, that at the time of the Spanish-American war, four per cent of hits was a good average. Now there are gun crews that hit their mark practically every time.

Sample of floating target used in marine gun practice. The target is towed behind a boat, and the warship is required to be under way when shooting. As a sample of the gunnery, a United States battleship, steaming at ten knots an hour, opened fire at a target similar to this when she was four and one half miles distant. She continued the fire for eight minutes, and she was then five and a half miles from the target. The target was thirty feet high, and fifty feet long; and in that time, she put through it four 12-inch, nine 8-inch, and seventeen 7-inch shells. Consider the range at which this work was done, and also that the target was only about one tenth the length of the modern battleship. Instruments for determining the exact range of the enemies' ship, and also for training the gun, as well as the scientific skill to use these instruments, have been so perfected

Thus we find that the Scriptures emphasize the fact that the last days will be characterized by the universality of the war spirit as well as by the intensity of vice, criminality, and violence, the heaping together of treasure, and so on to the end of the list.

The Lord through His prophet speaks the truth concerning the nations. They will be angry. There will be preparations for war, and the whole world will finally be gathered on the great battle field of Armageddon.

The first edition of this book was published in 1899, and in the chapter upon war in that edition it was said that "some are gathering an unwarranted consolation from the idea that these weapons of modern warfare are becoming so fearful in their destructiveness that men



OCEAN-GOING SUBMARINE

Photo by Paul Thompson

In the early "nineties," certain inventors were attracting the attention of the governments of the world by their claims that they could make boats that could dive under the water, approach an enemy's warship, and discharge a torpedo against it without being observed. The suggestion was received with a great deal of incredulity at first, but the experiments and improvements of twenty years have produced an ocean-going submarine battleship that is exceedingly formidable and one of the greatest terrors of the seas.

The first thought regarding this type of ship was that its operations would have to be confined largely to harbors and protected localities; but ships like this one in our engraving can put to sea and sail for thousands of miles to engage the enemy. Except when in action, they run with their deck above the water; and the latest types, in addition to having the powerful torpedoes, are armed with small guns. They have made a record of staying under the water as long as twenty-four hours.



Interior of the barrack battery, Sebastopol, showing the rope mantelet used by the Russians to protect their gunners from the Minié rifle.

This is a view of an up-to-date fortification in the war of the Crimea, 1854 to 1856. Jefferson Davis, who was secretary of war at that time, sent Majors Delafield and Mordecai to the scenes of strife to make observations. Of the fortifications of Sebastopol the majors said in their report:

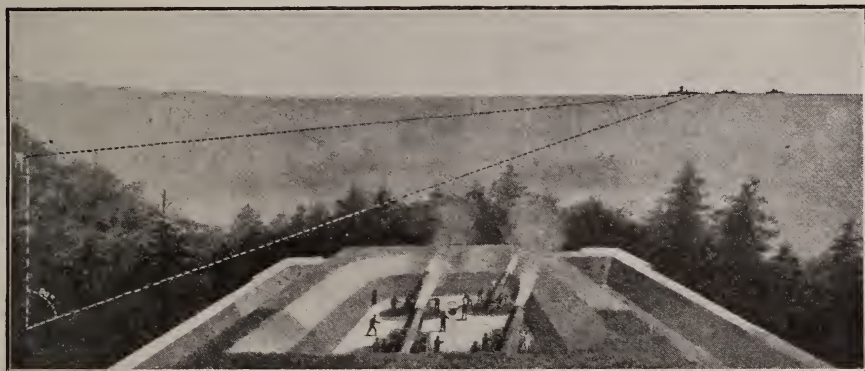
"They are particularly important and interesting to the officers of our army as a study, from the fact of their being of recent construction, similar, in a great measure, to the system we have adopted for our seacoast, and from having resisted the most powerful attack that can, in the present day, be brought against them, by the combined fleets of England, France, and Turkey."

The outer forts in the defenses of Sebastopol had 261 guns; and the fleets of the allies brought 2,156 guns into the engagement, half of which could be fired from either broadside at the forts. This gave a continuous fire of 1,078 guns at the fortifications of Sebastopol, a section of which is shown in the above illustration. The distance of the hostile ships from the forts ranged all the way from 600 to 1,500 yards. The bombardment lasted five and one half hours, and the report says that the efficiency of the forts was not destroyed and none of the ships that engaged them were sunk. These facts concerning that historic and world-famous siege of half a century ago seem like the description of the cooling of infants when compared with present-day developments.

Other interesting items in the report of that commission are:

1. Mention of the "floating batteries," which were the forerunners of our modern steel armored battleships.
2. "The electric telegraph was another novelty in the art of war, first used during this memorable siege."
3. "Mines were exploded by the voltaic batteries."
4. "Torpedo mines . . . to explode by the contact of any vessel running against them."
5. "An attempt . . . to adapt the rifle principle to the heaviest artillery."
6. "A breech-loading musket" that had not been sufficiently perfected "to recommend it for our service."

will be afraid to engage each other in battle. Never was there a greater delusion. . . . Let no one be calmed by the thought that the war spirit of the world has thus far been held back from serious outbreaks, and therefore the crash may never come. . . . The prophetic declaration is that the war spirit will prevail over the whole world. . . . The dream of a universal peace can never be realized in this world while it is filled with wicked men. For 'the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.' Isa. 57:20, 21. . . . The day that is about to burst upon us will be filled with terrors for him who is unprepared for it. . . . Who can say how soon the divine decree will cease to hold this angry strife in check? And when that day of universal and awful war comes, we must be under the protection



Courtesy Scientific American

View of a typical coast defense mortar battery, with position finder in a masked position on an adjoining elevation. The battery is in a depression, or behind some embankment entirely out of sight from the ocean, so that its operators cannot see, neither can it be seen by, the hostile ship. The water within range of these batteries is all platted; and carefully drawn maps are before the gunners in charge of the battery, and also with the position finder on the distant elevation. The position finder, by means of his instruments and calculations, locates the square on the map in which the enemy's ship is, and also determines her direction and speed. This information is telephoned to the gunner; and he trains his mortar to the proper elevation and direction, selects the proper charge of powder, fires his piece, and the shell will fall with a large percentage of accuracy on the deck of the enemy's warship.



Photo by Paul Thompson

A BATTLESHIP OF THE AIR

The Zeppelin airship Schwaben. It was battleships of the air of this class that terrorized the inhabitants of Europe in so many places during the great 1914-1915 war.

of the Infinite to avoid being borne down beneath the furious charge of the angry nations of earth.”

Those statements in that time were based upon the prophetic utterances; and for more than a third of a century before the foregoing words were written, the people who are responsible for the publishing of this book had been teaching that the prophecies show that war and not peace will characterize this generation. That same people have been teaching that none of the wars of the past can be compared with what will be seen during the years that just precede the second coming of Christ. Certainly the conditions in the world to-day show that the predictions so clearly made by the prophets are ful-

filling among the angry nations in all the world. The theories of men which are opposed against the word of God, in this case, the same as in every other, must topple to the ground, a colossal mass of ruins.

But it is continually asked: "Why do these wars have to be? Is there no way of causing them to cease?" One of the texts already quoted in this chapter answers the question. It says there is no peace to the wicked. And when we consider the outbreaking wickedness of this time, when we consider the unnatural crimes and vices of the age, when we think of the injustice and the violence, when we call to mind the formalities in religion which present only a sham of Christianity, what else could we



WARSHIPS OF THE AIR

Photo by Paul Thompson

An aerial battleship of the Parseval type, caught by the photographer as one of the birdlike Taube (dove) aeroplanes was sailing under it.



© Boston Photo News Co.

A FRENCH BIPLANE EQUIPPED WITH A RAPID-FIRE GUN

expect but the spirit of anger and strife that would result in war?

Some of the questions that were asked more frequently than any others, as soon as the 1914 war storm began to rage in Europe, were: "Has Christianity itself failed? What is the matter with our Christian nations?" The *Wall Street Journal*, in discussing this subject, said: "If Christianity has failed, what is there to take its place? No thoughtful person really believing the high moral principles he professes, can fail to see that the cause of this terrifying lapse from righteousness is the negation of Christianity. It is the deification of force." The *Journal* then speaks of the common people of the former generations as being "humble, reverent, industrious, brave but by no means warlike; loving peace and home and

country, as men should love those things. But the modern war machine has changed all this. It has substituted for these standards, so voluntary and so strong, the rigid discipline of the drill sergeant, the regulation of the individual down to one common level, the gradual substitution of a standard inferior, in some respects, to that of Mohammedan invaders of the Middle Ages."

Thus do men of the world recognize that the war spirit that burst into a devastating conflagration in 1914 was not a result of a failure of Christianity, but it was because of a lack of Christianity. And men who had mistaken the "form" for the genuine religion of Christ were of course greatly shocked and horrified at the thought of so many Christian nations engaging each other so savagely.

Frederick Lynch, D. D., said concerning the war: "We have the sight, in the twentieth century of Christ's



AEROPLANE GUN

Courtesy Popular Mechanics

The success of the military airship has called for the invention of many different types of aeroplane guns that can be elevated to a high angle. Our illustration is of a German type permanently mounted on an automobile.

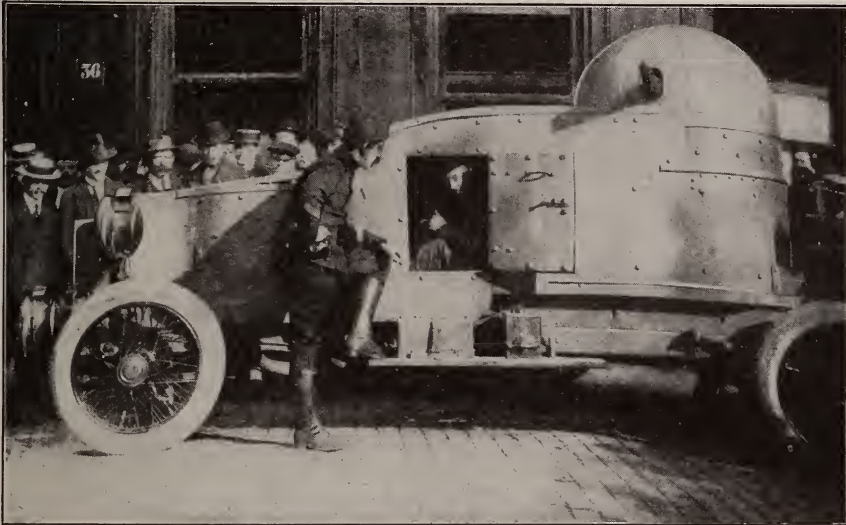
churches, of eight nations doing their best to annihilate one another, while at the same time the good people in every one of these nations, previous to the sudden spread of the war fever, bore no ill will to the good people of the other nations—indeed, had much good will.”

But could they be Christ’s churches except in “form” and engage in such work? Christ has said that “all they that take the sword shall perish with the sword,” and He gave no example anywhere in His life for the use of force as manifested in war. Holding to high standards of morality in theory but rejecting them in actual practice, not only makes the individual a hypocrite—possibly without realizing it—but at the same time makes him the easiest kind of mark for every form of deception. But bear in mind that the Jewish church in Christ’s time corresponded to the Christian nations of to-day. All Jews belonged to the synagogue. They were the possessors, in “form,” of the true religion of that time, and yet they crucified the Christ.

If the mass of mankind of this time had not been deceived by the fact that their practices did not measure up to the standard of their professions and theories, they would have realized that this world for nearly half a century has been engaged in the most furious kind of preparations for war, and that the sentiment back of the building of such armaments could not fail to result in bloody strife. But resting on a faulty theory, and mistaking the formalities of religion for the genuine article, the world had actually reached the point where it was saying that we could never have any more wars. It was sure that peace was attained. Civilization and culture would keep the “Christian nations” from fighting.

There were some, however, who saw the inconsistency between the peace talk and the war preparations. As stated by Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York: "Nothing has so flourished within the present generation as the cause of peace—except the manufacture of guns. To the man in the street the millennium seems almost at hand; but when he turns to look for it, he finds himself staring into the muzzle of a gun."

When we come to study this question of the preparation of armaments, we find the unmistakable movings of the hand of the "invisible empire of wealth." The manufacture of weapons and all the varied equipment for war has reached the point where it is one of the largest industries of the world. More than four billions of dollars were required each year, in time of peace, among the



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AN ARMORED AUTOMOBILE WITH REVOLVING GUN TURRET

leading nations, to finance the great enterprise of building guns and battleships.

The moneyed interests have a regularly organized plan for keeping up the excitement of war, and for causing the various governments to expend more and more in the building of Dreadnoughts, guns, military aeroplanes, and the like. Influential statesmen and journalists, as well as men of great wealth, are enrolled in the secret combine that has been working so ardently during the last quarter of a century to make a demand for war goods.

Let it be said, however, to the credit of both journalism and statesmanship, that by no means all the influential men of these classes have been able to stoop to such degrading work. Some of them have been busy exposing it. They have told us, in newspaper and magazine articles, and in speeches in parliaments and in congresses, that this syndicate for war is alike active in every nation under the sun. For instance, in 1913 Dr. Karl Liebknecht, the well-known socialist, startled the civilized world by saying that in his country alone one hundred million dollars of capital was invested in the war industry, and that the leading plant that was devoted very largely to the manufacture of war materials had its own journal through which it created sentiment in favor of its goods.

The World Peace Foundation, an organization established in 1913 by Mr. Edwin Ginn, and endowed with an income of fifty thousand dollars a year, devoted its quarterly publication of July, 1911, to the subject of "Syndicates for War." The Foundation says of this pamphlet, that it is "devoted to the exposure of this ruthless despoiling of the public treasury for private and

corporate gain. It is a reprint of some startling London letters to the New York *Evening Post*, revealing a mass of confessed and indisputable facts of the situation in England almost incredible in their grossness. The situation is undoubtedly almost as bad in Germany, France, and the United States; and we know that it is much worse in Russia."

A few additional extracts from this pamphlet make interesting reading. In reference to these syndicates for war, we are told:

"Any restriction in the building of armaments either by the home or foreign governments has disastrous results upon the year's profits."

"The greater a country's preparations for war, the louder is the cry for 'More, more,' of those daughters of the horseleech, the industries which supply the ironclads and the cannon. And unfortunately an important section of the common people now finds it profitable to join in this senseless cry."

"A good story is told of how one of these armament agents managed to make a certain far Eastern power order a great deal of warlike material by exhibiting documents which proved that a neighboring power had just made similar purchases. Having booked this order, the agent went to a third power, from which, by the employment of the same device, he succeeded in getting a larger order still. Whenever the war clouds gather in South Africa, the Balkans, or the far East, it naturally becomes the interest of some powerful groups of armament manufacturers to force things to a crisis, while those who want peace are unorganized, unfinanced, and afraid of being denounced as traitors to their country."

“One finds the trail of the gunmaker all over the world. . . . At home and abroad it is the great wealth of these firms that makes them dangerous. When on the lookout for jobs involving millions of pounds sterling, they are prepared to spend a good deal in tips.”

“I quote these examples to show the international activity of the great armament manufacturers of Europe. That all this diabolical activity makes for war is beyond all doubt. The good folk who sell Turkey a hundred million cartridges to-day would not be averse to a Balkan scare or even to a Balkan war, which would make Turkey want another hundred million to-morrow.



Photograph by Underwood and Underwood, N. Y.

AN AUTO TRUCK MILITARY SUPPLY TRAIN

It is equipment of this character that enables the nations to mobilize troops and war supplies with an intense rapidity beyond the dreams of our fathers.

“Then there is no knowing when some slight improvement in the rifle may render a dozen million firearms obsolete. This means untold expense for the people, and untold riches for the gunsmith.”

The World Peace Foundation pamphlet series, volume 4, No. 5, is entitled “Dreadnoughts and Dividends, Exposure of the Armaments Ring.” The title itself is very significant. The document is the report of a speech that was made by Philip Snowden, M. P., in the House of Commons, March 18, 1914. In this speech, Mr. Snowden quotes some sentences from Lord Welby as follows:

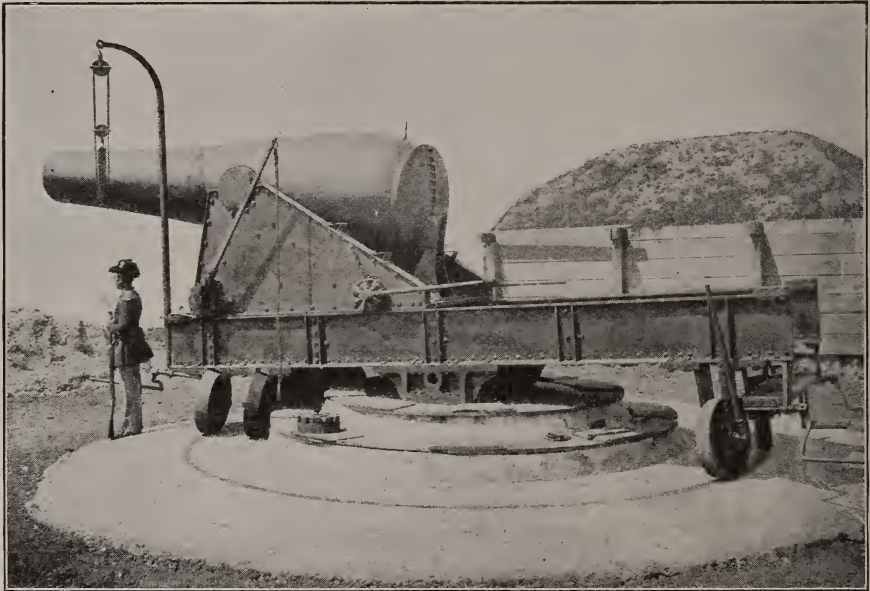
“We are in the hands of an organization of crooks. They are politicians, generals, manufacturers of armaments, and journalists. All of them are anxious for unlimited expenditure, and go on inventing scares to terrify the public and to terrify ministers of the crown.”

Commenting upon this statement, Mr. Snowden says: “That is an extremely serious charge to be made by a responsible ex-public servant like Lord Welby. Can it be substantiated? I venture to submit to this House that it can be substantiated up to the hilt. We had a scare in 1909. That was not the first scare of the same character. If time would permit, I could go through half a dozen previous scares, and show that the features of each were precisely the same. They were all engineered during a time of trade depression — and engineered for the purpose of forcing governments to spend money in the provision of additional armaments.”

Again Mr. Snowden says: “I have spoken of the armament ring. What is that ring? — It is a combination of four, or five — strictly speaking — of the principal firms engaged in this trade. Patriotism is not one of the

distinguishing features of the trade methods of this great combine.”

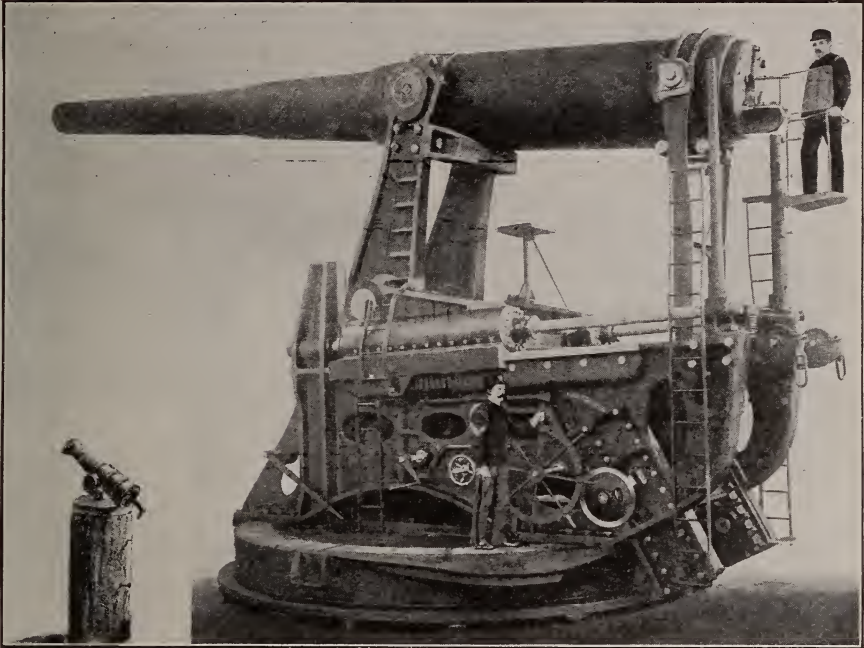
Then he tells us that these firms have branch offices in Spain, in Italy, in Austria, in Russia, and in other parts of the world, and he proceeds to say: “I said patriotism is not a distinguishing characteristic of the methods of these firms. As a matter of fact, these firms are not English. Their management is international, and their shareholders are international. For instance, I find, on examination of the share lists of Messrs. ———, that they have shareholders living in Italy, Japan, Russia, Brazil,



Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army

15-inch Rodman smooth bore. Mr. Rodman was an important character in connection with the ordnance department during the Civil War in this country. His cannons were used in many of the forts and on the monitors. The weight of the projectile in this gun was 450 pounds, it had a muzzle velocity of 1,700 foot seconds, and its maximum range was 6,000 yards. This was a wonderful gun for the time, and was a great improvement over the guns of a few decades before. But it seems very crude and childish when compared with the ingenious guns and their carriages of half a century later.

Canada, Australia, China, Spain, and Chile; and, after all, I think we are entitled to say that these men are true internationals. . . . Messrs. ——— not only own the busi-



Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army

Modern 12-inch breech-loading rifle, mounted on Buffington-Crozier disappearing carriage. The photograph shows the gun in the firing position. The recoil when the gun is fired throws it down into the loading position, and the gunners load and aim the weapon behind the embankment, protected from the fire of the enemy. The 12-inch 45-caliber gun has a muzzle velocity of 2,700 foot seconds, and an effective range of 21,000 yards, and can be loaded and fired every thirty-six seconds. In 1897, when the old kind of powder was used, 300 seconds, or five minutes, was allowed between shots; and if we go back to the old muzzle-loader of the Rodman type, it took in the neighborhood of a quarter of an hour to load and fire it. The velocity of the 12-inch gun in 1897 was 2,000 foot seconds, but the inventions and improvements in smokeless powder have enabled them to increase the length and power of the gun so that its striking energy has been increased about one third, and it is loaded and fired more than eight times as fast, and it is aimed from twenty to twenty-five times more accurately. And furthermore, the 12-inch gun of 1897 has been replaced by guns of higher power, some of them being 14-inch and even 16-inch. One of the very latest throws a 2,400-pound shell a distance of twenty-three miles; and with the great efficiency of the up-to-date gunner, this is done with mathematical accuracy.

The little cannon on a post in the corner of the picture is one of the celebrated ship's swivel guns used at the siege of Sebastopol in 1856, mentioned in Major Delafield's report of his observations on that war. It was put on a post so as to fire over the embankment. The disappearing gun is the improvement over the swivel gun, and presents quite a contrast. When these illustrations are understood, they are sufficient, without any words, to show the marvelous advance in the art of war in half a century.

ness with which their name is associated, but they own a quarter of the shares of —— and Co.'s torpedo manufacture; and —— and Co., torpedo manufacturers, also have a large factory in Austria, building torpedoes to destroy the ships that —— are building now. So the shareholders of the armament ring can look forward with equanimity to whatever happens. It is no matter to them whether it is an Austrian ship or a German ship or a British ship that sinks, they can throw up their hats and shout, 'More ships, more profits, higher dividends.'"

Mr. Snowden showed, in his speech, that not only members of Parliament, but even "the bishops are very well represented" among the shareholders, in this armament ring. And in view of the bloody struggle that broke out in Europe in 1914, the following sentence, still further quoted from Mr. Snowden, is truly significant: "Not long since, our present foreign secretary said that if this thing went on, there could be only one of two possible results: either a Europe knee-deep in blood or bankrupt European nations."

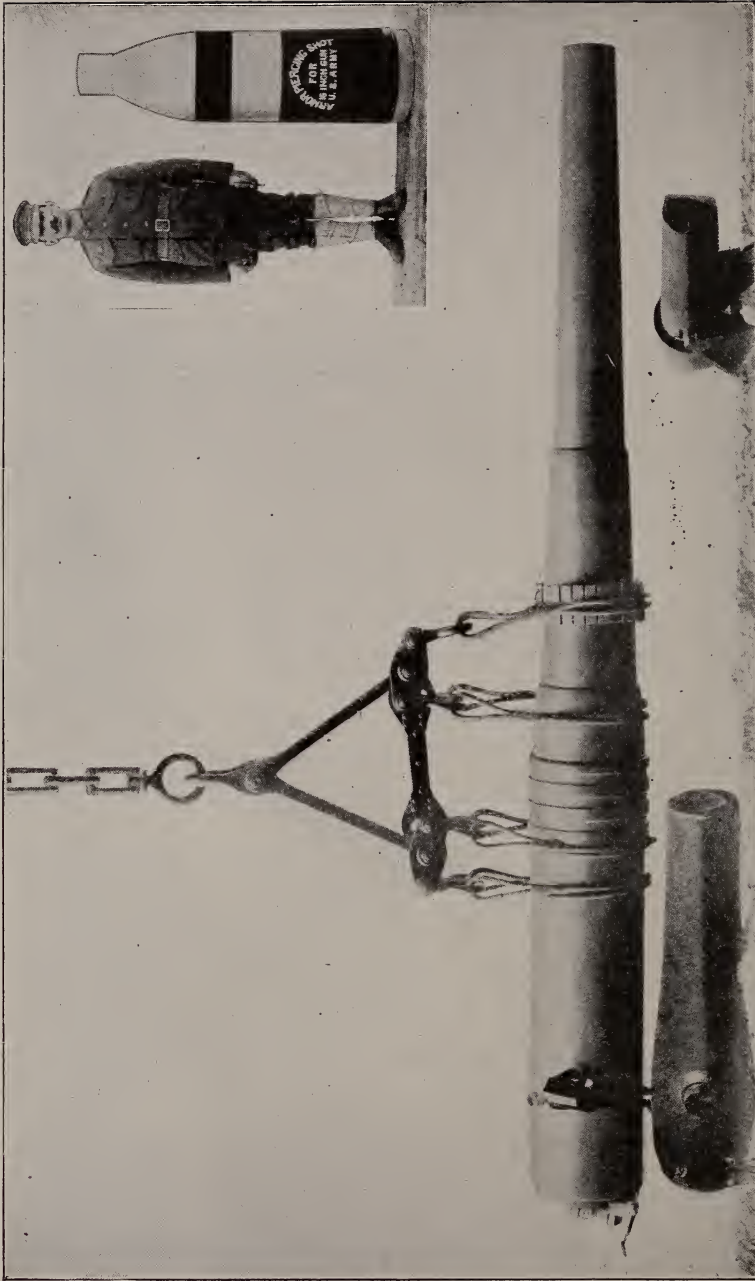
Please meditate on what the foregoing authoritative utterances mean. Think of the villainous degradation that such work produces. And in view of the vast sums invested and the criminal way in which money is expended in order to secure such profits, is it not truly significant that the apostle should have said that the love of money and the love of self will make the last days perilous?

In this connection it will be interesting to survey briefly the development of the destructive effectiveness of war equipment during recent times. As long ago as 1489, the Saracens are said to have had some rude cannon in which powder was used at the siege of Baza.

There is evidence that gunpowder was known and used in very much remoter times; but it was not materially improved until within the last quarter of the nineteenth century. During these recent years, however, not only was the powerful slow-burning powder devised, but other explosives have been invented that are much more terrific than the simple powder. And the weapons with which Napoleon and the great generals of all former times fought, were mere toys when compared with the weapons that are now prepared.

Previous to the Rebellion in this country, 1861-1864, breech-loading guns were not in use to any extent. Their introduction placed in the hands of the infantry weapons that could be fired much more rapidly than the guns they replaced; and immediately other improvements in ammunition, etc., followed, making these breech-loading guns far more effective in range and accuracy. In 1861 Dr. R. J. Gatling invented the gun that bears his name, and the ingenious mechanism of this weapon enables it to fire from six hundred to twelve hundred shots a minute. The "Maxim automatic machine gun," however, is perhaps one of the best known of these modern "devil's spouts," as military men call them. This Maxim gun literally discharges a steady stream of bullets. The operator swings it to and fro very much as a fireman would use his hose. He pours upon the enemy a literal stream of death-dealing missiles. The men, in charging these guns during the great European war, invented the expression that they were advancing in the face of "blizzards of lead."

A mile or thereabouts was the limit of the effective range of the cannon with which men fought a generation ago, and at that range neither their effectiveness nor their



Courtesy Erig. Gen. William Crozier, Chief of Ordnance, U. S. Army

This 16-inch breech-loading rifle is the first of a series of similar gigantic weapons proposed for the seacoast defense of the United States. This largest of "big guns" is fifty-three feet long, sixty inches in diameter at the breech, weighs 180 tons, and throws a projectile weighing 2,400 pounds a distance of twenty-three miles with a striking energy of 90,000 tons. This particular gun is mounted on a disappearing carriage at the western entrance of the Panama Canal.

accuracy was very great. But this generation has produced guns that throw great missiles weighing all the way from a few hundred pounds on up to over a ton. And these shells are thrown with mathematical precision and accuracy.

The *Scientific American* says: "The stricken captain of the next naval engagement will not die leaning against the mainmast, with the shadow of the enemy's sails falling across the deck, rallying his men to repel boarders. He will perish helplessly, in spite of courage unsurpassed, in a conning tower built like a burglar-proof safe, from a shell fired by an almost invisible enemy seven miles away, out of a gun that was pointed by strict mathematical rules after the working out of an elaborate algebraical equation."

Science has done wonderful things in these times; and one of the greatest of them is the accuracy with which, as suggested in the foregoing quotation, it has figured out with mathematical precision the range and the destructive workings of guns.

The steel armored warship has been developed by men who are still living, and the story of its development marks the furious way in which ships have been increased in size, in power, and in effectiveness. Rear Admiral Watt, who has served as chief constructor of the Bureau of Construction and Repair of the United States navy, tells us, through the *Scientific American*, that the effectiveness of naval gunnery between the years 1898 and 1912 had increased twelve hundred times. In other words, it had increased by 120,000 per cent. And when you take into account not only that the Dreadnought and the Dreadnought cruiser of 1912 were about three times the size of

the cruiser and battleship of 1898, but that their guns have been marvelously increased in range, rapidity, and effectiveness of fire, it must be recognized that the admiral's statements are not an exaggeration. In several of the naval engagements that occurred during the great European war, the big battleships and battle cruisers engaged individual vessels as well as fleets of a weaker or earlier pattern, and broke them all to pieces, and sent them to the bottom of the ocean, without any serious damage to either the attacking vessels or their men. Their greater speed and their greater guns enabled them, like a giant among little children, to conquer by means of their greatly superior powers.

Mr. Daniels, secretary of the navy, said before the House Naval Committee, that "the captain who fought a pre-Dreadnought against a Dreadnought would be deserving of court-martial."

But we not only have these great warships that float on the surface of the ocean, with all their varied types, and with all their scientific equipment for mathematical accuracy in working, but the last few years have developed the submarine. At first it was nothing more than an experiment, and men thought that but very little would come of it; but it has now reached the place where it is an ocean-going vessel, with an effective radius of thousands of miles. It can go to sea the same as the regular battleships; and the torpedo that it uses has also been developed in range, destructiveness, and accuracy in a most marvelous manner.

Wireless telegraphy has not only been introduced as a great factor in commerce, but is one of the determining factors in war as well. And now the wireless apparatus

is used to direct the destructive torpedo to almost unbelievable distances, where it will strike its target with unerring accuracy.

In addition to these vessels that fight on the sea and under the sea, we have the airships of various types that fight one another in the air, and that throw bombs on defenseless cities, towns, and villages, as well as into the camps of the enemy. It would seem as though the devisings of demons could not have produced more terrorizing or destructive things than these battleships of the air.

It would be useless to attempt anything like a description of all the diabolical weapons of modern warfare. Such a description would require volumes; and the volumes would be out of date almost as soon as they were written, for the rapidity of the improvement in the construction of death-dealing instruments is really beyond comprehension. So many different men are working upon them, and are working in so many different lines, that it is impossible to keep track of what they are doing.

Speaking of the construction of the modern battleship, the first lord of the British admiralty said: "Nearly three years of her brief life have been lived before she is born. Before she is even launched, the vessels which are capable of destroying her have been projected."

A. Maurice Low, in the *North American Review*, said, "So fast and furious has been the competition, that all the great powers have armed and rearmed their forces half a dozen times."

There is nothing that marks the waste of militarism any more strongly than the rapidity with which the various munitions of war become out of date. Neither



Photograph by Underwood and Underwood, N.Y.

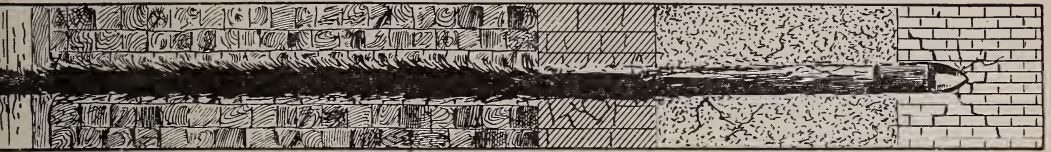
SIXTEEN-INCH GUN IN TRANSIT TO THE DEFENSES OF THE PANAMA CANAL ZONE

The gun, without its disappearing carriage mountings, weighs 284,800 pounds, and is shown on its steel bridge car, which required thirty-two wheels, and had to be specially built for carrying it. The car alone weighs 192,420 pounds. This gun also throws a projectile weighing 2,400 pounds to a distance of twenty-three miles.

is there anything that more fully shows the intensity of the demons that are stirring up the spirit of hate as manifested in war preparations.

Because of modern facilities for transportation, wars break forth suddenly and extend with great rapidity. The automobile, the motor truck, and the motor cycle have fully done their share in recent wars in enabling armies to reach their destination, strike quickly, and fight almost continuously.

In this connection, it may be well to quote again the words of Prof. Sidney L. Gulick. He says: "Mankind



Actual penetration of a trial shot from a 16 $\frac{1}{4}$ -inch, 110-ton gun. The missile passed through 20 inches compound plate, 8 inches wrought iron, 20 feet oak timbers, 5 feet granite, 11 feet concrete, and buried itself 6 feet in a brick wall.

has entered upon a new era in the history of its development. The modern mastery of the secrets of nature, with the control it gives of titanic forces, has advanced to such a stage of practical efficiency that all the nations are equipped for destructive warfare as was never before even dreamed. With this control of power has come also the practical collapse of space."

During the early stages of the European war, when one of the nations found its forces at the front in great perplexity, it moved 1,200,000 reënforcements, with all their guns and other equipment, a distance of a thousand miles in about two weeks' time. How literally has space collapsed! The automobile and the fast train made these results possible.

In view of all the expenditures in the interests of war, it is not surprising that Dr. Jordan should say to us, in an article in the *World's Work*, "The net result is that the war debt of the world for borrowed money, practically all used for war purposes, amounts to nearly \$37,000,000,000." The doctor furthermore adds, "This sum is expressed in the 'endless caravan of ciphers,' which carries no meaning to the average taxpayer until he feels its pressure in the rising cost of living and in his own difficulties in making both ends meet."

Dr. Jefferson says: "A volume setting forth the cost of armies and navies, reminds one of a book on astronomy. The only figures used are millions and billions."

The first appropriation for agriculture made in this country was in 1839, amounting to one thousand dollars. Since that time, up to and including 1914, the appropriations have amounted all together to the sum of \$185,689,907; but in 1914 the government spent on its army \$94,266,145.51; on its navy, \$140,718,434.53; and for pensions in taking care of past wars, \$180,300,000; or a total for war purposes of \$415,284,580.04, or almost two and one fourth times as much in that one single year as the government had spent in all its history on agriculture.

Considering the vast interests that center in the war industry through the immense amount of capital invested and involved, it is not at all surprising that we should have had wars constantly breaking out during recent years, notwithstanding the fact that we are living in one of the most enlightened periods of human history — a period, too, in which highly trained and influential men have shown the absurdities of war, and made evident to everybody that it, along with dueling and kindred barbarities,

should be relegated to the Dark Ages, where it more appropriately belongs.

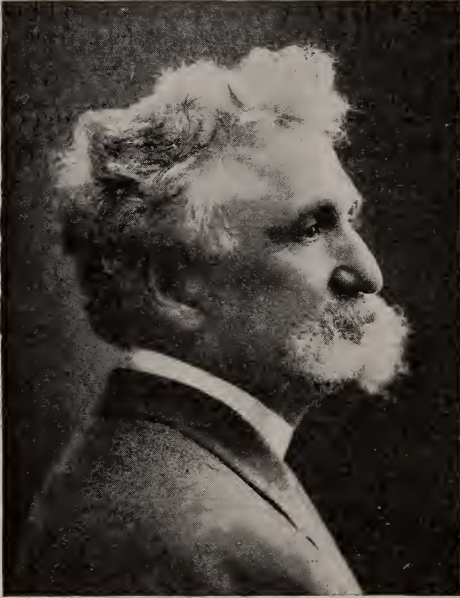
1898 and 1899 gave us the Spanish-American war. 1899-1902 we had the second Boer war. In 1900 occurred the Boxer uprising in China, which involved and called into action all the leading powers of the world; then in 1904 and 1905, the Russo-Japanese war. In 1910 the long-drawn-out war of Mexico began. In 1911 the revolution in China overthrew her ancient dynasty and established her republic. 1911 and 1912 witnessed the Turko-Italian war; 1912 the first Balkan war; 1913 the second Balkan war; and the climax of all was reached in the tornado of war that broke upon Europe in July, 1914. This, of course, does not include the many revolutions in South America, the revolutions in Persia, Turkey, etc., nor the great labor wars in England, in Spain, and elsewhere, which amounted practically to civil wars.

Is it any marvel that Dr. Jefferson should have said that "the most virulent and devastating disease now raging on the earth is militarism"?

Referring to one of the scriptures quoted at the beginning of this chapter, the reader will call to mind that the prophet said that when the Judgment day was pending, the nations would be angry. The fact stated in this Scripture prediction should be emphasized. That the nations are to be angry at the close of time, is the unmistakable prediction of the prophet. And one of the expressions most frequently used in reference to recent wars, and particularly Europe's great war storm of 1914, was "war madness." To be sure, madness characterizes all wars to a greater or less extent. But the world in this time is supposed to have been civilized, and we are taught a great

deal about "civilized warfare." Yet the barbarities and the furies in the wars of our day in many respects surpass anything of former ages, and especially when we view the matter as under the enlightenment and boasted civilization and christianization of these times.

A dispatch to the *Wall Street Journal* says: "A nightmare of panic and misery lies without the range of the mighty battle in northeastern France, while within that zone is the unmeasured fury of strife. . . . Many of them [fugitives] have been driven to the border of lunacy by despair and the horrors they have seen."



HUDSON MAXIM

Mr. Maxim sees the spirit of war that is rising in the world, and has set himself the task of producing such deadly engines of destruction that the very terror of them will cause war to cease—not seeming to realize that he is only helping it along.

He is the inventor of the multi-perforated smokeless powder grain, was the first to make smokeless powder in the United States, and invented and sold to the United States government his formula for maximitite, the first high explosive to be fired from a cannon with powder through armor plate. He is also the inventor of motorite, a material which by self-combustion drives the torpedo through the water at from forty-five to sixty miles an hour. Owing to the increased range of the big guns, the line of battle between hostile fleets would be so great that the torpedo could not be made effective. Hence the battleships that were made a few years ago were leaving out the tubes for throwing torpedoes. But principally through the inventions and discoveries of Mr. Maxim, the torpedo has been increased in range, and the torpedo tube has been put back upon the recent ships. He invented a detonating fuse for high explosive projectiles which has proved superior to all rivals, and has been adopted by the United States government. He has designed a new type of small torpedo boat that is driven by motorite and carries a ton of high explosive against the side of the battleship attacked. No vessel is supposed to be able to withstand the

shock of such an explosion. Another one of Mr. Maxim's inventions, and perhaps among the most important, is stabillite. This is a new smokeless powder, which, in addition to its superior qualities in other respects, has the invaluable advantage of being ready for use as soon as it is produced. The smokeless powder previously made required several months, and for the largest guns more than a year, to become sufficiently dried out for use. In case of war, this one item alone might be the winning factor.

Another issue of the *Journal* said, "The whole civilized world has gone mad over preparations for war."

Dr. Jordan, in *Boys' Life*, said, "When this hideous war is over, all the nations will be filled with the spirit of hate, for without hate there could be no war."

Sydney Brooks, in an article in the *Independent*, speaking of one of the great nations engaged in the conflict, said, "The whole country and all its people are united in a personal, frenzied, transcendent passion of hostility."

The Springfield *Republican* said of the European war: "Such a popular fury for fighting as appears to pervade Europe just now, has the aspect of demoniacal possession. When a mob is crazed by war bulletins, we might as well argue with the Gadarene swine. The steeper the precipice, the more furiously the infatuated crowd rushes for it."

Writing from Petrograd under date of November 2, 1914, Dr. Alexis Maltseff, a well-known Russian physician and writer, reaches the conclusion that the great European war has sent millions of people mad; that Europe is in a state of "bellicose psychosis nearing paranoia"; "the war is more like a medieval mass obsession than a rational international struggle for power and glory."

The editor of the New York *World* said: "One respect in which this war made by machinery upon men transcends all other wars is the hosts it has driven to literal madness; hosts so great that all the armies have organized psychopathic wards under expert physicians to cope with them. Many of the insane will never recover. Their twisted intellects for half a century to come will remind Europe of what it has suffered and wherein it has sinned.

"An Oxford professor of classic languages, crawling on his belly to kill his fellow men in trenches at dawn,

describes soldiers from a company near him as coming past in dribbles, driven insane by shell fire. Every circumstance favors the machine against the man. The cold, the sodden trenches, the days of waiting, the enemy never seen, the knowledge that at any moment a shell may plump down in one's retreat or a mine be sprung beneath it, the menace in every bush or stone or bit of cover, all aid in the ruin of the mind. Frequent changes of the men at the front, diversions behind the lines when the men can be spared, are not enough to avert the calamity that is for many of them worse than death."

Mme. Rosike Schwimmer, of Budapest, visited Washington to plead on the behalf of the women of Europe for every possible effort to be made in the interests of peace, and she said, "Never was such profound hatred existing between warring countries."

Not only did the prophet foretell that war madness would characterize the closing days of time, but he told us, as already quoted from the sixteenth chapter of Revelation, that the spirits of demons would go to the kings of the earth and of the whole world to gather them for the withering war of the great day of God Almighty.

On November 27, 1911, Sir Edward Grey, England's secretary of state for foreign affairs, addressed the House of Commons on the "relations of Great Britain to Germany." In this address were these words: "It is really as if, in the atmosphere of the world, there were some mischievous influence at work which troubles and excites every part of it. We are passing, this year, through a period of great excitement; it is so still. Some countries are in revolution, others are at war; and in several countries which are neither in revolution nor at war, there

are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present, or the future. Really it is as if the world were indulging in a fit of political alcoholism, and the best that can be done by those of us who are in positions of responsibility is to keep cool and sober."

With the statement of the revelator in mind, how significant are the foregoing utterances from Lord Grey, particularly what he says about the "mischievous influence" which seems to be "in the atmosphere of the world," and "which troubles and excites every part of it"! But what Sir Edward Grey felt "in the atmosphere of the world" in 1911 was felt much more strongly in 1914, as many utterances after the war broke out will show. For instance, the leading editorial in the *Advance* of September 24, 1914, said: "We have called other great wars 'the Crimean war,' 'the Franco-Prussian war,' and 'the civil war.' But this is the demoniac war."

Frederick Palmer, in an article in *Everybody's*, entitled "The War Storm," said, "It is the masses of men, the masses by the millions, being hurled at one another, which make the war seem like some infernal dream devised by the imps of hell sitting in an eternity of inventive council."

These demons that are stirring the kings of the earth to the indescribably awful strife of this time are finally to gather their forces on the great battle field of Armageddon. Such is the prediction of the prophet. And one of the interesting things observed in the literature that immediately followed the breaking out of the European war in 1914 was the large number of writers, particularly in the secular press, who spoke of that war as Armageddon.

The Springfield *Republican* made mention of the grudges entering into it as swelling "a total which apparently nothing less than an Armageddon can satisfy."

The *Wall Street Journal* headed an article at the outbreak of the war with the significant title, "A Rehearsal for Armageddon." *Collier's* said, "If this be not Armageddon, we shall never suffer that final death grip of the nations." And then they quoted the text from Revelation, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

During recent years, men have invented the phrase "civilized warfare"; but the barbarities of both the Balkan wars, as well as of the late European war, showed on the part of all engaged some of the basest and the most inhuman deeds that had ever been committed upon the field of strife. Men and women have been shocked and horrified by these things, and have asked how they could occur under the civilization that our twentieth century affords. But in turn let it be asked, In the light of what God has foretold us concerning what would actually exist in these times, how could we expect it to be otherwise? For the spirits of demons are working their hellish miracles to stir the whole world into the most furious strife that has ever been seen in all of its wicked history. The terrors of our modern wars have rendered weak and meaningless all the adjectives that have ever been invented. There are no words coined that can describe the actual scenes. Men struggle to find forms of expression that will convey to the mind the scenes of the modern battle, but in despair they have to give it up. The strife is beyond description.

The divine Father has told us that in this time, every imagination of the thoughts of men would be only evil continually. He has told us that self love and money love would make the days perilous. But the great doctors of divinity, with a few honorable and conspicuous exceptions, are failing to study the Word, and hence are not giving the warnings that should be given in this time. They are not telling the world the meaning of the awful greed that has seized it, and what will finally result from commercialized vice and crime and war, along with the rest of the wickedness of this age.

How vivid and impressive are the words of the prophet as he views these scenes and describes these times! He says: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4: 19, 20.

What burning emotions must have been surging in the mind of Jeremiah when he exclaimed, "I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war"! The terrible scenes of the "battle of that great day" were passing before his vision. He hears the "alarm of war"; the awful weapons that, under the insane fury of demons, have been forged against the day of Armageddon, are doing their terrible work; city after city is demolished under the frightful hammering of shot and shell; ship after ship goes down with dead-strewn decks; regiment after regiment is mowed down by the swift scythe of the war god;

the earth is burdened with its dead; the homes of the people are in desolation; and sorrow is on every hand. It is the sight of these things in prophetic review that stirs the intensest emotion of the prophet's soul.

How impressively must the very scenes of war preparation in which we now dwell, have been caused to pass before the prophet Joel when he wrote: "Proclaim ye this among the nations; prepare war; stir 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. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:9-14.

It would be superfluous to say that the figures on a preceding page show how literally the plowshare and the pruning hook have been sacrificed in order that the sword and the spear may be strengthened to meet the warlike spirit of the age. It should not be difficult to see the bearing of the foregoing prophecy when viewing it in the light of uncontested facts.

Also please read again the following scriptures, and listen to the Spirit of God as He impresses them upon the conscience: "And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and

the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 11:18; 16:13, 14, A. R. V.

Who can read these clear words of God, and not be deeply impressed that they are now having a most literal fulfillment? You are entreated to listen to the voice of God speaking to the soul by His Spirit through His word. Do not heed those who in this time of peril are saying, "Peace and safety," who are asserting that this world is about to join in a universal peace. Even amid the din of these turbulent times and last-day wars, the voice that falsely assures peace, will be raised higher and higher. But mark that the word of God forewarns us in clear and positive language: "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4. Men who have not been enlightened by the word of God's prophecy are predicting "peace and safety" to-day. Contrary to all the facts and evidences, they are telling us that they will be able to cause wars to cease, and God's word shows that there will be an ominous calm just before the bursting of the terrible storm of "sudden destruction."



CHAPTER ELEVEN

THE preceding chapter reviews some scriptures that tell of what the people will be doing in the last days in the field of war. In this chapter, we are to examine what the prophetic Word foretells of the things the people will be saying in favor of peace while they are plunging headlong into the demoniacal wars that are vestibules for Armageddon.

It seems wonderful that God should have foretold, hundreds of years ago, just what many of the people would be saying in the last days regarding the subject of peace; but such is the truth. Upon this point carefully read the following scripture:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord

from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2: 2-5.

The first sentence in this scripture tells very plainly when the prophecy will be fulfilled. We are informed of what "shall come to pass in the last days." Note particularly that "many people shall go and say" certain things. Do not make the mistake of supposing that God says these things, for He does not. The Lord is simply telling us in advance what "many people shall go and say" "in the last days."

The reader will observe that these people say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These words are spoken by professors of religion. They talk of going to the house of God, and of being taught of His ways. They have "the form of godliness."

Continuing, these "people" say further of the Lord that "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The Lord does not tell us that these things which "many people shall go and say," are the truth. He simply tells us the people will say them, and also when they will say them.

It shows that the heavenly Father can read the future perfectly, when He tells, twenty-five hundred years or more in advance, even the sayings of the people in the last days.

This prophecy of Isaiah is repeated almost word for word in the fourth chapter of the prophecy of Micah, thus showing that God revealed these same things to more than one of His prophets. There is the added thought, however, in Micah, that "many nations" shall make these peace professions and proposals in the last days. In other words, the nations as a whole will take definite action confirming the things that the "many people" of these nations are saying.

Having learned, in the foregoing paragraphs, what the Lord predicts the people will be saying in the last days, we proceed to look around us to ascertain if "many people" and "many nations" are even now saying these things as foretold by the prophets Isaiah and Micah.

If we can depend upon God's prophecies, and if we are in the last days, we will find the "many people" and the "many nations" in all parts of the world saying the things that God said they would say. This is the challenge of the prophecy to the people of this time.

To some extent a few men at different times in the past have taught that a universal reign of peace and righteousness would prevail on the earth in its present state, and that Christ would come in person to rule over a converted world. But we wait for the arrival of the present generation before this doctrine becomes a characteristic belief of "many people" and "many nations." To-day you will hear men eloquently teaching that the age in which we live is the beginning of the great millennium. In the literal words of the prophet, they are saying,

regardless of the awful wars of to-day, that a universal peace will make swords and spears no longer a necessity, and that these will be beaten into plowshares and pruning hooks. They are actually saying, just as the prophets said they would, "Nation shall not lift up sword against nation, neither shall they learn war any more."

The early part of the nineteenth century saw several peace organizations formed, conspicuously the Peace Society in 1816, in Great Britain, and the American Peace Society in 1828. There was more or less discussion in the world, in those earlier years, in favor of international peace and of settling all disputes by arbitration rather than by war. But the last fifty years, which have given us the Dreadnought battleships and cruisers, the deadly submarine, the aeroplane, the dreadful high-power and rapid-fire guns, and all the rest of the war paraphernalia, have also given us an unprecedented activity in the multitude of organizations that have been formed looking toward national and international peace.

At the outset, let it be said that to work for peace is always commendable. And without any question, some of the best people of the world have been connected with these peace movements. Where they are making their mistake, as these pages are designed to show, is in expecting peace in the midst of conditions which God foretells will produce Armageddon instead.

There are 697 central and independent peace organizations, including their branches, in the various nations of the world. In Great Britain alone there are twenty-three additional societies, some of them of an international character, that are in general sympathy with the peace movement, and that in a sense might be classed with the

peace organizations. In other countries also there are societies like those in England, with their peace departments; and all these taken together would make our peace organizations total well toward eight hundred if not even more than that number.

There are twenty-eight journals in the world devoted to the advocacy of peace; and many of the central organizations issue pamphlets and books of a great variety and in large numbers, telling us that "nation shall not lift up sword against nation, neither shall they learn war any more."

In 1910 a world conference of international peace associations, at which 132 organizations were represented, met in Brussels. At this meeting, the society was organized known as the Union of International Associations; and while speaking of Brussels, it may be interesting to observe that that city alone was the headquarters of sixty-five international peace organizations. She is now an object lesson of the destructiveness of war and the hopelessness of peace.

France stands at the head of the list, with seventeen central peace organizations, to which, of course, will be added their branches or local societies. Then follow the British Isles and the United States of America, with fourteen societies in each of these two countries. Fifteen of the countries of continental Europe, aside from France, have all the way from one to five central organizations apiece. Australia has six. New Zealand has seven. There are three in Africa, seven in South America, and seven in Japan. The local or subsidiary organizations, which must be added to these central groups, are designed to reach out and touch every individual in the world.

The American School Peace League, organized in 1908, works especially among the colleges and the educators of America. The Intercollegiate Peace Association is an organization that is made up largely of the leading colleges and universities, particularly of the middle West. Through these and kindred organizations, it is designed to teach the advantages of peace, and the absurdity and wickedness of war, in all the universities and colleges, as well as the common schools of the land.

The National Association of Cosmopolitan Clubs, organized in 1907, is representative of sixty different nationalities, and thirty college clubs have a membership in this organization. It is one of the associations that publishes a monthly magazine.

The School Peace League of Great Britain and Ireland, with its affiliated organizations, is one of the societies in the Old World that is laboring to spread the principles of peace among the students in the various schools.

Among the societies in this country that have the greatest influence, perhaps the American Peace Society, with its branches in practically all the states, should head the list, for it is the oldest organization of the kind in this nation. But very closely allied with it, because of the immense funds at its disposal, is the Carnegie Endowment for International Peace, which was established in 1910 by a gift of ten million dollars in securities from Mr. Carnegie, the actual market value of which was \$11,500,000. Some of the strongest men in the world are associated with this endowment, and their masterly abilities are used in the expenditure of the income from this large fund so that the cause of peace, according to their conceptions of it, shall be the most widely advanced.

Mention should also be made of the World Peace Foundation, established in 1913 by Mr. Edwin Ginn, with an annual appropriation of fifty thousand dollars to advance its work. And in the early days of 1914, Mr. Andrew Carnegie gave another two million dollars to establish the Church Peace Union. While speaking of these organizations that have been definitely formed to secure international peace, we should not pass by the sentiments that have been expressed by the great socialist body, as well as by the great labor organizations of the world. Both the laborer and the socialist, who of course are very closely allied, have been regarded as furnishing an organization and a social and political power that would absolutely curb the spirit of war.

With these hundreds of organizations in mind, representing so "many people" and so "many nations," is it not perfectly apparent that we have an international movement, in these peace organizations, such as was never seen before in the world's history? And let it be emphasized again that some of the best people in the world are connected with these great peace organizations. The arguments they present in favor of peace are incontrovertible. There is no defense for war. It is the most cruel and the most barbarous thing that could be conceived. It is, as our peace advocates so eloquently and so ardently affirm, nothing but wholesale murder. But while we recognize the desirability of peace, and while we recognize and indorse much of the strong argument that our peace societies are sending out, we must not lose sight of the fact that the Scripture has revealed that this peace movement will not succeed in converting the world, as these estimable men and women so devoutly hope.

The multitude will doubtless be led to indorse the sentiments in favor of peace, simply because the mass of mankind usually follow in the trend of the prevailing style of thought. Whatever is the popular thing at the given moment, is that which they will approve. Outwardly they will adopt the sentiments of peace. They will even profess to be religious. But do not lose sight of the fact that a prophecy already studied in these pages tells that the last days will be made "perilous" because of those who will have a "form of godliness" but who will know nothing of its power. Appearances are likely to be very deceptive; and however desirable and praiseworthy may be the great part of the work of the noble men and women connected with the peace organizations, we must bear in mind that they will not succeed, and that God has told us "many people" would be saying they would "beat their swords into plowshares, and their spears into pruning hooks," when He had not sent them to say any such thing. How remarkable is that prophecy! And how remarkable are the conditions in this time that are fulfilling it!

Instead of their teaching being an evidence that a time has come when peace is to reign over all, and "nation shall not lift up sword against nation," it is one of the unmistakable tokens of the days in which we live; for are not these "many people" even now saying just what the all-wise Father declared they would be saying when the end of time is at hand?

There can be no question but that thousands of those who have fallen into the snare, and are joining in these "last-day" sayings of the "many people," have taken up the delusion unwittingly, believing that it is the teaching of God's word. But God's prophetic truth in regard to

the condition of the world in the last days is the exact opposite of what the people in large numbers will be saying. How many are the errors and fatal deceptions from which men might be kept if they would only study the Bible with care! It should not be read superficially and occasionally, but it should be constantly and closely studied; for as we study the Word faithfully, seeking to know only the truth, the heavenly Father sends His Spirit to be our unerring teacher. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13.

Previous to the outbreak in 1914 of the Old World's awful and unprecedented war, the "many people" and the "many nations" had been telling us that a general war was impossible. The National Peace Council, one of the greatest organizations of the kind in England, said through its secretary, just a few months before the European crash came, "War, the product of anarchy and fear, is passing away under the growing and persistent pressure of world organization, economic necessity, human intercourse, and that change of spirit, that social sense and newer aspect of world-wide life, which is the insistent note, the *Zeitgeist* of the age."

Dr. David Starr Jordan, who is intimately associated with most of the leading peace societies of the world, and who is an international power and an international authority in that line of endeavor, said in the *World's Work* of June, 1912: "War is dying. It dies because it cannot pay its way. It dies because, through the spread of education and the demands of commerce, no part of the civi-

lized world can be suffered to engage in a life and death struggle with any other part. The nations are no longer separate entities, but each is a part in a unified whole, to which international war is mischievous and hateful." "In our belief, whatever the apparent provocation of noisy speech or hectoring diplomacy, we shall never see another war among the great nations of Europe. There is too much at stake."

Just as the nineteenth century was closing, Jean de Bloch gave the world a work in six volumes on "The Future of War." The publication was received with much interest. In this work, Mr. Bloch endeavored to show that the expense of a war under modern conditions, together with the terrible results that would follow in the loss of life — to say nothing of the destruction of property — would make a conflict between the first-class powers of the world an impossibility; and as suggested by A. Maurice Low in the *North American Review* shortly after Europe's great war began: "A great many persons believed that Bloch was right,—that the expense in blood and treasure, and the industrial prostration from which the victor would suffer no less than the vanquished, made war impossible, and that the great armaments and the enormous sums spent on their upkeep were simply a gigantic bluff. Every nation was afraid of every other, every nation was trying to outdo every other, but no nation intended to set its military machine in motion. So thoroughly was this believed, that ignorance coined an aphorism for the shelter of indifference—'To be prepared for war is the surest means of avoiding war.'"

In November, 1908, Mr. Arthur B. Reeve had an article in *Hampton's Magazine* under the suggestive heading,

“The Newest Man-Killing Devices — and the Warless Age.” In introducing the article, an editorial note said, “As a matter of remarkable fact, science, after making a high art of warfare, is now sounding its knell.” Mr. Reeve, having graphically told of the prospective development and improvement of war implements under modern scientific conditions, and their enormous cost in manufacture, and their possibilities of destructiveness, draws the conclusion that “there lies the hope of the future — science promises to abolish war by making the cost of war prohibitive.”

The war trust, in seeking to create a demand for more of their materials, had spread the sentiment broadcast that modern warfare was so terrible that no armies could be made to face the weapons which this generation has forged. The words of the *Scientific American* in its issue of December 5, 1914, are to the point upon this subject, as showing not only the sentiment that had been abroad in the world, but also that the world had been deluded by embracing such a doctrine. It said:

“Among the unexpected developments of the war, none has been more amazing than the unflinching steadiness with which the citizen soldier of the warring nations, and especially those engaged on the western battle fields, have faced the murderous attack of modern weapons, whether by the magazine rifle, the machine gun, the searching shrapnel, or the shattering, high-explosive, sixteen-inch shell.

“So accustomed have we become, through the daily testimony of eyewitnesses, to the more-than-human courage with which frail flesh and blood is facing, day in, day out, and for weeks together, the tornado of lead and

steel which sweeps over the modern battle field, that we are forgetting that only yesterday we were all saying that this miracle could not be. Had not the military experts themselves assured us that the accuracy and volume of modern rifle, machine gun, and shrapnel fire was such that not the finest troops in the world could be brought to face the tempest in a frontal attack in the open? . . .

“Marvelous, also, is the fact that this matchless courage is being displayed, not by the toughened veterans of a long campaign, not by professional soldiers, steeled and tempered by the discipline of barracks and camp, but by workaday laymen, called at a minute’s notice from the peaceful routine of their daily lives, and told to rush ‘into the jaws of hell.’ ”

That the terrors of a modern warfare between first-class powers were more than realized in the devastating conflagration of Europe, we need no more than to quote the following authoritative statement from the *Scientific American* of November 7, 1914: “War! All the efforts of our brains, all the descriptions which we have read again and again, all the visions of battles which we have tried to conjure up in our overheated imaginations, do not approach the terrible reality.”

In other words, the reality has gone beyond what the imagination previous to 1914 had pictured, and yet men have faced the “tornado of lead and steel” of this time the same as they faced the less destructive weapons of former centuries.

But perhaps, as already intimated, there was no one thing on which dependence was placed more strongly to overthrow war than the great labor and socialist organizations. As suggested by Dr. Frederick Lynch, working-

men in different parts of the world had clasped hands with one another and said, "We will not bear arms against each other except to defend our country if attacked." The laboring men had said that they would call an international strike if war were declared, and thus paralyze the governments; and it looked as though their threat was practical, and might be carried out. Not long before the war, a great assemblage of socialists, a hundred thousand strong, enthusiastically declared against war, and said: We will have nothing whatever to do with it. We are done with it. But as was also suggested by Dr. Lynch, "Poor fellows, they meant well, but they lost courage when the crisis came, and were caught up in the great, mad war preparation." There seemed to be no time for protest against it. The war came so suddenly that before any forces could be brought to bear against it, all the nations were involved, and the armies were violently destroying one another.

The international character of the commerce of the world was among the things supposed to constitute impassable barriers against future general wars. But none of the barriers stood the strain. The Old World went to war in 1914 with the ferocity of madness, and the world is horror-stricken with what has taken place. These conditions ought to show us that God's prophets were endowed with far more than mortal wisdom to enable them to picture vividly, so many centuries in advance, the conditions so contrary to the sentiments and teachings of the men who would be in existence in these times in which we live.

As soon as the European war was well under way, men began to predict that this would be the last war; that it was so terrible that none of the great nations of

the world would ever fight again; that they would settle their difficulties by arbitration. While the war was raging, Frederick Palmer said: "Civilization cannot be the same. The world must awake to some new era — an era for which this was the price paid."

Josephus Daniels, as secretary of the United States navy, said before the House Naval Affairs Committee: "When the European war is over, those countries will be so exhausted in their resources, and burdened with debt, that there is going to be a great revulsion against war in all countries. I expect the revulsion will be so great that we will have an international conference on armament — more possibly now than ever before — and that we will get some action by which the navies of the world powers will be used only to carry into execution the agreements the countries reach."

In the International Peace Congress held in Paris in 1849, Victor Hugo gave expression to his dream of the United States of Europe and the United States of America joining hands to guide the world in the general upward path of peace and progress. A sentiment in favor of internationalism is growing, and has become deep-seated in the styles of thought of the present time. You hear it presented in many of the lectures on peace, and in much of the discussion concerning world affairs. We are told that we must have international courts, international laws, and a general international organization that will blend the whole world into one great happy, human family. As was said by Randolph S. Bourne in International Conciliation pamphlet No. 79, published in June, 1914, "If there remain reasons why nations should watch one another with jealous eye, the basis for those reasons is being rapidly

done away with, through the strengthening machinery of international conciliation."

The United States Senate, June 24, 1910, passed a resolution calling upon the president of the United States to appoint a commission of five members "to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war."

President Taft, in a speech the same year before the American Society for the Judicial Settlement of International Disputes, said, "I am strongly convinced that the best method of ultimately securing disarmament is the establishment of an international court and the development of a code of international equity which nations will recognize as affording a better method of settling international controversies than war."

Through the growth of the spirit of "internationalism," and the sentiments that have been created by the work of the peace societies of the world, war has been made really unpopular so far as the expressed feelings of the people are concerned. This was shown in a marked manner when the war broke out in 1914, by all the fighting nations hastening to get out documents to show that they were not to blame for the war that was raging. They published their White Books and their Blue Books, etc., by the hundred thousand, and circulated them broadcast throughout the world. In these they gave the official correspondence

that passed previous to the war, and each nation thought the evidence was conclusive to show that it had a good cause and was not to blame for the bloodshed and destruction. Each nation said that it was attacked; and that was one reason why the laboring men, as well as other classes, be they socialist or what-not in their politics, were swept off their feet and carried into the maelstrom of war.

But this shows that through the influence of the spirits of demons that are working in this time, we can have wars — the worst recorded in all the history of the world — right in a time when the sentiment of the masses of the people is in a contrary direction — at least so far as indicated by their published utterances. But these sentiments in favor of internationalism are significant. The question, however, so far as these pages are concerned, is not whether the sentiment is right or wrong, but, Will it prove the remedy that men are hoping? Men had become convinced, up to the latter part of July, 1914, that regardless of the war scares that were continually coming up, we could not have a conflict between two first-class powers in this “enlightened age” of “Christian civilization.” But the war came as an awful disillusionment. Now will the dreams of international peace through “international tribunals” and “international police” also be doomed to the same terrible defeat and disappointment? And the intolerant spirit of the “many nations” is shown by the fact that they had, according to the prophecy of Micah 4:7, cast off the “remnant” in prosecuting their international plans.

It would not be within the scope of this book to study all the prophecies of the Bible which show that one of the great things to characterize the closing days of time will be the establishing of an overweening church power that

will seek to dominate the entire earth. But it has already been presented in these pages that a "form of godliness" without its power is to make "the last days" "perilous," and, too, that we have the added testimony of Micah and Isaiah showing that an international religious movement federating the nations will unite them in a great peace crusade, and will claim to win success. Neither should we lose sight of that clear statement already studied, from the prophecy of Daniel, that "in the time of the end" "the wicked shall do wickedly: and none of the wicked shall understand."

Men become intoxicated with their ideas. They become blinded through the sentiments that they are determined shall prevail, regardless of every condition and fact. Hence we may expect that while the world met with a severe disappointment through the sudden outbreak of the great war of 1914, yet will these "many people" of the "many nations" continue their work in such a way that those who do not follow the Bible will be subjected to one disappointment after another, until we finally reach the great climax — the second coming of Christ. And when that day comes, those who are then deceived will be beyond the power of rescue or help. It is when the world as a whole is saying, "Peace and safety," that "sudden destruction" finally comes; for we read:

"Concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that

that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:1-6, A. R. V.

The foregoing verses tell us of one class whom the apostle calls his brethren, and who are standing in the light, and so "the day of the Lord" does not steal upon them "as a thief in the night." The other class are those who are standing in darkness, and hence the great day comes upon them as a thief.

Observe also that those who are thus standing in darkness are saying "Peace and safety." God said, nearly two thousand years ago, that they would be saying this. The reader need have no difficulty in seeing that God foretold a definite truth when He made this prediction.

It is a most marvelous thing that in the providence of God nearly the whole world to-day has His word to read. It is also a marvel that so many who profess to believe that Word, do not study it sufficiently to understand its teaching, and thus be saved from the deceptive doctrines against which such faithful warnings are given. There is perhaps no one thing that is more generally believed than that the world is to reach a time when every nation will be resting in a settled and abiding peace; and an equally widespread notion is that during this all-pervading peace, every sinner will be converted to God. But if men would only read and believe the Bible, they would find that these sayings of the people are false. Instead of these teachers leading us to look for good times in this life, we should see in them one of the striking signs that the day is at hand for the great and final destruction of sin, with which this world is deluged. For "when they

are saying, Peace and safety, then sudden destruction cometh upon them."

The "many people" have based their hopes and their teachings upon false premises and unsound theories. In the language of the prophet, they have said, "Peace, peace, when there is no peace." They "looked for peace, but no good came; and for a time of health, and behold trouble!"

It should, however, be emphasized over and over again that multitudes of our peace advocates are among the best people in the world at the present time. People who are kind-hearted, and who hate cruelty, and particularly the cruelties that are expressed in the barbarities of war, are drawn by their very natures into the peace organizations. Expressing sentiments in favor of peace, and showing the wickedness of war, is not the field in which they are committing a wrong or making their mistake. Their mistake, as already suggested, is in expecting to succeed in establishing universal peace in this wicked world in the face of the plain statements of the word of God which tell us that peace and righteousness cannot reign on this earth until after the second coming of the Prince of peace Himself. God has not only given us these prophecies concerning the spirit of war that would be stirred up by the demons in the closing hours of time, but He has also told us that He would commission the angels to place limitations upon these until His gospel work in the earth is finished. But God in His work uses men and women, even though angels may be commissioned to assist and protect them; and is it not apparent that in this work of restraining the spirit of war, God has been using the great-hearted men and women whose very souls

revolt at the butcheries of the battle field? But there are wicked, cruel, bestial hearts that refuse to be transformed; and where the fatal mistake is made is in believing that such persons will manifest the characteristics belonging to gentleness and peace.

The dream of a universal peace can never be realized in this world while it is filled with wicked men; for "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. But of the Saviour, so soon to come in the clouds of heaven, the same prophet says: "The government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7. Of the Prince of peace it is said:

"He will judge Thy people with righteousness,
 And Thy poor with justice.
 The mountains shall bring peace to the people,
 And the hills, in righteousness.
 He will judge the poor of the people,
 He will save the children of the needy,
 And will break in pieces the oppressor.
 They shall fear Thee while the sun endureth,
 And so long as the moon, throughout all generations.
 He will come down like rain upon the mown grass,
 As showers that water the earth.
 In His days shall the righteous flourish,
 And abundance of peace, till the moon be no more."

Ps. 72: 2-7.

The day that is bursting upon us will be filled with terrors for him who is unprepared for it; but for him who has been reading and heeding the warnings and admonitions of the Father in heaven, it will be the glad-some day of all the ages. Let each one ask himself, On which side am I standing? If you are on the wrong side, do not tarry, but hasten to accept the lingering mercy and salvation that are still proffered.

Who can say how soon the divine restraint will be completely withdrawn, and all the nations of earth be allowed to plunge into the mad scenes of Armageddon? And when that day of universal and awful war and stormy commotion by land and by sea comes, we must be under the protection of the Infinite to avoid being borne down beneath the calamities and the strifes. For let it be borne in mind that when Armageddon comes, not merely Europe will be involved, but "the kings of the earth and of the whole world" will have been drawn, through the influence of demons, to the battle field of that great day.

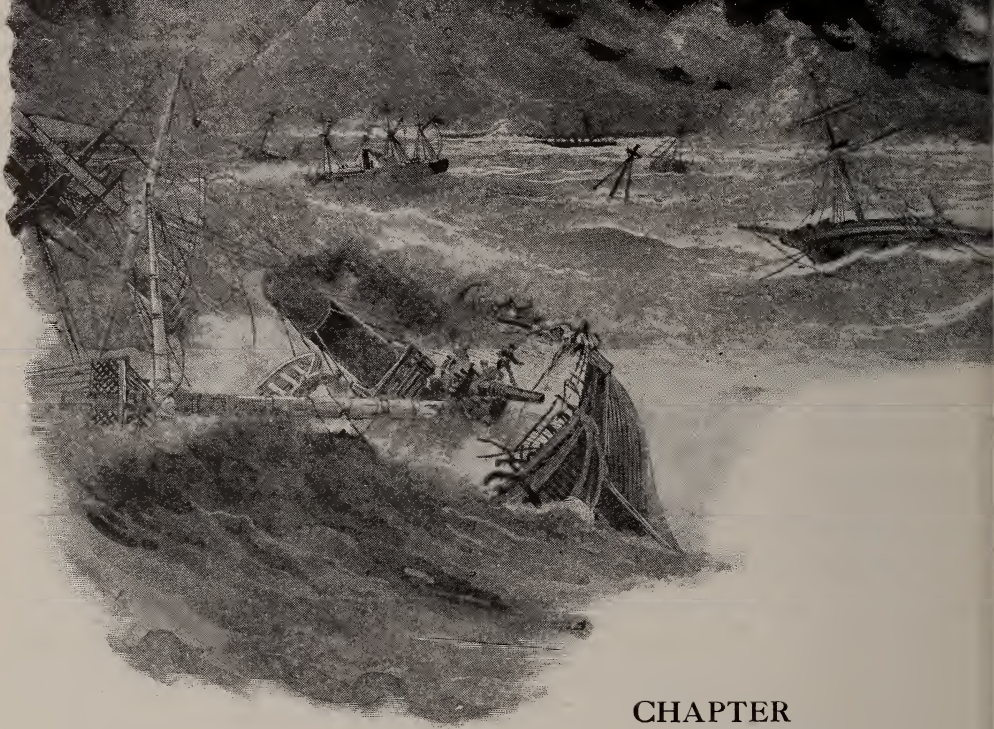
In these fleeting hours of probationary time, each one should hasten to unite with the Saviour, not merely that he may be saved himself, but that he may be instrumental in guiding others to the shelter from the gathering storm. For let it be ever borne in mind that our God is calling for soldiers indeed to be enlisted under the banner of the Prince of peace. While the demons of war are stirring men to become experts in spreading the desolations and sufferings of the battle field, the blessed Christ is also exerting His divine power to charm them with the entrancing and substantial joys that center in the eternity of bliss which His coming is about to bring to this world. And while imparting those joys to each

individual who will accept them, He desires to make each recipient of His grace a true soldier to carry to the remotest corners of the earth the knowledge of salvation and of the speedy return of the Lord.

This is not the presentation of some mere theological theory. It is divine fact, woven so clearly into Bible prophecy, and fulfilled so accurately in the occurrences about us, that there can be no mistaking it. The individual who knows these things, is not left to the terrors of uncertainty as he stands in the face of unmistakable dangers and amid the dins of war alarms. He knows that he has a protection that is sure and all-powerful. And instead of being terrified or distressed, his mind is occupied with the interesting study and pleasure of watching the perfect fit that is made by occurring events to the plain predictions of God in His word. This joy, which is indescribable, is ours for the asking.



THE VOICE OF



CHAPTER TWELVE

QUR Lord's great prophecy of His second coming, as recorded by Luke, says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

THE ELEMENTS



Mark these further signs the Lord has given by which we may know of His coming. Not only has He told us, as seen in preceding chapters, of conditions among the people in the last days, and of the anger of the nations, etc., but He proceeds to describe the condition of the very elements at the close of time, with a definiteness that would be impossible without a perfect foreknowledge of these events. He says, "There shall be signs in the sun, and in the moon, and in the stars;" there shall be "roaring" of "the sea and the waves." There has always been a "roaring" to "the sea and the waves." Hence when this prophecy is fulfilling, there will be storms that will

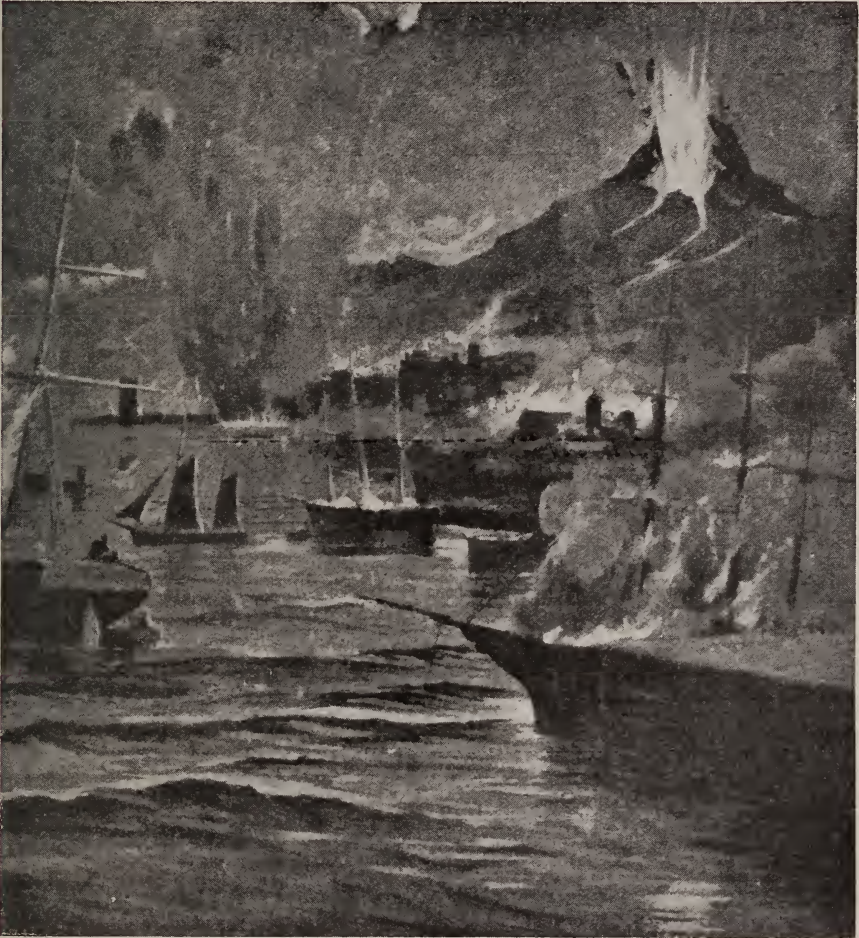
cause a commotion beyond anything seen before. And this very "roaring" of the elements will carry with it the unmistakable evidence and conviction that the day of Judgment is right at hand; for just as surely as God has given these things as signs of the coming day, just so surely will the conviction settle deeply into the heart, that He is telling us, by these things, that His Son is soon to appear. The greatness of these extraordinary signs in the elements is graphically stated in verse 11 of this same twenty-first chapter of Luke: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."

Men may attempt, as did the magicians in Moses' day, to set at naught some of the evidence God has given of the approaching end of time. But here are "signs" from "heaven," "fearful sights and great signs," so unmistakably clear that all not only *may* see, but *must* see; and, seeing them, they cannot escape the conviction of what they mean. The prophet Joel says:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be

deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

Observe that the foregoing scripture states that all these great signs in "sun," "moon," and "earth" are to appear "*before the great and terrible day of the Lord*"



The eruption of Mont Pelée, in the island of Martinique, May 8, 1902. Among the many calamities that have marked the last few years, this one stands in the front rank.

come." Peter quotes this prophecy of Joel in full in Acts 2:16-21. He also makes clear the time when it applies; for he says, "It shall come to pass in the *last days*" that all these things will be seen. So, then, beyond a peradventure, the "last days" are to be especially distinguished by "wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." As these things are seen, the conviction deepens, in every heart, that "the great and the terrible day of the Lord" is right at hand. God's Spirit accompanies the clear fulfillments of His prophetic word to make impressions that are beyond question to the sincere heart.

Isaiah testifies to the condition of the elements in the last days, in language quite as forcible and pointed as that of Joel. He says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will

shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isa. 13:6-13.

This scripture also applies in the time when "the day of the Lord is at hand"; and in harmony with scriptures noticed in preceding chapters, it shows that men, because of their iniquity, "arrogancy," "pride," and "haughtiness," make it necessary for the Lord to pronounce the decree, "I will punish the world for their evil," and "destroy the sinners thereof out of it." But do not fail to note that this scripture says, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

Thus this prophecy, too, forewarns us of a very great commotion in the "heavens" and in the "earth" when the great day is imminent.

But hear Isaiah further: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

the inhabitants of the earth are burned, and few men left. . . .

“From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;* and the transgression thereof shall be heavy upon it; and it shall fall,



A steamer wharf at Hongkong, after the typhoon of July 29, 1908, in which one thousand persons lost their lives. On May 28, 1908, there was a typhoon in Hankow, in which another thousand lives were lost; and on October 17, 1908, there were five thousand more lost in a typhoon in Changchau.



Wreckage left in the track of the great hurricane which swept Ponce, Porto Rico. There were similar storms during 1908 in Oklahoma, Algeria, England, East Africa, Java, Spain, and Austrian Tyrol, in which a total of 838 lives were lost.

and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24: 1-6, 16-23.

Again in this scripture is the great sinfulness of earth's closing days presented. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the

everlasting covenant," says the prophet. He states also that "the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously;" and speaking of the earth, he says, "The transgression thereof shall be heavy upon it." Note, too, that this scripture adds its testimony to the fact that the elements will be raging at the close of time. Observe its clear and thrilling statements: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." And again, "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Then follow the startling statements: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise



Wreckage in the pathway of the tornado that visited Louisiana, Mississippi, and Alabama, on April 24, 1908. Tornadoes leaving similar destruction in their track during 1908 visited Texas, Oklahoma, Minnesota, Nebraska, Kansas, New Mexico, Iowa, Portugal, and Hungary.

of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

When the Lord is making the earth "empty" and "waste," and is turning it "upside down"; when the very "foundations of the earth do shake"; when it is "utterly broken down," and "clean dissolved"; when it is "moved exceedingly"—aye, when "*the earth shall reel to and fro*" like the unsteady movements of the "drunkard," and "shall be removed like a cottage,"—surely



A portion of Union Street, San Francisco, after the earthquake of April 18, 1906



Interior of Merced Temple, Valparaiso, after the earthquake of August 16, 1906

then there will be a raging of the elements that will strike with terror every soul not safely anchored to the Rock of Ages. And who has not been impressed, when observing the fury of our modern hurricanes, tidal waves, and tornadoes, that these mighty storms, growing, as they are, so much more frequent and violent, are surely the beginning of the fulfillment of these prophetic utterances? And while "the foundations of the earth" are shaking mightily under our feet, who has not felt the conviction that God was dealing in earnest with the children of men?

On this same subject Jeremiah says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I

beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4: 23-28.

Thus the Scriptures proclaim over and over that "at the presence of the Lord," "shall the earth mourn," "the heavens above be black," "the fruitful place" shall be turned into "a wilderness, and all the cities thereof" be "broken down."

With these scriptures in mind, how impressive is the voice of the modern hurricane and the tornado, whirling with such awful fury as to defy description; the shaking of the earth, and the frightful and deafening roar of the tidal wave! Most of the people living to-day have not only seen such pictures as those on the accompanying pages, but many have seen the furious lashing and twisting of the storms they represent. "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." As these things appear, the conviction deepens in every heart that "the great and the terrible day of the Lord" is nigh at hand.

The reader is aware of the fact that there is no portion of the world now that is exempt from these terrific storms. During the history of all the past time prior to the middle of the last century, comparatively few great storms are mentioned. But there has been a marvelous



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View from the general post office looking west on Harbor Street, the principal business thoroughfare, of Kingston, Jamaica, after the earthquake of January 14, 1907. In the middle foreground is a large group of relatives of the missing, watching the extrication of bodies from the ruins, fearing to find there some trace of a related dear one.

increase, both in the frequency and in the terrific fury of the tempestuous hurricanes that carry such destruction all along their track. Not alone the Western prairies, but the more densely populated districts of the East, with the old historic countries of Europe and the Orient, feel the desolating power of the great tornadoes. The "cyclone cellars," and other places of refuge from these storms — a device, by the way, that our fathers knew nothing about — testify to the fear that has already been created in the minds of men by the desolation of the tornado. But there is a better refuge from raging storms than anything man can devise; and in every "roar" of the elements our ear should catch the call to flee to the strong Tower, the only Saviour.

The reader is well aware of the great earthquakes and tornadoes that have brought destruction to portions of some of the larger cities, as well as almost wholly destroyed some of the smaller ones, during very recent years. This destruction, which has been visited only in part upon the great cities, is yet to sweep over all before the close of time; for we have been forewarned, in the scriptures quoted in this chapter, that "the fruitful place" shall become "a wilderness, *and all the cities thereof*" shall be "*broken down at the presence of the Lord*, and by His fierce anger." Jer. 4:26. The cities, more than any other part of the world, are the great centers of vice and corruption; and because of their gross wickedness, the Lord has given His unfailing word that they shall "all" be "broken down."

This breaking down of the cities because of their wickedness will be done in part, no doubt, through the violent acts of the men who inhabit them; but what their

violence fails to do, the overwhelming action of the elements of nature will complete. God tells us that Sodom and Gomorrah, those cities of ancient time whose wickedness became so gross as to become a proverb, "are set forth for an example." Jude 7. The destruction of those ancient cities is not any more complete than that which the prophets tell us will be visited upon the debauched and sinning cities of our day. It should be kept in mind constantly that this is not a statement of some theological dogma. It is not the creed of some particular school. It is the presentation of literal facts that have for their foundation the authority of Him who not only knows the end from the beginning, but who is also the All-powerful One. If there was ever a time when it was



The beautiful little city of Messina, Sicily, as it was before the earthquake of December 28, 1908

proper to theorize and speculate, certainly that is not the case in this day; for we have facts and conditions that are too weighty and all-pervading in their importance for us to allow them to be obscured, much less set aside, by mere theories.

Not only are tornadoes, and storms of that class, increasing in violence and frequency, but the earthquake, the tidal wave, and volcanic commotions are becoming much more frequent, and are often felt nowadays in places where the "reeling to and fro" of the earth was never known before. You have observed these great upheavals



A view of the destruction wrought in Messina by the earthquake of December 28, 1908. How many lives were lost in this disaster that visited Sicily and southern Italy, will never be known; but the lowest estimates place it at more than one hundred thousand, and some of the highest went to three hundred thousand. After this great quake, there was a constant succession of lighter tremors that did more or less damage. On January 23, 1909, there was a heavy earthquake in the province of Luristan, western Persia, in which sixty villages were greatly damaged or wholly destroyed, and a number of thousands of lives lost. During January and February of this same year, there were numerous shocks felt in western Asia, and through Europe as far as Portugal, in which more or less damage was done.

and demonstrations in nature. The Scriptures tell us what they signify.

Special attention should be given to the remarkable activity and outbursting of volcanoes in these modern days. We have had the terrific and destructive eruptions of volcanoes in certain locations, and we have also had in many other localities threatenings that betoken the forces pent up and smoldering beneath.

There are whole sections of the land that are kept in an almost constant tremble, and there is no knowing when or where the next outburst will occur.

To toss these things to one side by saying that such volcanic action has been prevalent over the earth to a greater or less extent during all past time, will not do. True, we have had eruptions of volcanoes and earthquakes that have completely destroyed whole cities and large sections of the country. But these are only samples of the general destruction that has been decreed upon all the cities in this time when the "violence" of men has become perilously great. The earth is waxing old "like a garment," and we are about to witness such desolations as have never been seen. They will not be confined to some small locality; they will be universal.

These things are not mentioned to alarm, but to warn and to save. They are facts based upon authority. If you properly consider them, you may not only see the danger, but may enter into the shelter that is provided against these times of peril and desolation.

The hailstorms of modern times, while not so severe and destructive as they will be, are worthy of note in this connection. The Lord asked Job: "Hast thou entered into the treasures of the snow? or hast thou seen the

treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23.

Then God has "treasures of hail" which He has "reserved against the time of trouble," "the day of battle and war." This "time of trouble," "the day of battle and war," is now impending, and we should expect to see a beginning made in the casting out of those "treasures of hail" which God has "reserved against" this time. Concerning these days of exceeding wickedness the Lord says, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:17.

These "treasures of hail" with which God is about to sweep away the refuge of lies are beginning to be brought out. It is not uncommon to read of storms of hail that leave ruin in their track. But the climax of the destructions of the desolating hail will not be reached until we come to the time of the pouring out of the seventh and last of the seven last plagues. Of that time the prophetic Word declares: "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:20, 21.

It may not be amiss again to say that the Scriptures have foretold the significance of all this. These storms, earthquakes, and volcanoes that have already appeared, fearfully destructive though they may have been, are but the beginnings of what will be seen all over the world

when God "shall sweep away" the last "refuge of lies," and restore again the purity and truth of Eden.

Not only are these various kinds of storms given as signs of the coming day, but we are told that one of the "seven last plagues" is to be the scorching of men with "great heat" from the sun. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Rev. 16:8, 9.

Now it is evident that "the seven last plagues" are not as yet poured out, but the evidence is conclusive that



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View in the main street in Avezzano, Italy, after the earthquake of January 13, 1915. The arrow indicates a spot where forty persons perished.

we are living in the very time when they must soon begin. In the torrid waves that sweep over the land, the world is having a little foretaste of what that time will be. Particularly during the summer season such headlines to the news of the day as the following are of constant occurrence: "Elements in a Fury;" "Sun Shows No Mercy;" "Business Paralyzed by Heat;" "Torrid Wave General." Such newspaper headings are very common, and familiar to all. The reader knows these facts too well to require more than the merest mention of them.

How strikingly clear is the evidence God has given us of the approach of that "great day"! Is it not truly marvelous that divine foreknowledge could present these things so graphically thousands of years in advance? Infinite love is exhausting its infinite powers in making clear to us the signs by which we may know that the one event of all the ages is "even at the doors." All this testimony is accumulating, and presenting itself in vivid outlines on every hand.

When we hear "the sea and the waves roaring"; when the "fearful sights and great signs" that shall be from heaven, together with "famines and pestilences," shall be seen in all the land; when we behold "in the earth blood, and fire, and pillars of smoke"; and when the "destruction from the Almighty" is laying "the land desolate"; when "the Lord maketh the earth empty" and "waste," and "turneth it upside down," and it "is utterly broken down," "clean dissolved," "moved exceedingly," and when it shall "reel to and fro like a drunkard"; when we behold the mountains, and, lo, they tremble, and all the hills move lightly; when we see the "fruitful place" "a wilderness, and all the cities thereof" "broken down";

when the "treasures of the hail," with which God will "sweep away the refuge of lies," are devastating the land; and when on every hand we see men "scorched with great heat"; aye, when the awful raging of all the elements makes dreadful commotion all about us, and the stoutest of men's hearts are "failing them for fear, and for looking after those things which are coming on the earth,"—then it is we may say with confidence, "Look up, and lift up your heads; for your redemption draweth nigh."

These multiplied signs all over the land, terrible in majesty, power, and destruction though they may be, are among the heralds by which God permits the coming of His Son to be proclaimed. The soul is stirred to its deepest and most sublime emotions as the awe-inspiring voice of the elements, in tones of the deepest thunder's roar, entreats the whole world, "Prepare to meet thy God."

Many, in thinking of these things, see only the terror; but our heavenly Father does not desire that these commotions of the elements, manifested in terrific hurricanes, tornadoes, volcanoes, tidal waves, earthquakes, hailstorms, and scorching heat, shall fill the hearts of His children with indescribable fear and dismay. These signs are not permitted in order to terrify us, but rather to let us know that this old earth is "reeling to and fro" amid the shoals and breakers near the farther shore of time, where the reign of sin shall cease. They are evidences that the Son of man is about to return; and the word of our Father to us is: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place

to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

In this time our Lord assures us: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him My salvation." Ps. 91: 5-16.

All these "exceeding great and precious promises" apply at this time. Ponder each one prayerfully. They are all yours. God wants to remove all dismay and terror from the heart of His people in this time when He is preparing to make a complete destruction of all sin. His "perfect love casteth out fear," and will fill the soul with an indescribable joy and an unutterable confidence, even in the very midst of the most furious of the

lashing storms, and while shaken by the vibrations of the most destructive eruptions that will ever rend the plains and hills and mountains of our suffering planet.

All the foregoing promises are a veritable storehouse of strength and power to every one who learns to rest upon them. They fill the soul with the calmness of confidence. He who is the Infinite is the source of this all-powerful Word.

The following also is a treasure of promise that should be engraved upon the memory of each one so as to be a constant support and solace in these tempestuous times:

“God is our refuge and strength,
 A very present help in trouble.
 Therefore will we not fear, though the earth do change,
 And though the mountains be shaken into the heart of the seas;
 Though the waters thereof roar and be troubled,
 Though the mountains tremble with the swelling thereof.
 There is a river, the streams whereof make glad the city of God,
 The holy place of the tabernacles of the Most High.
 God is in the midst of her; she shall not be moved:
 God will help her, and that right early.
 The nations raged, the kingdoms were moved:
 He uttered His voice, the earth melted.
 Jehovah of hosts is with us;
 The God of Jacob is our refuge.
 Come, behold the works of Jehovah,
 What desolations He hath made in the earth.
 He maketh wars to cease unto the end of the earth;
 He breaketh the bow, and cutteth the spear in sunder;
 He burneth the chariots in the fire.
 Be still, and know that I am God:
 I will be exalted among the nations, I will be exalted in the earth.
 Jehovah of hosts is with us;
 The God of Jacob is our refuge.” Psalm 46, A. R. V.



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RESULTS OF HURRICANE ON ATLANTIC COAST

Wreckage in Sea Bright, New Jersey, following one of the heavy gales of 1914. Similar wreckage was produced by a storm on the Pacific coast near the same time.



RAILWAY BRIDGE AFTER THE 1914 FLOODS IN CHINA

The pictures on this and the second page following are illustrative of the wreckage and ruin produced by hurricane, flood, and gale, storms of a character that are increasing in frequency and destructiveness in every part of the world.

All these promises show that God has decreed that His people shall not be afraid in these stormy times. Their mighty God of salvation is with them, and in the confidence of His presence their hearts are pulsating with emotions of joy because of the complete protection He affords to each. They are absolutely relieved from all the torments of fear.

Few people realize that power is an unseen agency. You cannot see the steam that is driving the engine, neither can you see the electricity that is driving the motor or making the light. The power in wind and water is a mighty invisible force. So with the power that is in all the promises of God. It cannot be explained by a finite mortal. It cannot be shown to the natural eye. But by a living faith in the God of all power, we may come in contact with these promises, and be made to know for ourselves of their mighty consolations and their infinite lifting force.

We may see the naked wire suspended from the poles along the street or the roadway, and in our ignorance say it is impossible for it to be charged with any power. We look at it closely, and say, "It is just such a wire as we have seen hundreds of times; and it could not possibly be loaded with power, for we can see every inch of it plainly, and there is nothing there but the visible, naked copper." But suppose we connect with it in such a way as to catch its current, and immediately it will turn motors that drive powerful machines or that cause whole systems of cars to carry their loads of passengers rapidly from place to place.

And so it is with God's promises. They are loaded with power, even though they may have the appearance,

to the casual observer, of being only ordinary words. The individual who will take our heavenly Father at His word, and make the connection with His promises, will invariably find that he is connected with a God-imparted power which lifts him above each and every terror that can be thrown around him. He realizes that he is resting in the arms of the Infinite, and in this mighty protection he trusts



Boston Photo News Co.

RESULTS OF HURRICANE IN ENGLAND

View of wreckage among the houses demolished by the heavy gale that swept over England during the early part of 1915



THE INSECT PESTS IN THE HEADING TO THIS CHAPTER ARE THE FOLLOWING, THE NAME

1. Hawk Moth, grape. 2. Fruit-tree Bark Beetle, plum, cherry, apricot, nectarine, peach, apple, pear, quince. 3. 14. Spring Grain Aphis, wheat and other grains. 4. Box Elder Plant Bug, box elder, peach, plums, apples. 5. Woolly Aphis, one of the worst enemies of the apple. It exists in two forms, one that works above ground on the trunk, and the other below ground on the roots. 6. 20. Cucumber Beetle, cucumber, melon, squash, etc. 7. Parsnip Borer Butterfly, parsnip, parsley, caraway, etc. 8. Corn Bill Bug, Indian corn. 9. Adult Moth of the Fruit-tree Leaf Roller, pear, apple, etc. 10, 11. Pear and Apple Mites. 12. Pale, striped Flea Beetle,

CHAPTER THIRTEEN

NOT only do the atmospheric elements testify of the coming day, but the very ground itself is called upon to bear witness to the nearness of the end of time. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1:10-12. Here the direct and plain language is used that so truly characterizes the Bible. The earth, and the atmosphere, or heavens, connected with it, "shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Thus the burden of decay because of the curse occasioned by sin, rests heavily on old mother earth, and she "waxes old."

Isaiah bears witness to the decrepitude of the earth, as follows: "Lift up your eyes to the heavens, and look

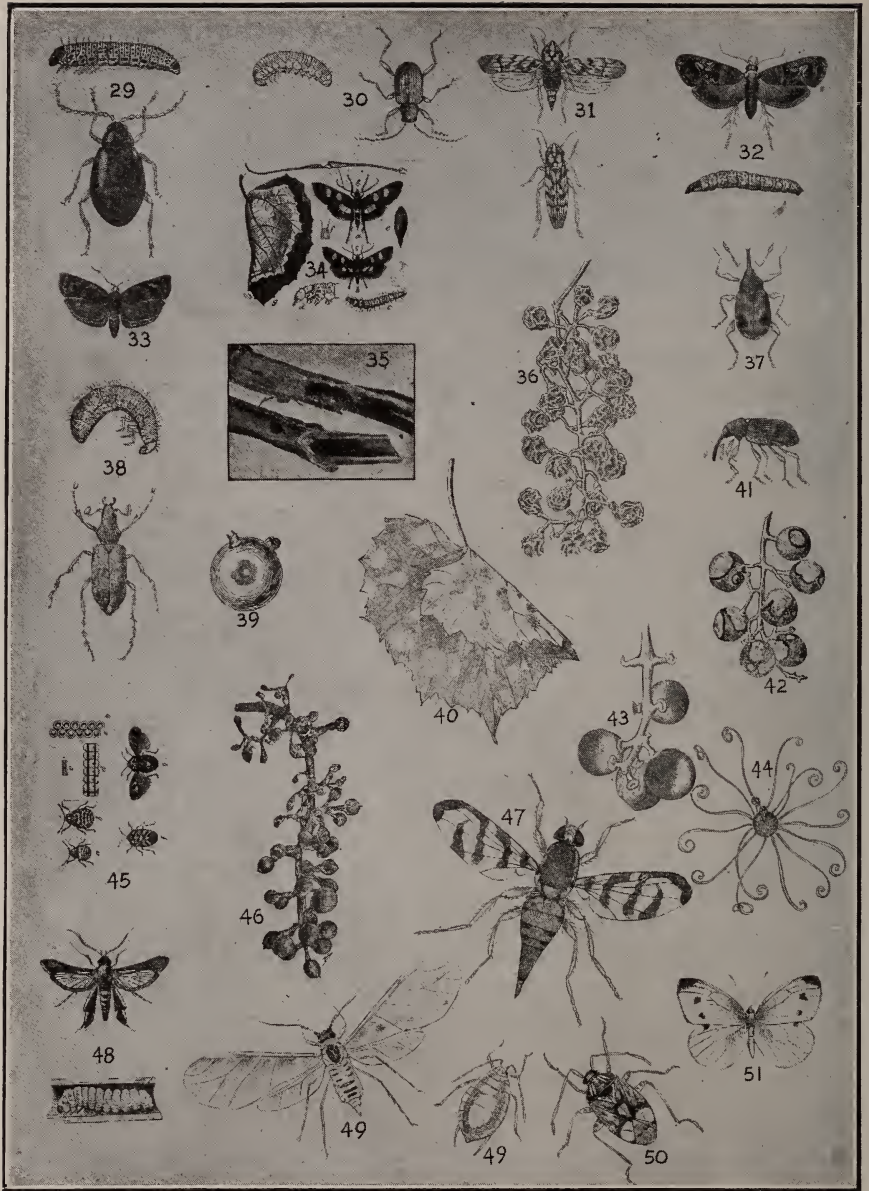


OF TREE OR CROP OF WHICH THEY ARE DESTRUCTIVE BEING GIVEN AFTER EACH:

beet, corn, beans, and potato. 13. Adult Fringed-winged Apple Bud Moth. 15. Moth of the Barred-winged Onion Maggot. 16. Clover Mite. 17. Grub and Adult Moth of the Larger Corn-stalk Borer. 18, 22. Differential Grasshopper, alfalfa especially. 19. Grub and Beetle of the Mexican Cotton-boll Weevil. 21. Powder Post Beetle, attacks seasoned wood products. 23. White Pine Weevil. 24. Grub and Beetle of Round-headed Apple-tree Borer, apple, pear, quince, etc. 25. Flat-headed Apple-tree Borer, in various stages of development. 26. Grub and Beetle of Rose Chafer, grapes as well as roses. 27. Celery Flea Beetle. 28. Potato Flea Beetle, potato, tomato, eggplant, etc.

upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteousness shall not be abolished.” Isa. 51:6. Here, again, the statement is made that “the earth shall wax old like a garment.” And as the night of sin settles darker and still darker upon it, the curse which sin has caused is more and more deeply felt. Jeremiah, in speaking of the closing days of time, says, “I beheld, and, lo, the fruitful place was a wilderness.” Jer. 4:26. Then the “waxing old” of the earth involves the changing of places once “fruitful” into a barren “wilderness.” The departing of earth’s vigor of youth, and the infirmities of age that are creeping over her, are thus pointed out as among the unmistakable tokens of her approaching dissolution.

There is perhaps no portion of Scripture that sets forth the general decay of the earth as an evidence of the coming end of time more forcibly than the first chapter of Joel’s prophecy. The prophet says:

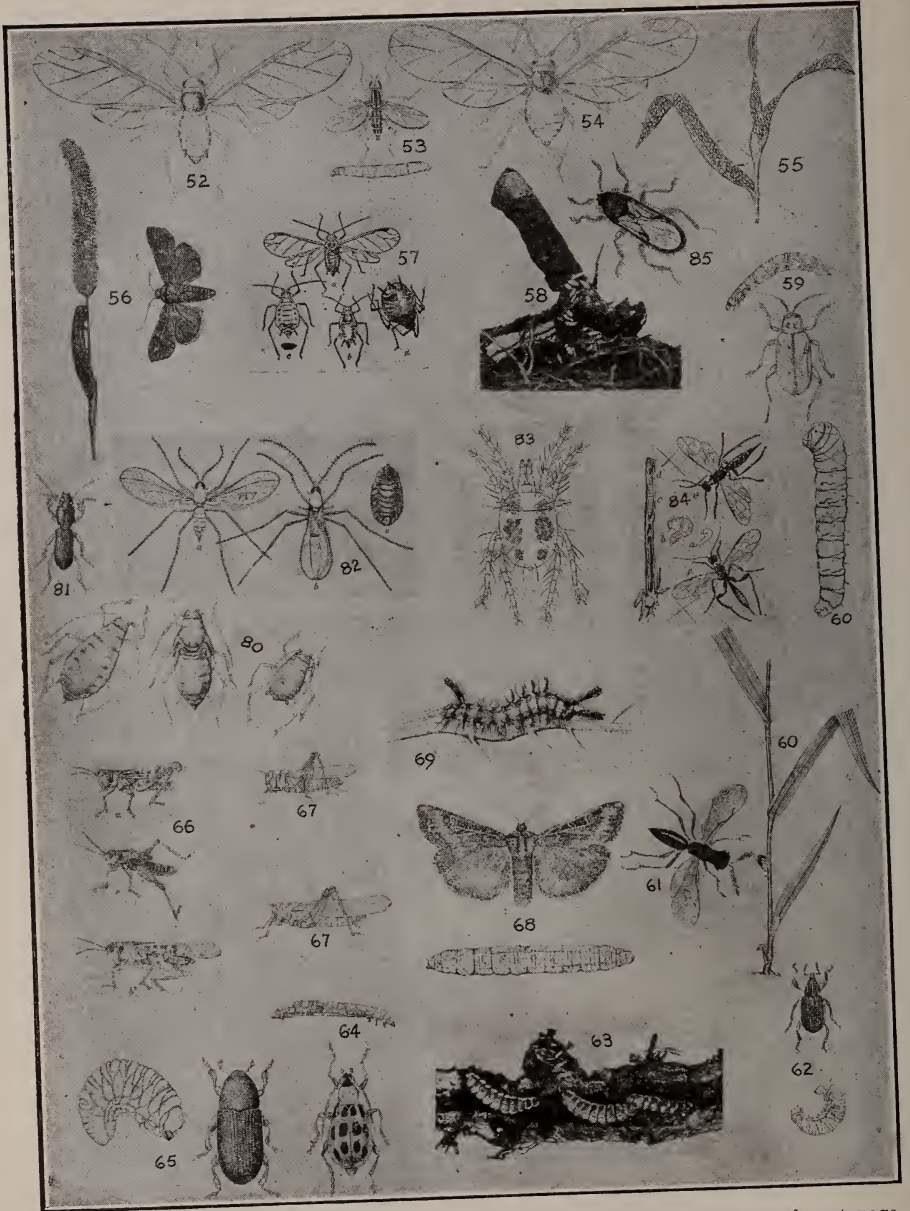


For name of insects and pests given in the above plate see note at bottom of next page. In many cases the mere mention of the name of the insect indicates the character of its destructive work. Where this is not thus indicated, the crops, plants, or trees it feeds upon are mentioned immediately following the name of the insect.

“Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer worm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid My vine waste, and barked My fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

“Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord’s ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the

29. Grapevine Flea Beetle and Grub. 30. Graperoot Worm and Adult Beetle. 31. Grapevine Leaf Hopper. 32. Grapeberry Moth and Larva. 33. Moth of the Black-headed Cranberry Worm. 34. Grapevine Leaf Folder. 35. Work of Tomato Borer in stalk of plant. 36. A bunch of grapes destroyed by Black Rot. 37, 41. Two views of the Strawberry Weevil. 38. Another view of Rose Chafer. When first discovered, it was thought that this insect confined its depredations almost wholly to the rose; but it has been since discovered that it attacks the apple, pear, cherry, peach, plum, and many other fruits and forest trees. 39. Grape Curculio depositing her egg. 40. Grape-leaf attacked by Downy Mildew. 42. “Bird’s-eye Rot,” grapes. 43. “Ripe Rot,” grape. 44. Fungus causing Powdery Mildew, grape. 45. Calico Back Cabbage Bug, in various stages. 46. Bunch of grapes attacked by Gray Rot. 47. Adult of Currant and Gooseberry Fruit Maggot. 48. Adult and Grub of Squashvine Borer. 49. The two forms of the Hop Plant Louse. 50. Adult Tarnished Plant Bug, almost any tender plant of nursery or garden. 51. “Imported” Cabbage Butterfly.



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pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

“Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, **ALAS FOR THE DAY! FOR THE DAY OF THE LORD IS AT HAND, AND AS A DESTRUCTION FROM THE ALMIGHTY SHALL IT COME.** Is not the meat [food, A. R. V.] cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath

52. Winged female of the Corn Leaf Aphis. 53. Adult and Grub of Wheat Bulb Worm. 54. Winged female of the Corn Root Aphis. 55. Stalk of Wheat infested with Green Aphis, or “Green Bug.” 56. Army Worm, full-grown Larva and Adult Moth, so destructive of general field crops. 57. Wheat Plant Louse. In places it has been as destructive of wheat crops as the Hessian Fly. 58. Cabbage Maggot in root of stalk. 59. Western Corn-root Worm. 60 and 60. Jointworm, showing grub and also the fly that deposits the eggs in stalk of wheat. The young grub feeds inside the growing wheat-straw. 61. Enlarged view of Adult of Wheat Jointworm. 62. Clover Leaf Weevil, Adult and Grub. 63. Squash Borer Grubs at work in vine. 64. Southern Corn Root Worm, Adult and Larva. 65. Clover-root Borer, clover, alfalfa, and peas. 66. Yellow-winged Locust (three views), usually called Grasshoppers, and so destructive to crops at various times in many Western states. 67 and 67. Two varieties of Grasshoppers that have made depredations on crops in several localities in California. 68. Army Cutworm and Moth. 69. Caterpillar of Tussock Moth, partial to the apple, but feeds on other trees. Numbers 70 to 79. Not used. 80. Several views of the Spring Grain Aphis, or “Green Bug,” shown also in 55. 81. Seed Corn Ground Beetle. 82. Wheat Midge in some of its forms and stages of development. 83. Cotton Red Spider, also called the Rust Mite, leaves of the cotton plant. 84. European Wheat Saw Fly with stalk of wheat at left cut away to show the grub at work. 85. Chinch Bug, wheat and corn.

devoured the pastures of the wilderness. BLOW YE THE TRUMPET IN ZION, AND SOUND AN ALARM IN MY HOLY MOUNTAIN: LET ALL THE INHABITANTS OF THE LAND TREMBLE: FOR THE DAY OF THE LORD COMETH, FOR IT IS NIGH AT HAND." Joel 1:2-20; 2:1.

The fifteenth verse of chapter 1 and the first verse of chapter 2 of this prophecy of Joel show that the "day of the Lord" is the time to which the prophet's vision is directed; and his description of what would be seen in the world at that time is most direct and forcible. In the other scriptures quoted, we have seen that the earth is to "wax old like a garment." This chapter in Joel goes into particulars, and tells us something of what this waxing old means.

First, we are told of the insects and worms that would be a destruction to crops. The "palmer worm," the "locust," the "cankerworm," and the "caterpillar" are mentioned; and then, after calling to the drunkard to "weep and howl" because the wine is "cut off," the prophet states: "For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid My vine waste, and barked My fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white." Joel 1:6, 7.

Thus it is seen that not simply the few destructive insects and worms mentioned will be working havoc on vegetation, but a "nation is come up upon My land, strong, and without number"; and as the result, the vine is laid waste, and the drunkard's wine is cut off. But while his supply of wine is "cut off," the drunkard still has his

appetite for strong drink, and so “weeps” and “howls.” It is far better to get rid of these perverted desires now, in order that in the time so soon to come we may be found free in God.

Note the force of other statements in this remarkable scripture: “The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even all the trees of the field, are withered*: because joy is withered away from the sons of men.” Joel 1:10-12.

What a striking expression of the conditions that are to become more and more pronounced in these last days,—the field wasted, the land mourning, the harvest of the field perished, the vine dried up, and the apple tree, even all the trees of the field, withered! But this is not all. Read again: “The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: *let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*”



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Joel 1:17-20; 2:1. Who can mistake the import of these thrilling and heart-searching words?

How impressive is this chapter of Joel, telling us how literally and absolutely the earth "shall wax old as doth a garment," and how completely it shall molder away! The words of Isaiah make plain the cause of all this: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:20.

"The transgression thereof shall be heavy upon it." Then it is the "*transgression*"—the curse occasioned by sin—which results in all this ruin and desolation. The individual who chooses to disregard the laws of nature, must suffer the consequences of his folly. Instead of the ruddy glow of health, the pallor of the countenance shows that the fires of disease are burning within. And so with our old earth. The curse of "the transgression thereof" is "heavy upon it." Man's gross iniquities have corrupted it, until it, too, is breaking beneath the load, and "waxes old," ready for the consuming fires of the last days. Our kind heavenly Father would have prevented all this suffering if sinful man had only submitted to the wooing of His divine and amazing love; but this being rejected, the only consistent thing left for the Lord

86. White Marked Tussock Moth, almost all varieties of shade trees except the pine family. 87. Pear Slug, Adult and Larva, pear, cherry, plum, and allied trees. 88. San Jose Scale, widely distributed, and destructive of many kinds of orchard trees. 89. Periodical Cicada, or Locust, recorded and noted at periods of seventeen years since 1715. 90. "Imported" Elm Leaf Beetle. 91. Brown Rot of the Cherry, the peach, the plum, etc., also attacked by this insect. 92. Enlarged view of the galleries of the Fruit-tree Bark-beetle. 93. Moth of the Apple-tree Tent Caterpillar. 94. Codling Moth, said to destroy annually one half of the apple crop of the United States. 95. Bagworm, shade trees, shrubs, hedges, and particularly the evergreen. 96. The Rosy Apple Louse. 97. Grape Phylloxera, the adult and the developing young. 98. Oyster-shell Bark Louse, the apple especially. 99. Pear Thrips, almond, apple, apricot, cherry, fig, grape, peach, pear, plum, prune, and English walnut. 100. Hemlock Bark Maggot, injurious to standing timber. 101. Already described with 102. Pear-tree Psylla, one of the jumping plant lice. 103. Male and female Brown-Tailed Moth, and pear orchard defoliated by them.

to do is to allow sin to run its course, till the time is reached when every imagination of the thoughts of man's heart is only evil continually. When that time comes, there will be no longer a ray of hope that any more of the wicked can be reached; but rather, it will be evident that they all have become so depraved that the most merciful thing is to bring this reign of sin to an end by the judgments of the last days.

Every tiller of the soil is painfully aware of the fact that it is becoming more and more difficult to raise a crop. Numerous pests and crop destroyers of one kind and another have reached all parts of the land.

The general government keeps a strong bureau of entomologists, and these are supplemented by local entomologists in practically every state in the Union.

The fight that has to be kept up against these pests is quite clearly summarized in a paragraph under the heading of "The Annual Battle with Insects," by George E. Walsh, in the *Scientific American*:

"For a quarter of a century, science has been laboring in the cause of agriculture to reduce the number of garden pests and to hold them in check. The annual battles with the insect foes are carried on energetically from early spring till late autumn; and the farmer or gardener is not quite sure of his crops until they have been actually harvested. In spite of all the protective agencies with which science has surrounded the fields and gardens, disasters of gigantic proportions will break out occasionally through the sudden increase of some obnoxious insect or fungous growth. It is the destruction of the potato crop, one season, by the Colorado beetle; the total failure of the wheat fields in certain states by the rust or blight another

year; or the widespread injury to the cotton plants by the bollworms. Somewhere within the United States some crop is pretty sure to be seriously damaged by the insects or the fungous growth nearly every season. . . . By the middle of summer, insect foes are swarming all over the gardens and on every plant. Plant lice, or aphides, attack all weak plants, *and they multiply at the rate of from five to twenty millions in a season from one progenitor.*"

The wasted vineyards in California, in the hills and valleys of France and Italy, and elsewhere in the world, all show that the drunkard's supply of wine is insecure, and the days of his famine for strong drink draw on apace.

It is unnecessary, however, to multiply testimony upon this point. Every one who has anything to do with the raising of fruit or grain, or any kind of plants, knows the truthfulness and universal application of what Mr. Walsh says. Thousands have been impressed by the increasing difficulty of maturing a crop; but have they recognized the fact that this condition exists because the earth is "waxing old" and crumbling to decay in consequence of the corrupting transgressions that are polluting it? And this is but another link in the great chain of evidence that shows us so conclusively that "the end of all things is at hand."

A result of this general decay of the earth as we approach the end will be widespread famine and pestilence; for has not the Lord said that "great earthquakes shall be in divers places, and *famines*, and *pestilences*; and fearful sights and great signs shall there be from heaven"? Luke 21: 11.



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“Famines” and “pestilences” have been seen in the earth during all the ages, as both history and the Scriptures plainly show, and so in themselves alone could not constitute a sign of the end. But the “famines and pestilences” of past centuries have been as nothing compared with what we may expect in these closing days of time. The words of the prophet again come vividly to mind: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.” Isa. 24: 5, 6.

So when the earth becomes “defiled under the inhabitants thereof,” then it is that it will be said, “Therefore hath the curse devoured the earth, and they that dwell therein are desolate.” And when it can be said that the awful “curse” of sin has “devoured” the earth, any former pestilence or famine will be but as a shadow compared with the experiences of that time. The famines in India, China, and Japan, the failure of crops in various parts of this country, as well as elsewhere in the world, are but the dim beginnings of what the condition will be

104. Two-lined Chestnut Borer, chestnut, spruce, pine, and sometimes the oak. 105. Apple Louse, one of the numerous lice that affect this staple fruit. 106. Buffalo Tree Hopper, orchards, nursery stock, and sometimes shade trees. 107. Destructive Green Pea Louse, side and back view of female, especially destructive of pea crops, but makes inroads on many other plants. 108. Male and female Gypsy Moth and full-grown Caterpillar of same, together with hardwood forest defoliated by these insects. 109 (upper). Spring Cankerworm. 109 (lower). Fall Cankerworm, defoliation of fruit trees. 110 and 122. Catalpa Sphinx, Adult Moth and Caterpillar, the catalpa especially, but feeds on other trees also. 111. San Jose Scale, adult male. 112. White Fly, orange and lemon. 113. Cottony Maple Scale, the soft maple especially, but has been found on at least forty-seven other species of trees and shrubs. 114. Apple-tree Tent Caterpillar (another view). 115. Plum Curculio at work, plum and other stone fruits, and sometimes the apple. 116. Greenhouse White Fly, tomato, cucumber, and many other plants. 117. Peach-twig Borer, showing new shoot withered from attack of the grub. 118. European Grain Louse, common also on the apple. 119. Scurfy Bark Louse, prefers the pear among orchard trees, the poplar among shade trees, and the currant among small fruits. 120. Spotted Apple-tree Borer, related and very similar to the Round-headed Apple-tree Borer. 121. Melon Louse. 123. Peach-tree Borer, male and female, and the young in various stages of development. He is one of the worst enemies to the stone fruits, burrowing under the bark of the tree, usually near the ground.

when the time so vividly described by the prophets is fully reached.

New forms of disease are constantly breaking out among both men and beasts. These diseases become epidemic, and spread over the land as a destroying plague. Scientific men are studying these growing infirmities and their causes. They have demonstrated that they are all a consequence of the violation of nature's laws. The "surfeiting," the "drunkenness," the licentious vices, against which such faithful warnings have been given in the word of God, are at the root of these physical ills of humanity. But pointing out the evil does not cause it to cease. Appetite and passion and a general indifference to nature's inexorable laws, close the minds of men, and the warnings are unheeded.

The knowledge of sanitary and medical science was never so great as it is to-day, never so capable of elevating and purifying the world from its load of corrupting ailments; but men go blindly ahead, in the face of light and of demonstrated facts of physical law, ever plunging deeper and deeper into the degrading and destroying sins against their physical being. It cannot be said that they are doing this through necessary ignorance; for God is concentrating every ray of light regarding the laws of life and health upon the people of this generation.

Through the applied knowledge of physiological and sanitary law, a wonderful work has been done. The average length of life has been materially advanced; but, as recently pointed out by one of the world's most thoughtful, scholarly, and successful physicians, this lengthening of the average of life is not the hopeful thing that statistics would indicate. The recent achievements of science enable

the physician to keep those afflicted with the numerous infectious and contagious diseases alive for a much longer time than formerly; but it is only that they may produce their kind.

The very earth itself is groaning because of "the transgression thereof" that is "heavy upon it." The pollutions of mankind, the transgression of physical law, the failure to observe the most thoroughly demonstrated principles of sanitary science, create a soil for the growth of the germs of decay and pestilence; and Satan, who is "come down unto you, having great wrath, because he knoweth that he hath but a short time," exerts his power to increase and intensify the ever expanding evil. This evil one has been in the school of sin for six thousand years. He has access to the laboratories of nature, and his extended research enables him to know how most successfully to combine the elements of transgression to produce the most malignant seeds with which to scatter the epidemic of decay. Some may be inclined to regard this lightly; but let us look at the striking utterances of the word of God, listen to the voice of His Spirit impressing these words upon the soul, view the real and startling facts as they stand out around us, and prepare soon to meet this plain and unbroken testimony at the bar of the Eternal.

Our Father in heaven is not the author of such suffering as appears in the world to-day. Sometimes we do not readily understand why He even permits it. But sin has lifted its hideous and cruel head in this planet of ours; and all the universe of God must have the object lesson of what Satan, by his reign of hatred and self serving, would accomplish. He has sought to make it

appear that the Father in heaven is a "hard man," reaping where He had not sown, and gathering where He had not strewed. So sin must be allowed to develop. Its consequent miseries, its debasing and polluting corruptions, its cruel torments, must ripen into the harvest of evil. Then all will see for themselves what the terrible fruits of sin are; and the rebel chief's declaration that our God is a "hard man" will be forever overthrown by the unanimous testimony of the universe. When the last vestige of sin is destroyed, and with it all the suffering and sorrow that it has produced, with what exultation will "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," join in that swelling anthem, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever"! Rev. 5:13.

The song of deliverance will soon be sung by the redeemed of God, in the presence of all the universe. What a happy day it will be! And how we should rejoice at each fresh evidence of the speedy return of the Prince of peace! The world is now waiting to hear the good news of His coming, and to be entreated to prepare to meet Him. God is calling for each one. He is now saying, "Go out into the highways and hedges, and compel them to come in." The compulsion that He uses is the divine force of His matchless love; and may we be admonished, by all these signs of His coming, to receive the heavenly Guest into our hearts, and so not only be ready to meet Him, but become messengers of righteousness through whom others may be won to the "Lamb of God, which taketh away the sin of the world."



CHAPTER FOURTEEN

THE developments that mark this as the most wonderful age of all time are well known; but men are generally so intent on observing and enjoying the material advancement that has been made, that they do not realize that the past century has been as wondrously marked by its circulation of Bibles and its missionary operations as by its advancement in discovery and invention.

Our Lord is asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. In answering this direct question, He gives, as one of the signs of His "coming," the fact that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. Note how plain the Master makes His statement. "The end" will come when His "gospel of the kingdom shall be preached in all the world."

But consider what a vast work it is to proclaim "this gospel of the kingdom" to "all." A century ago, Africa, India, China, Japan, and all the rest of the countries of the far East, together with many isles of the sea, peopled

with their untold millions of souls, seemed to be securely shut away by themselves. Satan apparently had been successful in holding them back from any ray of gospel light. Nevertheless, the Lord had said that His "gospel of the kingdom" is to go to every nation in "all the world." And when the time arrived for the accomplishment of this purpose, barriers were broken down, and God provided the means, wonderful though they were, by which His work was and is to be accomplished. Japan is loosed, the bands of China are broken, India is made a central field of missionary effort, the walls of intolerance in general are made to crumble, and the isles "wait for His law."

Since God has spoken the word, why should we not expect to see something in the way of giving the gospel to the world that will be so pronounced as to be decidedly striking? Every one who will take the time to give it consideration must see it as an impressive reality. And just as surely as the giving of the gospel to the world is to constitute one of the prominent evidences that the time has come for the end, even so surely it must be done in such a way as to show the all-pervading presence of Jehovah moving in the majesty of His power in the midst of the great work.

Several very important elements must combine in such a work as giving the gospel to all the world. In the first place, there must be such a crumbling of the walls of intolerance as will permit the gospel to enter the various countries everywhere. Then facilities must be provided by which all the world can be readily reached. When Providence has thus opened the way for men to go everywhere, by breaking up the foundations of intolerance, and

by providing means of travel and communication, there must combine with these elements a disposition on the part of a class of the people to give this world-wide gospel message. Men must actually be filled with the desire to do the work as well as to see the open doors for doing it.

By the time of the Middle Ages, a combination of



From Stereograph, © Underwood and Underwood, N. Y.

AN OPENING IN THE ANCIENT WALL OF CHINA TO ADMIT A RAILROAD

superstition, intolerance, and ignorance had built up such a religious despotism as to make it seem, to any observer, that all hope of a gospel message to place the offers of divine pardon and salvation before the whole world was effectually cut off. But God had spoken the word, and the way must be prepared. So in the midst of the darkness of the sixteenth century there occurred that wonderful

illumination which gave intellectual as well as spiritual enlightenment to all Europe.

But notwithstanding the fact that the Reformation of the sixteenth century was one of the greatest periods of spiritual activity in the church since the days of the apostles, yet there was connected with it no suggestion or movement worthy of mention, in the direction of carrying the gospel to the outlying heathen lands. The burden of the Reformers seemed to be to urge the saving gospel upon the church itself; for the professed Christianity of that time was so formal and dead, so spiritually blind and ignorant, and so full of superstition, that it was sunk almost to the level of the heathenism of India, China, and Japan.

The importance and necessity of sending missionaries to the countries where the gospel light had not gone, was suggested by individuals at different times, and urged upon the attention of the church; but the way was not yet opened for this work to begin in earnest. God did not have either agents or agencies prepared; for mankind had sunk so low that several centuries of the full blaze of gospel truth were needed to fit them for the work of evangelizing the heathen world.

Such missionary efforts as were put forth during the seventeenth and eighteenth centuries partook, in too many instances, of the forceful methods that were employed in the darker ages. Speaking of some of the missionaries of the seventeenth century, a historian tells us: "We know that unevangelical means were soon employed, as in Ceylon, where the Dutch governor made the tenure of even the lowest governmental position, and even the governmental protection, conditional upon signing the Helvetic Con-

cession. Thousands pressed to baptism, which was denied to no one who could repeat the Lord's Prayer and the Ten Commandments."



Bible House, Queen Victoria Street, London, with the Dome of St. Paul's Cathedral in the background. One of its chief treasures is its library of 10,000 samples of Bibles in over 500 languages and dialects.

Thus the greater part of the missionary work that was attempted in those times partook more of the nature of politics than of the presentation of the pure, free, saving gospel of Jesus Christ.

But during the latter part of the eighteenth century, the Wesleys, Whitefield, and others, were doing their mighty work. The voyages and discoveries of Captain Cook imparted a new interest to what seemed then to be the "far-away" portions of the world, including the islands of the sea.

Heaven's longing desire to rescue perishing men, began to kindle unquenchable flames of missionary zeal in the devoted minds of the followers of Christ. Charles Wesley set the world to singing:

"Lord of the harvest, hear
Thy needy servants' cry.
Answer our faith's effectual prayer,
And all our wants supply.

"On Thee we humbly wait.
Our wants are in Thy view.
The harvest truly, Lord, is great,
The laborers are few.

"Convert and send forth more
To spread Thy truth abroad,
And let them speak Thy word of power,
As workers with their God.

"And though our bodies part
To different climes afar,
Still ever joined as one in heart
The friends of Jesus are.

"O, let us still proceed
In Jesus' work below;
And, following our triumphant Head,
To further conquests go."

When the nineteenth century entered upon its altogether unprecedented career, Andrew Fuller, William Carey, John Williams, Judson, and numerous other devout missionaries, with earnestness and intelligent zeal, and the throbbings of Christian love, stood ready to plant the banner of the cross in every dark corner of the inhabited globe.

As those devoted men, with their no less devoted wives, entered upon their great work, observe how rapidly God moved upon other minds to prepare the needed facilities for carrying "this gospel of the kingdom" with rapidity into "all the world for a witness unto all nations." While Carey, Judson, and Williams were establishing Christian missions in the very strongholds of the barbarous and heathen lands, Charles, and Farn, and Hughes, and Steinkopf, and Owen, and Wilberforce, and Mills, and Boudinot, with many others, were laying the broad and deep foundations for the British and Foreign and the American Bible Society.

Recalling the prophecy of Dan. 12:4, let us study it anew. The prophet states that "knowledge shall be increased." And we should not overlook the fact that this is to be in "the time of the end."

As was emphasized in a former chapter, this scripture foreshadows a general intelligence among the people at the time when the prophecy applies; but for its complete and literal fulfillment we must look for a movement that brings the Bible itself within the reach of every one, because it is the Bible that contains the message and promises of "this gospel of the kingdom," it is the Bible that holds forth this light of prophecy that foretells the increase of knowledge at the time of the end.

As we look for this thing in particular, we find that among all the great marvels of this marvelous age of material development, progress, and invention, nothing stands out more clearly or more strongly than the facts concerning the vast number of copies of the word of God that have been printed and circulated during the past century.

Notwithstanding the interest that had been awakened in the Scriptures by the Reformation, the beginning of the



Bible House, New York. Home of the American Bible Society.

nineteenth century found Bibles still so scarce, and the price so high, that but few persons could afford a copy of the sacred Book, and many would walk miles to hear the Bible read.

But in March, 1804, the British and Foreign Bible Society was organized; the American Bible Society was founded in May, 1816; and in connection with these two leading societies, hundreds of auxiliary societies have been formed, all with the one purpose in view of placing the

Bible in the hands of all the people in both civilized and heathen lands. Through the combined efforts of all engaged in this work, the Bible, either entire or in parts,



The vestibule, Bible House, of the British and Foreign Bible Society.

is now read in over five hundred and twenty-five languages and dialects. It is printed at the rate of more than ten million two hundred fifty thousand copies a

year; and over three hundred million copies have been circulated since the British and Foreign Bible Society was organized.

For the first fifteen hundred years of the Christian era, only a very few persons could afford a complete copy of the Bible.



A corner on the bound stock floor. A volume of Scriptures leaves the Bible House on an average every five seconds, day and night, all the year round.

The Reformation came, however, and awakened a deep interest in it; and while men were able, with the crude printing facilities of that time, to produce entire copies of the Scripture more rapidly than in the centuries before, yet they could not nearly supply the demand. The cost of printing and binding with the means at hand previous to this century was ever a

strong barrier against placing the sacred Book in the hands of all the people. Then, too, the generous hearted men had not yet arisen who would devote life and fortune to the stupendous missionary endeavor of giving the Bible to each individual in all the world, and in the familiar language of his native land.

But, lo, "the time of the end" arrives; and by a touch of supernatural power, the sleepy world that has been dreamily moving along, with but very few improvements in its material life to break the tedious monotony, suddenly becomes intensely agitated. Within the short span of a single lifetime, the printing press is brought to a marvel-



Cases of Scriptures in warehouse, London, ready for shipment. Nine tons of Scriptures have been dispatched from the Bible House in one day.

ous perfection; the railway and the steamship, within the same time, are developed to the point where they seem to carry us from place to place as on the wings of the wind; electricity conveys our thoughts from city to city and from continent to continent with the speed of lightning; then the word of God, which is the great fountain of knowledge, is printed by the million copies, and all these agencies

spring forward to carry it swiftly to the nations and tongues of the earth.

How literal, how complete, how marvelous, is the fulfillment of that divine prediction that in "the time of the end" "knowledge shall be increased"! That Word which makes it possible for us to know the promise of the Coming One; that Word which reveals to us the evidences by which we may know that we are in "the time of the end";



BIBLE BOAT, SIAM

that Word which gives "this gospel of the kingdom"; that Word which is indeed a veritable lamp to our feet and a light to our path, disclosing to our otherwise benighted vision what the marvels of our day really mean —

that Word is now, by the multiplied millions of copies, scattered throughout the world. Those who have means may purchase it at the most reasonable prices, while to those too poor or too indifferent to buy, the generosity of our great Bible societies has provided it "without money and without price." God has surely done His part. He has fulfilled His prophetic promises so completely that we should be led in wonder and adoration to acknowledge their literal truth.

As late as 1777, while the Revolutionary War was in progress, Congress was memorialized to print thirty thousand Bibles to supply the demand. But a lack of both

paper and type made it impossible for this work to be done; so the committee on commerce was empowered to import from Holland, Scotland, or elsewhere, twenty thousand copies, at the expense of Congress. But they were also unable to carry out this plan.

In 1794, at the age of ten, Mary Jones, a little Welsh girl, began to lay by all the money she could possibly save, with which to purchase a Bible. In 1800, after six years of careful saving, she found herself in possession of the required sum. She walked twenty-five miles to Bala, the residence of the Rev. Thomas Charles, to whom she had been directed. "When she first applied to Mr. Charles, and was told that the few copies he had were reserved for persons who had already made application for them, she burst into tears and sobs. The fond hope of years seemed to be blasted in a moment. These evidences of her sad disappointment led Mr. Charles at length to say, 'My dear child, difficult as it is to spare you one, it is impossible — yes, simply impossible — to refuse you.' And so she obtained the Bible, which, for the sixty-six remaining years of her life, was her most cherished possession."

This was the condition a hundred years ago in the British Isles, the very home of Bible houses and Bible societies. Eighteen hundred years of the Christian era had passed away, and still the vital germs of gospel truth had been so combated by the gross darkness of superstitious error that it was with the greatest difficulty and sacrifice that one of God's children could procure a copy of His word.

Bibles in those times, neither in this country nor abroad, were supplied in sufficient quantities or at a price



A CLASS IN A MISSIONARY COLLEGE

A class of young men and women, together with their teachers. The central motive in the life of each one is to secure a preparation that will fit them speedily to go to every part of the world, carrying a knowledge of the prophecies that show the soon coming of Christ. This is only one of numerous such classes that are in similar schools on every continent on the globe. One of the greatest miracles of the ages lies in the fact that so many persons, during the past century, in so many widely separated places of the world, should have become irresistibly imbued with the idea that they must give their entire lives to presenting the gospel to the people that were sitting in heathen darkness. And equally marvelous is the strong army of earnest, intelligent, God-fearing young men and women who in this very time are falling into line to carry forward the work by going into every land and clime, and to all classes of people, to tell them that Jesus is coming very soon.

low enough for the poor to possess copies of the sacred Word; but the Bible societies that sprang into existence during the first two decades of the nineteenth century were not long in providing facilities for placing the Bible in every home of the whole wide world. In 1806 the British and Foreign Bible Society was able to send its first wagonload of Bibles into Wales. "It was received like the ark of the covenant; and the people, with shouts of great joy, dragged it into the city." But to-day carload after carload is shipped from the storerooms of our Bible societies, and Wales is not alone in rejoicing over supplies of the Book of books.

Missionaries have gone to many heathen tribes that had no literature, and consequently no written language. These faithful messengers of the gospel have patiently labored until they have reduced the tribal dialects to written speech, and then have translated the Scriptures into the words that these people can comprehend. And now in every nation, and in the islands of the oceans, in over five hundred twenty-five languages and dialects, the Bible is furnished by millions of copies. Over ninety million dollars was expended by our Heaven-appointed Bible societies during the nineteenth century in giving the Scriptures to those who were destitute of the true riches offered in the divine precepts and promises of the sacred Volume.

What an undertaking it was thus to give the word of God to all the world! And how miraculous is the success with which it has been performed! All through the dark centuries, the indestructible and all-powerful Book was only waiting for the preparation of sufficient soil in which to find a lodgment; and now, towering up in its

stupendous growth, its circulation outstrips all the marvels of all the ages.

These favorable conditions were not reached, however, until "the time of the end"; but that time having arrived, the whole world is stirred to perform God's great work. The teaching of the Man of Nazareth and Galilee plows its way through mental rubbish that is piled centuries high. The light of the eternal day breaks in upon longing hearts in England, in Germany, in Switzerland, and the gospel enters upon its civilizing, liberating, and elevating work, which is to reach "every nation" in "all the world."

Numerous Bible societies spring up, and millions of copies of the sacred Volume are speedily prepared. The poor seeker after divine truth need no longer walk twenty-five miles with the careful savings of six long years, only to be well-nigh disappointed in securing the valued treasure. No, indeed! Missionaries, with their hearts all aflame with love for their unfortunate fellow creatures, gather up the stream of Bibles that pours from the press, and every corner of the world is visited, and the Book of books is offered, yea, urged upon all.

Carey was not afraid to encounter hardships in carrying the gospel to India; courageous John Williams did not hesitate to plant the standard of the cross on the cannibal islands of the Pacific; Robert Morrison left his friends and native land behind him while he went to China, and devoted his life to giving the Scriptures to that people in their native tongue; and Japan, China, and Korea, after a hard struggle, in which many devoted Christian men and women lost their lives, have opened their doors to receive the word of God.

And right here let it be noted that there can be no greater miracle than for a man to have principles enter into his life that cause him to give up every dear association of home and native land to face the dangers and hardships, not to mention the disagreeable associations, encountered in dwelling with and working for heathen and barbarous peoples. The missionary does not enter the gloom of the heathen world for a brief campaign, then to return home to enjoy himself for the rest of his days. There is not the prospect of coming back to old friends to make the remainder of life all the more enjoyable because of a brief sojourn in an uncompanionable country, and the polish and education incident to the travel. The missionary gives up all the associations and prospects that the world holds dear. His whole life is a continual, living sacrifice in giving the gospel of Christ to the unenlightened worshiper at the idol's shrine.

There is a wonderful power that takes hold of men and women thus to lead them to place their entire lives upon the altar. Our God's prophetic powers enabled Him to look down the ages and see these consecrated workers zealously doing their chosen work. He was able to see, centuries in advance, the men and women who would gladly receive the same spirit that led the Lord Jesus to leave His home of unmarred bliss in heaven and come to this world of sin to rescue all who could be persuaded to accept Him.

It was the vision of this army of courageous, intelligent, God-fearing missionaries which, passing before the prophet's view, enabled him to foretell that many would "run to and fro," and that knowledge would be fanned into a great flame of glory in "the time of the end." It

was while His prophetic attributes were trained upon His missionary hosts, that the Son of God, surrounded by a few fishermen and other unpretentious followers, could say with such positive certainty, "This gospel of the kingdom shall be preached in all the world." The stupendous fulfillment of the divinely prophetic forecast forms a lofty monument of evidence. This evidence will stamp pale despair and shame on every face that is so hardened that it can turn away with persistent deafness from the voice of God, which is inviting all to share with Him the priceless joys of eternity, and is also sounding the deep trumpet tones of warning in this generation.

This opening of the doors of progress to receive the gospel light is not confined to what have been termed the more benighted heathen lands of the distant Orient; but the countries of Europe and western Asia that have refused to discuss matters of religion with the rest of the world, and that have shut away the missionaries who came to bring them light and truth, have one after another been opening their doors. Even Russia, which has been generally considered one of the most despotic and intolerant powers, has bowed her head before the influences with which Heaven is flooding the world; and the czar, thus moved, has, by his ukase of religious toleration, and also by the greater liberties granted the press, nominally conceded to his subjects the right to follow the dictates of conscience in worshipping God. Even Tibet is required to come forth from her stubborn seclusion, so that her inhabitants may enjoy their right to the divine invitation to join the throng that will soon be brought into the joys of heaven, through a personal acceptance of the gems of saving truth that sparkle in the inspired Book.

Thus nation after nation, island after island, has been entered, until the whole world has the Scriptures of truth. The separating and hindering walls of religious despotism are being overthrown; and the King whose mighty scepter touches every world in all the universe, is leveling the way so that His great commission can speedily and surely meet its fulfillment in an accomplished work. "This gospel of the kingdom" will soon be proclaimed in all the earth, and "then shall the end come."

It is not mere haphazard, random talk, to make the statement that "this gospel of the kingdom" is now preached in all the world by a great army of devoted soldiers of the cross. The Spirit of the great Missionary Himself has become triumphant in this generation. There is not a nation where the gospel message is not strongly and clearly sounded to-day. The great missionary war cry of this time is, "The gospel to all the world in this generation." It is simply marvelous to note the increasing army of young men and women who are literally possessed by the conviction that they must devote themselves without reserve to the work of carrying the knowledge of Christ and His coming into every neighborhood in every nation in all the world.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." The prophecy does not say that the nations will all be converted. There is no definite promise concerning the number of converts to the faith. But there is the clear word of God for it that the gospel shall be preached with power in all the world "for a witness." The witnessing of the gospel in all the world by self-sacrificing missionaries is what the prophecy calls for. Of course there will be conversions,

and the converts will join in swelling the proclamation of the witnessing message. But any specified number of converts is not required to fulfill the prophecy. It is the witnessing work that we are to see.

Do we hear the assertion that it is merely by coincidence that the present is the great time of missionary activity; that it is the great time of Bible societies; that it is the great time of the printing press, so that these Bible societies could have the sacred Book in inexhaustible quantities; that it is the great time of the railroad, so that missionaries can visit every family in every country place, hamlet, village, and city; that it is the great time of the steamship, so that every outlying habitable island is reached; that it is the great time of the electric telegraph; also that it is the time of every other one of the multiplied wonders of this marvelous age?

Well, call it coincidence if you will; but back of all this stupendous array of coincidences there is the manifest working of the all-powerful hand of Divinity. Stop! Look around you! Is it not evident that "this gospel of the kingdom" is doing its final witnessing in "all the world"? Is there not a prodigious increase of knowledge, so vast in its proportions that even our quickened imaginations can scarcely comprehend it?

The work has proceeded till the whole world stands as one vast congregation listening to the gospel message. From the frigid zones to the torrid, from Greenland and Siberia to Ceylon's isle and Sahara's plains, from healthful climes to venom-infested and disease-breathing swamps and jungles, the story of Christ and the gospel message is to go and is going. Hearts and doors are opening in every land to receive it; men of every nation are giving them-

selves to the work of proclaiming it; and the continual surrender of souls is bearing witness to the efficacy of the work done.

Standing in full view of these things, can there be any doubt that we are in the "time of the end"? As we see how literally all the world has been brought together by these modern inventions, can there be any question that the Master has made ample provision to have "this gospel of the kingdom" "preached in all the world for a witness unto all nations"? And just as soon as the world hears the joyful message of "His glorious appearing," "then shall the end come."

"For the word of God is quick [living and active], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." 1 Peter 1:23-25. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth

out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:8-13.

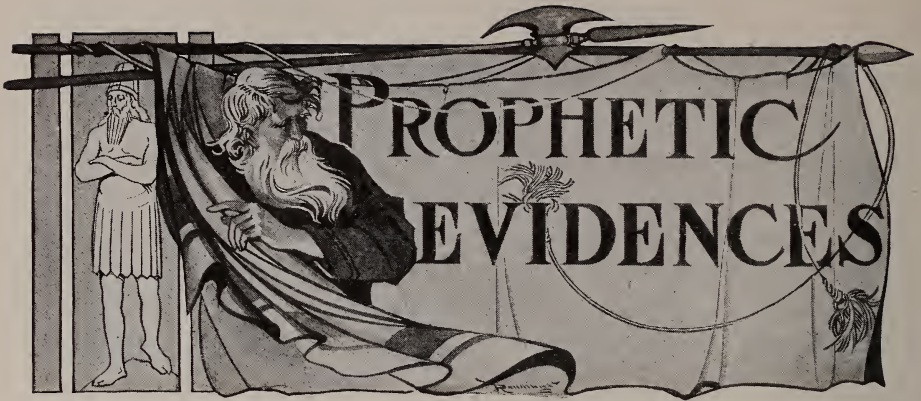
Such is the language of our heavenly Father's decree. His word shall not return to Him void. And just so surely as this is the decree of the Omnipotent One, so sure may we be that the present scattering of the Bible throughout the world is the seed sowing of the "gospel of the kingdom." This work of sowing is now well along. The Master says that when it is finished, "then shall the end come." He has told us, "The harvest is the end of the world." Matt. 13:39. What a glorious end that will be! It is not the end of joy, but the end of misery, and woe, and despair, and sin; and while it is the end of all these undesirable things, it is also the beginning of the undisturbed bliss of that happy life that reaches out into the measureless vistas of eternity. What good news this is! Join in the chorus, and swell the song until every listening ear and every waiting heart is reached.

The gladdest of all glad days is almost here. On every hand may be seen and heard the heralds of the morning. And by every one of these heralds we are invited to get ready to sit as joyful guests at "the marriage supper of the Lamb." The invitation is now sounding in all the world; and it reads: "The Spirit and the

bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

All are invited guests. Will not you allow the sinner's Friend, your Saviour, to robe you in the wedding garment for that feast? "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11.





CHAPTER FIFTEEN

IN the preceding chapters, some of the prophecies that are fulfilling about us at the present time are considered; but in addition to these predictions that relate to the events of to-day, there is a great wealth of prophecy in the form of connected chains that foretell the nations that arise one after another. Those prophecies, which are chiefly found in the books of Daniel and the Revelation, are so clear that Bible expositors for years have agreed upon the main features of their interpretation.

The second chapter of Daniel may be taken as an illustration of the prophecies foretelling the kingdoms that were to arise successively in this world. This scripture is one of the most interesting portions of the Bible, and it reads as follows:

“1. And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

“2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans,

for to show the king his dreams. So they came and stood before the king.

“3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

“4. Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation.

“5. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

“6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and the interpretation thereof.

“7. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

“8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

“9. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

“10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

“11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

“12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

“13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

“14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon:

“15. He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

“16. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

“17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

“18. That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

“19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

“20. Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are His:

“21. And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom

unto the wise, and knowledge to them that know understanding:

“22. He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.

“23. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king’s matter.

“24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

“25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

“26. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

“27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

“28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

“29. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter:

and He that revealeth secrets maketh known to thee what shall come to pass.

“30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

“31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

“32. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

“33. His legs of iron, his feet part of iron and part of clay.

“34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

“35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

“36. This is the dream; and we will tell the interpretation thereof before the king.

“37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

“38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

“39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

“40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

“41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

“42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

“43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

“44. And 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.

“45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

“46. Then the king Nebuchadnezzar fell upon his face,

and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

“47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

“48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

“49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.”

The first part of the chapter tells of the dream that made such a deep impression upon the king's mind. The wise men of the realm were called in to interpret it. These magicians, astrologers, and sorcerers laid claim to the ability to unravel dark mysteries and also to forecast the future.

It would seem that Daniel was providentially overlooked until the wisdom of heathenism, as represented in the wisest men of the age, had met its defeat. Then Daniel, who was a prophet of God, and who by force of character and pure merit occupied a position of responsibility in King Nebuchadnezzar's realm, was called to the task of not only interpreting the king's dream, but also telling him what he had dreamed. That was a remarkable test.

The king, as shown in the twenty-sixth verse, expressed surprise that Daniel should be able to make known to him what he had dreamed, as well as to give him an interpretation. The learned magicians of his realm had “an-

swered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verses 10 and 11.

But Daniel, standing in the presence of the mighty king of that great universal empire, told him, after the manner of Him who "spake as one having authority, and not as the scribes," that the king had seen a great image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. Then he also saw the stone cut out without hands, and it smote this image upon the feet, and all was broken to pieces.

After telling him the dream in the language of authority that comes from positive knowledge, he proceeded in the same strong way to give the interpretation. He told King Nebuchadnezzar that he, as the ruler of Babylon, represented the head of gold. Then he said, verse 39, "After thee shall arise another kingdom." Then there was to follow another third kingdom, represented by the brass, which "shall bear rule over all the earth." That third kingdom was to be supplanted by a fourth, which "shall be strong as iron." The language of the prophecy shows that the iron, which represents this fourth kingdom, indicates that it will have unusual strength. In other words, it would be one of the most enduring of the great kingdoms, as well as one of the most powerful.

But when we reach the feet and the toes of the iron portion of this image, we find that clay is mingled with

the iron. Hence it will "be partly strong, and partly broken." And because of this weakened condition, the prophet affirms that that fourth kingdom "shall be divided"; but even after it is divided, he tells us, "there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."

And we have the additional detail that the kingdoms of that divided state "shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." And the climax is reached when we are told that it will be "in the days of these kings" that the God of heaven shall set up His kingdom, which shall never be destroyed. And we have shown, in other portions of this book, that the setting up of God's kingdom is after the second coming of Christ.

Daniel the prophet told King Nebuchadnezzar his dream, and gave its interpretation, something like six hundred years before Christ. In the simplest and in the most direct language, the interpretation informs Nebuchadnezzar that his kingdom is to be succeeded by an inferior one. Then he is told that that is to be succeeded by a third kingdom, which in turn will be succeeded by a fourth.

In the eighth chapter of Daniel's prophecy, he presents the successive kingdoms of earth, not under the symbol of a great image, as was given in the dream of King Nebuchadnezzar, but under the symbolism of beasts. In his vision, the prophet saw "a ram which had two horns," also a goat with a "notable horn between his eyes." And in the interpretation of this prophecy, the text says: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the

first king." Dan. 8:20, 21. Hence the prophet of God not only gave the prediction that other empires were to succeed the empire of Babylon, but he definitely foretold the names of two of these succeeding powers — Medo-Persia and Greece.

It was something like sixty-five years before the event occurred, that Daniel told Nebuchadnezzar that his kingdom was to be overthrown. In the neighborhood of fifteen years before the actual occurrence, the prophet gave the name of Medo-Persia as the power that would do this thing; but it was more than two hundred twenty years after this same prophet Daniel uttered his striking prophecy, that Greece became the mistress of the world. The "notable horn," which, according to the text, symbolizes the first king of united Greece, represents Alexander the Great; and that famous king has stood, from his day until the present, as one of the most conspicuous characters in all the realm of history.

We find that each and every one of the general histories tells us that Medo-Persia overthrew Babylon and became the mistress of the world in the year 538 B. C. Alexander the Great, at the head of the Grecian forces, conquered Medo-Persia B. C. 331; and the great iron monarchy of Rome succeeded Greece in world empire in the year 168, and stood for more than five centuries as the mighty mistress of universal dominion. The histories that deal with this world after the time of Nebuchadnezzar and of Daniel, busy themselves with the stories of Babylon, Medo-Persia, Greece, and Rome. There were no other great kingdoms to occupy the attention of the historian.

At the time when Daniel made his inspired predictions, Media and Persia were provinces or subordinate

kingdoms within the empire of Babylon itself. Yet he foretold their rise to power and world dominance. When he made his prediction concerning the Greeks, they were nothing more, from the Babylonian viewpoint, than insignificant colonies along the northern shores of the Mediterranean; while still farther to the west the colonies were planting themselves that were to grow into the dominating iron monarchy of Rome.

When Daniel made these forecasts, they would naturally appeal to the great men of his time as the wildest kind of conjecture; but history in a remarkable and most accurate manner attests the influence of the Spirit of God acting upon the prophet's mind.

Not only did Daniel tell us of these four mighty universal kingdoms that were to arise, but he says, as already suggested, that the fourth or Roman kingdom "shall be divided."

In the seventh chapter of his prophetic book, Daniel tells us the exact number of kingdoms that would arise out of the breaking up of the Roman Empire. He said there would be just ten; and again the voice of history declares that between the years 351 and 476 A. D., the "barbarians" from the north, through their continued incursions into Rome, finally succeeded in dividing her into ten distinct parts.

But the prophecy of Daniel 2 is more specific still. Having pointed out the broken and divided condition of Rome, it says, verse 43, "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." That is to say, six hundred years before Christ, the prophet of God ventures the

prediction that a fourth great monarchy will arise in its regular succession, and that after it is broken into its ten parts, these subdivisions will "mingle themselves with the seed of men: but they shall not cleave one to another," any more than iron will cleave to clay. Mingling themselves with the seed of men could refer to nothing else than matrimonial alliances; and the purpose of these alliances, as indicated by the words of the prophet, is that they might increase and establish their power. But regardless of these diplomatic marriages, the word is that they will "not cleave one to another." They will remain in that divided condition till the end of time. The clay and the iron will not unite.

The nations of modern Europe are the successors of the kingdoms that arose from the old Roman Empire; and any one who is at all familiar with the conditions there existing, knows of the constant intermarriages that have been kept up for centuries for the purpose of cementing more firmly their unions and increasing their political strength. But regardless of this, the kingdoms remain substantially as they were when the empire of Rome was broken into its fragments.

Some of the mightiest men of the world, with remarkable genius for military leadership, have attempted to unite Europe into one empire; but they have all signally failed. Thus is shown the accuracy of the prophetic forecast that "they shall not cleave one to another, even as iron is not mixed with clay."

In the foregoing paragraphs, attempt has not been made to enter into an exposition of the prophecy of the second chapter of Daniel. The aim has been merely to call attention to the fact that the prophecy is given in

the plain, simple language of the common people, so that any one may readily understand it.

It would be very interesting still further to follow these prophetic studies in Daniel, also to consider some of the equally plain and specific prophecies of the book of Revelation; but it is not within the scope of these pages to go into the details of those important prophecies, which have so accurately and so minutely described the rise and fall of the great kingdoms and empires of earth. Other writers have abundantly and lucidly presented those chains of prophecy which tell of the rise, decline, and fall of the various governments, giving the general view of the social and political scenery along the highway of time. They have shown that the history of the world, in its prominent features, has been an exact counterpart of the inspired prediction.*

Those prophecies that have reached across the centuries from the days of ancient Babylon, have been the great index finger of God, pointing to the generation in which we live as the one that is to see the climax of all prophecy — the second coming of Christ.

Then to make it clear beyond any peradventure that this is the generation living in "the time of the end," we have specification after specification of prophecy which tells of the great age of increasing knowledge, with men running "to and fro"; of the amassing of wealth, the degenerating vices, and all the rest of the conditions named in the prophetic utterances of divine inspiration quoted in the foregoing pages.

* "Thoughts on Daniel and the Revelation," by the late Prof. Uriah Smith, is one of the best books on these chains of prophecy. Professor Smith holds before his readers both the history and the prophecy, and it is a constant delight to observe how perfectly the great hand of Omnipotence has woven them together.

When all the prophecies of the Bible are taken together, they present a case so strong and clear that the candid mind must be convinced that the world is facing its final climax, that God is closing up the account with sin, and that the morning of eternity is breaking — a sublime and momentous conclusion.

As this evidence comes fresh from God's word, it will make an impression on your mind. It will, in all probability, present before you some duties to perform that may not seem altogether pleasant at first. And if you are not careful, you will find yourself seeking to "argue the case," so as to make it appear that these things God is giving to you are not true, and that, after all, the end of time and the coming of Christ are not so near. Some neighbor or friend who has not seen the light of God's word, or who may be resisting that light, will more than likely come along to help you put aside the evidence that is so striking and so impressive. But God sends His Spirit to "guide you into all truth"; and this messenger, which invariably comes with every text of Scripture that is allowed to enter the mind, will be speaking to you continually in a voice so low that no bystander can hear it, yet it will be so impressive to your own heart and mind that it will be the sounding of a warning and pleading trumpet in the depths of your soul.

It is to this combined voice of God's word and God's Spirit that you are entreated to give heed. These entreaties and evidences have come to you. You know the pressing weight of their convicting power. This is an evidence which God has placed far beyond the counterfeiting abilities of mortals, in the very innermost recess of the citadel of your private self. If it is slighted, it

will be the hardest thing that you will have to meet in that great day of Judgment—that day which is even now right upon the world. There may be safety in disregarding some of the sayings of men; but when the great Father of us all, even though unseen by the natural eye, speaks to us so plainly that we know of a surety it is He, our eternal good and everlasting joy and safety require that we attentively listen.



“When Ye shall see all these things”



CHAPTER SIXTEEN

SO likewise ye, when ye shall see all these things, know that it [margin, “He”] is near, even at the doors.” Matt. 24:33. “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28. Even when we “begin” to see the tokens of His soon coming, then are we to “look up,” and lift up our heads; for our redemption “draweth nigh”; but when we see “all” the signs He has mentioned, then are we to “know” that He is “even at the doors.”

Emphasis should be placed upon the word “all.” No one thing in the prophecies taken by itself alone can properly constitute a sign of the second coming of Christ. But when all of the conditions unite as a mighty chorus, then it is that we are to know with positive assurance that the coming of the Master is “even at the doors.”

There have been many periods of the world when the privileged few have been highly educated, and when there was much enlightenment; but never has there been, in all past centuries, an age of such general intelligence. Never

could it be said of the mass of mankind, as it is to-day, that "knowledge" has been "increased," and that many are running "to and fro" throughout the great length and breadth of the world.

There have been wealthy men in every nation and in every age; but never has there been such a heaping together of treasure, connected with the "cries of the laborers," as is seen and heard at the present hour. Never was there a time before when the love of self and the love of money had combined to produce such international perils.

There have been plague spots of crime in different ages and localities; but never since the days of Noah has it been so apparent as in this time that the greater portion of the human race is sinking into the lowest depths of injustice, violence, and vice.

Formality, superstition, and consequent apostasy have in many periods planted the seeds of corruption and evil in the church that claimed to represent the Son of God; but never has the church, in the presence of such opportunities, facing such difficulties and dangers, possessing such intellectual possibilities and material facilities for good, and holding such stores of light, seemed to stand in such lukewarm, careless, and compromising indifference. Never before have religious formality and the lack of faith created such a world-wide peril.

There have been deceptions of Satan in all the past centuries; but never such deceptions as his millenniums of experience and long schooling in the ways of sin have enabled him to present in these last days.

There have been "wars and rumors of wars"; but never before have the nations of the earth been so equipped

with their multiplied millions of soldiers, and their appallingly terrible instruments of destruction. Never before has it been made so manifest that the “spirits of demons” have gone forth to “the kings of the whole world, to gather them together unto the war of the great day of God.”

Great errors have spread over sections of the earth in bygone days; but never before have we had the spectacle of the “many people” and the “many nations” proclaiming “peace and safety” when it should be apparent to the candid mind that the “sudden destruction” of Armageddon is impending.

There have been great storms and pestilences here and there all down the ages; but never have the lashing elements filled the inhabitants of earth with such forebodings as now. There have been occasional and very disastrous earthquakes in other times, but nothing like the rapid successions of temblors that have spread destruction in one city after another during these last few years.

There have been failures of crops and consequent famines in various localities from time to time; but never as now has the evidence made itself seen and felt, that the earth is “waxing old like a garment,” as beneath its load of “transgression” it begins to crumble to decay.

The gospel has made miraculous advancement as the centuries have come and gone; but it was reserved to this age in which we live to provide the great facilities of the printing press, the railways, the steamships, etc., with the opening doors to the nations in darkness, so that “this gospel of the kingdom” could be carried into all the world.

While some of these things may have been seen in a limited way and in different places in the past, they have not appeared all together as world conditions, world problems, and world perils. The Master did not say to us that when we should see any one of these things in some isolated locality, we were to know that His coming was near; but it is when we see "all these things." They may all be seen to-day, yet they will become more and more marked and pronounced as these closing moments of time go by.

And besides these signs that are fulfilling about us, we must not overlook the great lines of prophecy in the books of Daniel and the Revelation, of which we may only take space in these pages for the merest mention. But suffice it to say that line after line of prophecy is presented in those books; some of the lines foretelling the political conditions that would be especially marked in history, while others have foretold the story of the religious world. But each line, while bringing us down through the history of the world, is centered in this generation of men as the one that is to behold the second coming of Christ.

Thus do we have a great multitude of witnesses, all testifying to the same great truth. Each one joins every other one in swelling the harmonious chorus that is causing all the world to hear the indescribably good news, Jesus the Messiah and the Saviour is almost due on earth again.


When we see these things "begin to come to pass," we are to "look up"; but when we see "all these things," then are we to "know that He is near, even at the doors."

How does this matter impress you? Do you see “all these things”? Let each answer to his own conscience and to God. Controversy and heated discussion are not invited. Professed Christians have already been cursed with too much of that. But the reader is earnestly entreated to heed God’s word closely, and so prepare for that eternity of existence which is given to all who will accept it. And how joyful the thought that the night of sin is almost ended, and that the heralds of the day of endless glory are trumpeting the invitation, “Come; for all things are now ready”!




AND THERE SHALL BE A TIME OF TROUBLE

CHAPTER SEVENTEEN



AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust



of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 1, 2. The "great Prince which standeth for the children of thy people" can be none other than Christ, whom this text calls Michael. Christ says of His present position, that He is set down with His Father "in His throne." Rev. 3:21. He is seated thus with His Father to act as our Intercessor and High Priest.

The above text from Daniel speaks of the time when He "stands up." His work as Intercessor and High Priest is finished, and He "stands up" to be robed with

the vesture on which is written “King of kings, and Lord of lords.” The great day of emancipation is at hand; for “at that time thy people shall be delivered, every one that shall be found written in the book.”

Of those whose names were “written in the book,” another scripture says: “I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Rev. 20:12.

Thus do the Scriptures clearly show that to deliver “every one that shall be found written in the book” is the great work of the Judgment and the resurrection. This fact is made still clearer and is more fully emphasized by the words of Daniel already quoted: “And many of them that sleep in the dust of the earth shall awake.” Dan. 12:2. Thus from every standpoint, how clearly may it be seen that this “standing up” of Michael is associated with the Judgment scenes and the resurrection at that great day when Christ shall come!

O, the sublime joy of the thought! The church in all the ages has been singing of the glorious day when every sleeping child of God shall be brought from the grave to enjoy the bliss of endless life and to possess the substantial realities of eternity. The church of past ages has had to content itself with the prospect of participating in the blessedness of these resurrection scenes at some distant future time; but now the day is at hand. The hour is almost here. The Lord has caused the guiding tokens to be charted by which we may know it.

When this view of deliverance for God's people — even the resurrection day — was presented to the prophet, observe that he saw that there should be “a time of trouble, such as never was since there was a nation even to that same time.” Daniel had a wonderful view, in minute outline, of the rise and fall of nations, beginning with his own day, and reaching down to the second coming of Christ. All the bloody scenes of all the bloody wars that would arise during all the conflicts, the struggles, and the oppressions of the ages were made familiar to Daniel's prophetic eye. Yes, even the French Revolution, with its shocking brutalities, its horrors, and its “Reign of Terror,” was viewed by the prophet. And then the vision of the “time of the end” is given him. He sees the difficulties, the evils, and the perplexities; he beholds that which causes Michael to “stand up” as “King of kings, and Lord of lords”; and then he pens the prophetic words, “There shall be a time of trouble, such as never was since there was a nation even to that same time.”

To those who have read of the terrors in France during her revolution a hundred years ago, and who may be familiar with the history of other national calamities and the many times of trouble that our world has seen, it may be a startling revelation that none of those scenes in the past furnish a parallel to which this “time of trouble” in the “time of the end” may be likened; yet such is the declaration of the Scriptures. In view of the condition of our world to-day, what else is there to expect? As we enter the time when, as the word of God foretells, “every imagination of the thoughts” of men's hearts will be “only evil continually,” the one result

that can follow will be an unprecedented “time of trouble.” It will be as much worse than the “time of trouble” resulting from the abandoned wickedness in Noah’s time, as the population of evildoers is greater now, and as Satan’s ability to deceive has by long practice become more acute and cunning.

Other scriptures bear testimony that the closing days of earth’s history are a “time of trouble.” Luke records the Master’s words as follows: “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.” Luke 21:25-27.

Thus has the Lord foretold the “distress of nations, with perplexity,” that will exist on the earth at the time of His coming. Not only will the nations be in “distress” and “perplexity,” but there will be the “sea and the waves roaring.” Men will see these “things which are coming on the earth,” and their hearts will fail them for fear. Such are the predictions of the word of God, and the facts demonstrate their accuracy.

The reader is familiar with Paul’s statement in 2 Tim. 3:1-5, which tells of the “perilous times” that shall come “in the last days.” He knows of the great list of sins there enumerated that shall exist not only in the world, but among those who have “a form of godliness,” which sins are the producers of the last-day perils. Selfishness, avarice, cruelty, and kindred vices have ever been a source of danger in the world; but this danger

reaches its climax in the "time of trouble," and occasions "fears," "perplexities," and "perils" in the "last days."

Other scriptures sounding the warning of dangers that will exist in the closing years of earth's reign of sin are doubtless before the mind; but perhaps in none of them is the situation more vividly portrayed than in the words of Zephaniah:

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. 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, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. 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." Zeph. 1:12-18.

The word "Jerusalem" sometimes applies to the professed church of Christ as well as to the literal city of

the Jews, and in the foregoing quotation, it very clearly denotes the church. Not only do these words of Zephaniah add their harmonious testimony to what other scriptures say concerning our times, but a most solemn warning is given to professed Christians “that are settled on their lees,” and who “say in their heart, The Lord will not do good, neither will He do evil.” This is the time of the church’s greatest responsibility; for “the great day of the Lord is near, it is near, and hasteth greatly.” Zephaniah says, “The mighty man shall cry there bitterly.” He says it is “a day of trouble and distress”; it is “a day of wasteness and desolation”; it is “a day of darkness and gloominess, a day of clouds and thick darkness.” The prophet also adds that it is “a day of the trumpet and alarm against the fenced cities, and against the high towers,” showing, of course, the spirit of war that shall be in the land; and because of these impending perils, the church should be intensely active in her Master’s work.

What solemn heed should be given to the warnings sent to this wicked age! The Lord says, “I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.” And “neither their silver nor their gold,” which, as previously shown, they have heaped “together for the last days,” “shall be able to deliver them in the day of the Lord’s wrath.” Surely this scripture adds a most decided testimony to the fact that there shall be a great “time of trouble” immediately before the coming of the Just One.

“I will bring distress upon men,” says Jehovah, “that they shall walk like blind men, because they have sinned

against the Lord." The mighty arm of omnipotent power will bring down this "distress." Men have sinned, and just as harvest follows sowing, so does distress from the Lord follow sinning. The merciful Father sends His entreaties of love; and if men will not yield, then He entreats them through distress. But in their distress, if they will not turn to Him, then is He under the painful necessity of giving them up to the destruction they insist upon having.

We have already seen that the last days will be full of satanic deceptions. What perils and trouble these deceptions will lead men into, only divine foresight is able to reveal. We have been forewarned that at the "coming of the Son of man," even as in "the days of Noah," "every imagination of the thoughts" of men's hearts will be "only evil continually"; that "all flesh" will "corrupt his way upon the earth," and the earth will be "filled with violence"; that judgment will be "turned away backward," and the corrupting vices of Sodom will pollute the world; that a "form of godliness" will take the place of the power of the gospel in the church, and in consequence many professors of Christianity will be "lovers of pleasures more than lovers of God." We have read the scriptures that tell of those who will heap "treasure together for the last days," and we have also heard how the cry of the laborers will be raised in consequence of this oppression. The present conflict between capital and labor is indeed most vividly set forth in the inspired Word. Our minds have been impressed by the predictions of the awful work that will be done by the "angry" nations, as they are gathered by the evil spirits to "the battle of that great day." The Lord has told

us that the elements in the physical world will break forth in terrific storms and earthquakes, until the earth shall be “utterly broken down,” “clean dissolved,” “moved exceedingly”—yea, that it “shall reel to and fro like a drunkard, and shall be removed like a cottage,” on account of the transgression that “shall be heavy upon it.” Then, too, the earth is “waxing old like a garment.” In its decaying condition, crops are uncertain, and famine and pestilence will fill the world.

But in the face of all these plain statements of the Lord, and while standing in the time when the facts that fulfill His word are a present, living reality, men will say: “Do not be disturbed. There is no ‘time of trouble’ ahead. Rest easy; for the nations will ‘learn war no more,’ and it is ‘peace and safety’ ahead of us.”

Many have uttered this false assurance of peace ignorantly. It has been taught them, and they have taken for granted that it is so; but the Lord’s word is plain, and He is seeking by its mighty power to dispel the delusion. There are many who are beginning to see the danger ahead, and are raising the signal of alarm. They do not all understand the meaning of the perils that are on either side of us, and that loom up still darker in front of us; yet, nevertheless, they see them.

Archbishop Ireland says: “The bonds of society are relaxed. Traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism.”—“*The Church and Modern Society*,” page 4.

Leo XIII spoke on the subject as follows:

“It is not surprising that the spirit of revolutionary change which has so long been dominant in the nations

of the world, should have passed beyond politics, and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer natural combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes are all occupied with it; and there is nothing which has a deeper hold on public attention.”—*Encyclical Letter on the Condition of Labor*.

Just at the close of the nineteenth century, Mr. Benjamin Kidd said, “The problems which loom across the threshold of the new century *surpass in magnitude any that civilization has hitherto had to encounter.*”—“*Social Evolution,*” page 1.

Signor Crispi, Italy’s greatest statesman, said: “Europe resembles Spain from a certain point of view. *Anarchy is dominant everywhere.* To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers. *We are marching toward the unknown.* Who knows what to-morrow has in store for us?”

Dr. Charles William Eliot, who was the learned and efficient president of Harvard University from 1869 to 1908, in a speech in New York, toward the close of 1908, said:

“The defenses of society against criminals have broken down. A state mounted police, with a thorough military organization, is needed in every part of our country—north, south, east, and west. . . . The impunity with which crimes of violence are now committed is a disgrace to the country, and demonstrates the urgent need of much more effective protective forces. A far worse form of lawlessness is the violation of law by rich corporations. Any man or any corporation who conducts business on the edge of the law, so to speak, is a morally lawless person.”

Speaking of the machinery of the law which has been provided to protect society, he says:

“It neglects to provide the protective forces necessary to secure its peace. It fails to educate the children in reverence and obedience and inspire them with the love of liberty under the law. It declines association with burglars and forgers, but not with dishonest promoters, corrupt officials, and with lawyers who teach their clients how to evade the law.”

It is unnecessary to comment on the foregoing quotations. They are but selections from utterances that are heard continually from the platform and the press, and they show that many men are awake to the fact that a great storm is gathering. They see the “distress of nations,” and are perplexed; their hearts are “failing them for fear, and for looking after those things which are coming on the earth;” they realize that “perilous times” have come, and see the rapidly approaching “time of trouble.”

There is no deception with God. Hence He has not left the world unwarned of the inevitable fruitage of the

centuries of sin. He has carefully foretold the time of trouble that is coming. The faithful physician will tell the patient of the fatal malady and its deadly outcome, so that he may prepare for the worst and set his house in order; but while, like the earthly physician, God gives faithful diagnoses of the fatally diseased conditions, yet unlike the physician of earth, He does not leave the patient without hope. There is salvation for those who, from the lowest pit of evil, will call on the name of the Lord. For the most fatal diseases of sin there is a complete remedy.

In these "perilous times," and while "men's hearts" are "failing them for fear" because they see the unmistakable approach of that "time of trouble, such as never was since there was a nation," do not give the trumpet an uncertain sound. Do not say, "Peace, peace, when there is no peace;" but hold aloft the light of the blessed Bible, so that men may know its great prophecies, and see that "city of refuge" whose bulwarks are laid by the all-powerful hand of Omnipotence, whose foundations are sure to all eternity, and whose inhabitants shall never know sickness, nor sorrow, nor trouble, nor distress.





CHAPTER EIGHTEEN

AS the evidence from prophecy is presented, it is impressive. Most accurately do the divine predictions and the voice of history and current conditions combine to show that the great day is almost reached. But this testimony is obscured in the minds of many by the belief that we are to have a thousand years of peace, prosperity, and happiness before the Lord comes. This doctrine of a millennium of peace has been so persistently and so widely spread, that some may be greatly surprised to learn that the word "millennium" does not occur in the Bible anywhere. Neither is there any foundation whatever in the sacred Volume for that doctrine as popularly taught.

The scriptures usually quoted to prove this millennium of peace are Isaiah 2, Micah 4, and Revelation 20. Isaiah 2 and Micah 4 tell of the "many people" and the "many nations" who will be saying that sword and spear shall be beaten into plowshare and pruning hook; and Revelation 20 tells of Satan's being bound for a thousand years. Isaiah 2 and Micah 4 have already been studied in chapter 11 of this book, and we have found that the Lord did not authorize the "many people" and the "many

nations" to say such things. God has said that the spirit of war and not a time of peace would characterize the last days of earth's history. Thus we see that God is not the author of that popular doctrine concerning swords and spears.

In previous pages, it has been abundantly shown, from God's word, that the last days shall be characterized by perilous conditions, because of the prevalence of vice, injustice, violence, and crime, and that the furies of Armageddon, rather than a period of profound peace, will be the climax of this earth's career in sin.

God has made these predictions. The facts are in harmony with His prophetic utterances. The only inharmonious thing is the voice of the people, which insists on saying that things are not as they are.

Many are possessed with the delusion that our race is growing stronger physically; but such facts as have been presented by Prof. Watt Smith, an English writer, ought to set us right. He tells us that in 1813 the English standard for admission to the army was six feet. This has been lowered from time to time until finally in 1901 it was reduced to five feet. In other words, one hundred years ago England could find enough six-foot men to supply her standing army, but in 1901 she has to take five-foot men. And of all the great military powers, England's standing army has been one of the smallest.

This shows a degree of degeneracy that is having its effect in a marked manner upon the physical condition of the race. In harmony with the facts presented by Professor Smith is the following statement made by that profound student of lunacy conditions, the late Dr. Forbes Winslow:

“The world is rapidly going mad. Civilization is on the road to perdition. . . . I have no patience with those who ascribe this terrible condition of affairs to increased competition, and the wear and tear of modern life. If there is but one sane man left in the world of lunatics, he will be muttering the same absurd excuse. No. It is mere shelving of the responsibility. The true causes of insanity are the vices, not the worries, of civilization.”

Dr. Forbes Winslow was not a pessimist. He was not seeking to make out a case. He simply stated the facts as he found them in the social world, and his opportunities and facilities were of the best. But perhaps no one has stated the conditions in modern times in a more striking way than has Dr. Alfred Russel Wallace. Dr. Wallace speaks from the standpoint of authority that commands widespread respect. He was one of the greatest scientists of the age. He was an ardent evolutionist, having worked with Darwin himself on the foundations of the modern doctrines of evolution. His life was spent in extensive research in seeking to establish the dogmas of evolution, but at last the facts compelled him to admit that our civilization and advancement were nothing more than an idle, empty boast.

Dr. Wallace is but recently dead; and in a book that he produced toward the close of his life, he referred to the material progress that the world has made in the way of utilizing the forces of nature, such as steam and electricity; but he affirms that our remarkable progress in these material things has been matched only by the rapid degradation and decadence of morals. After speaking of the vices, the dishonesty, the adulterations, the bribery, the luxuries, the gambling, etc., that curse this time, he says:

“Taking account of these various groups of undoubted facts, many of which are so gross, so terrible, that they cannot be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen.” [The italics are as he gave them.]

“Such are the evil products of the social environment we have ourselves created in the course of a single century. We have seen it going from bad to worse, and have applied petty remedies here and there during the whole period; but the evils have continued to increase.”

God said in His word, that evil men and seducers would “wax worse and worse.” Dr. Wallace never took God’s word seriously. He believed that the theories of evolution were more scientific and reasonable than the writings of Moses. Hence while doubting at least a large part of the sacred Volume, and giving his life to scientific studies, he reaches the conclusion at last that the present time “is the worst that the world has ever seen.” He furthermore declares, “We have seen it going from bad to worse,” and he also affirms that “the evils have continued to increase.”

The findings of the scientific doubter show that the conditions of the world are a most accurate fulfillment of the divine forecast. The testimony of the evolutionary skeptic is of the highest value, and should be profoundly convincing. Said President Asa Mahan, “Admissions in favor of truth, from the ranks of its enemies, constitute the highest kind of evidence.”

Dr. Hillis, after referring to the work Dr. Wallace had done as a scientist, sums up a speech made by the

latter at a dinner given to the celebrated scholar in London in 1913. Dr. Hillis said:

“He affirmed that our progress is only seeming and not real. Professor Wallace insists that the painters, the sculptors, the architects of Athens and Rome were so superior to the modern men that the very fragments of their marbles and temples are the despair of the present-day artists. He tells us that man has improved his telescope and spectacles, but that he is losing his eyesight; that man is improving his looms, but stiffening his fingers; improving his automobile and his locomotive, but losing his legs; improving his foods, but losing his digestion. He adds that the modern white slave traffic, orphan asylums, and tenement house life in factory towns make a black page in the history of the twentieth century.”

The American Federation for Sex Hygiene is composed of some of the most influential and highly talented and scholarly men and women of this nation; and in one of the charts prepared by them in 1912 they estimate that “immorality and the social diseases cost this nation three billion dollars annually.” Sir James Stansfeld said, in the first international congress on commercialized vice, that “there is no nation in the world’s history which has given itself up to sexual vice without becoming enslaved, or disappearing off the face of the earth, as if at the breath of God.”

Modern indecencies of dress and the dance came upon the world with alarming suddenness, like the explosion of the great European war. Such things should open the eyes of the people. They should help us to see that, as affirmed by some of these highly competent authorities, our boasted civilization and morality are only seeming, and not real.

A single parable of the Master is sufficient, if read and believed, to dispel completely the delusion of a millennium of peace and the world's conversion. As you read the clear teaching of this parable, the question must strongly come into your mind, How could any one who studies the Bible ever be led so far astray as to believe the popular theories concerning this thousand-year period. The parable of the great Teacher reads thus:

“The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” Matt. 13: 24-30.

There need be no mistaking the lesson that this parable teaches; for the Lord Himself interprets it in the following explicit words:

“His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the

harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:36-43.

Any one may understand this divine explanation of the parable. The wheat represents the good, and the tares the bad. Both are to grow together till the harvest; and "the harvest is the end of the world." The world cannot get beyond its end. Therefore if both the good and the bad grow together till the end of the world, in harmony with the Master's own teaching, there is no possible place for a temporal millennium.

Those who give heed to these words of Christ, will have no room in their minds for a belief of the error—even though "many people" proclaim it—that this whole rebellious, wicked world shall nestle in the folds of peace, while arrogant and defiant sin makes a voluntary and unconditional surrender.

Notwithstanding the plain evidence to the contrary, there will still be many who will continue to chant the fatal error. The thing to do, however, is to believe the Bible, and seek to lead as many as possible from mistaking the sayings of a deluded people for the voice of the God of truth.

But regardless of this array of insuperable evidence, there may still be in the mind of the reader the lingering

thought that the binding of Satan will constitute a time of peace. And while space may not be given to an extended study of the chapter that contains the prediction of the binding of the archdeceiver, yet a few suggestions may suffice to show that the popular notion has spread by means of the theories of men, and without any reference to what the Bible itself says. The chapter containing the prophecy is the following:

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

“And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number

of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever.

“And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.” Revelation 20, A. R. V.

The chapter entire is quoted, so that the reader may have everything before his mind that the Book says upon the subject. First, it will be observed that an angel comes from heaven having the key of the abyss, and a chain in his hand; and he binds Satan, casting him into this abyss, called in the King James Version “the bottomless pit.”

The Greek word rendered “abyss” or “bottomless pit” is the same one used in the Septuagint or Greek version of the Old Testament Scriptures in Gen. 1:2, where it says that “darkness was upon the face of the deep,” or “the abyss.” In other words, divine inspiration calls the chaotic

condition of the earth an "abyss" previous to the time that God shaped it into habitable form through the succeeding work of creation.

Then allowing the Bible to be its own interpreter, we learn that Satan is to be cast into an abyss similar to what the earth was in its chaotic state at the beginning of creation; and, according to one of the verses quoted from Jeremiah in a previous chapter, he saw in prophetic vision "the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 23-26.

Then the "presence" of Jehovah at the second coming of Christ leaves the fruitful place "a wilderness," and the earth waste and "void," and the heavens about this earth without any light. In other words, the view that Jeremiah had, describes the conditions of abyss and chaos exactly as they were in the beginning, when as yet there was no man. Into this chaotic abyss Satan is cast. And instead of that leaving the world peopled with individuals who are enjoying peace, it leaves the earth without a single man upon it. For the chapter quoted from Revelation shows that immediately following the binding of Satan and his being cast into this abyss, the redeemed are with Christ sitting upon thrones of judgment, "and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection."

According to this scripture, the first resurrection comes at the beginning of the thousand years; and already texts have been abundantly quoted to show that the brightness of Christ's coming destroys all the wicked. Satan is then bound here upon this earth. He is not permitted to leave it. And during the time that the redeemed of Christ are with their Lord upon the thrones of judgment, the great deceiver has opportunity to reflect upon the havoc that has been wrought by his iniquities and rebellion. Then at the end of the thousand years, according to the Bible, comes the second resurrection, when the wicked are brought to life again to receive their eternal reward. At that time Satan is loosed out of his prison, and the record says that he goes out "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

The second coming of Christ takes place when the war of Armageddon is raging; and at the end of this thousand-year period, when the Master comes again, and the wicked dead are brought to life, Satan gathers them to continue the war that he had begun a thousand years before.

Points of this character may be gathered from this twentieth chapter of Revelation, especially when it is studied in connection with other portions of the Scripture. But how can any one get from that chapter a single thought to show that this world is to be converted and enjoy a time of universal peace? The teaching of the word of God is all on one side. It shows with unmistakable clearness that this wicked world will wax worse and worse until Christ comes. The conditions, as shown by unimpeachable testimony, are according to the Bible forecast.

Will the reader allow the teaching of God's word, which is in such complete harmony with the facts, to be his one infallible guide?

God does not foretell what He desires or what ought to be in these things, but He does foretell what will exist despite all that good agencies can do to the contrary. The one question for each person to settle for himself is, whether he will stand with God, or go down in the delusions that are sweeping the world to its final destruction.





CHAPTER NINETEEN

THE Bible abounds in promises of the second coming of our Lord. That event is ever set forth as the cheering banner of the blessed hope. To all who may be led to trust Him, the Master sends the joyful proclamation: "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.

By studying the latter part of the thirteenth chapter of John, it will be seen that the Lord, while sitting with His disciples at that memorable "last supper," on the very night when He was betrayed to be crucified, had been telling them that He was to be taken away from them for a time. This statement filled their hearts with sadness. But the Master does not leave them in despair. He at once gives, not only to them, but to us also, that most precious promise, "I will come again, and receive you unto Myself."

Again, after the crucifixion, and at the time of His ascension, while the disciples were yet intently looking into the heavens, whither He was going, angels of God were

commissioned to say to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Note the promise. It is "*this same Jesus.*"

The disciples had found in Jesus the "Desire of all nations." Their hungry souls had feasted on the words of life that He uttered, and they were resting in the inexpressible joy experienced by those who are conscious of pardoned sin and the invigorating powers of a renewed life. Naturally they desired to have Him remain with them. But although they had tasted the bliss of a Christian's happy experience, they had not as yet grown into that fullness of knowledge and faith which would enable them to comprehend all that the Master had been seeking to instill into their minds. They did not understand the great truth, although it had been so plainly stated by the Saviour, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

The Lord states His truth in plain language; but time is required for it to be assimilated by the human mind. And when that truth is opposed by prejudices and errors of long standing, the task of uprooting them is a most difficult one. The idea that at His first advent the Messiah was to establish a temporal kingdom, and by force of arms overthrow the Romans, thus relieving the Jews from a foreign yoke, was dearly cherished and firmly fixed, though it was a false hope. So generally accepted was the belief that Christ was to be a temporal king and reign in Judea, that all His teaching to the contrary had not fully driven this delusion from the minds of even the disciples them-

selves. For in His last conversation with them—a conversation that took place after His crucifixion and resurrection, and on the very occasion when He made His ascension to His Father's throne—it is stated that “they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?” Acts 1:6.

The Master had taken particular pains to make it plain to all that His first advent was to be a time of hardship and suffering, of humility in exacting, devoted service, finally culminating in His death on the cross. He had pointed to His death and resurrection, and expounded the prophecies that foretell the subsequent long night of darkness through which the church would have to pass; and finally

He had dwelt upon the great event of His second coming, to put an end to sorrow, suffering, and sin.

But the disciples had not understood nor realized the significance of the words of their Lord. Their minds were still engrossed with the idea of a temporal kingdom, to be established then and there, in which the Lord would be King and they would act a prominent part. It seemed impossible to draw their minds away from this



“This same Jesus . . . shall so come in like manner.”

cherished error to the exalted sphere of the divine plan. God's ways and plans are always best; but how hard it is for fallen humanity to surrender the false and accept the true! So the Father permitted the disciples with their natural eyes to behold their Saviour as He made His ascension to the heavenly throne. Thus He forever cut off all possible hope of a temporal reign of the Messiah over the Jewish nation in Palestine.

Then while their minds were the most impressible, while they were yet with amazement watching their ascending Lord, the angels were bidden to remind them that "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.

It is the "same Jesus" who was here in person, that is coming again in person. All that He was when He was here, He will be when He comes again, only He will come in the manifestation of His glory, rather than in the manifestation of His meekness and lowliness.

It is the privilege of every one to look forward to His coming with perfect joy; for does not the word of God proclaim to all the world that Christ is the sinner's Friend? Every act of His self-sacrificing life was a living expression of the great truth that He loves us. As we read the gospel story, we are touched by the deep compassion of the Saviour, and the tenderness with which He devoted Himself to fallen man. He came so close to us, and became so fully identified with us, that He is "touched with the feeling of our infirmities." Heb. 4:15. And when we are overwhelmed with sin and grief and pain, and know there is no human friend that can understand us and give us sympathy and help, and even though words may fail us

in expressing our distressed and perplexing condition, yet we may come with confidence to our Redeemer, and tell Him that we know He understands us fully. We can say to Him that He "feels" our "infirmities," and that He knows from a personal experience how to apply the healing balm to our aching hearts. O, what a sympathizing Saviour!

See Him at Bethesda, seeking for the lonely sufferer who said, "I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." The active, throbbing power of life was in the words that the great Physician spoke to this afflicted and friendless man; and in the command of the Master, "Rise, take up thy bed, and walk" (John 5:7, 8), he found complete healing for every ailment. Why did the Lord pass by all others, and seek out this friendless and helpless one? O, it is because He has so closely united Himself with humanity that He *feels* our weakness and distress! How gracious! How considerate! How tender!

On another occasion, we find Him at the tomb of Lazarus. About Him are the sorrowing sisters and friends of the dead. He *feels* the grief that rends their sad hearts. Pressing upon His soul of love is not only *their* affliction, but all the sadness to be wrought by sin and death adown the ages. The record says, "Jesus wept." John 11:35. What a universe of meaning to us now, as well as to them, is summed up in these two short words! In His tender, all-comprehending love the heart of the Creator is touched, and His sympathetic grief commingles with that of His creatures. Is it any wonder that the Jews standing by said, "Behold how He loved him"?

And yet it was not love for Lazarus or his sisters merely that moved the heart of Jesus, but love for the mourning, suffering, and afflicted ones of all the ages. And well may we all join the apostle in saying that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Thus we may follow the Master all through His devoted life, and always do we find Him mingling with the people, sharing their joys and their sorrows, relieving their distress, and healing their sick. He gave Himself without any reserve to humanity—the great object of His love. This love was not quenched even when cruel hands and sin-hardened hearts were mercilessly torturing Him on the cross. Even there He poured out the prayer, "Father, forgive them; for they know not what they do."

Then with what a thrill of joy must the words come to us, "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. He is the *same Jesus*; the same compassionate and tender Saviour; the same One who "hath borne our griefs, and carried our sorrows;" He who was "wounded for our transgressions," and "bruised for our iniquities," and with whose "stripes we are healed." How this good news should cause our hearts to overflow with joy!

He is to "*come in like manner* as ye have seen Him go." Yes, "*in like manner.*" When they saw Him go, He was the personal, literal Jesus they had associated with and loved and adored as their dearest Companion and their Saviour. And "*in like manner*" He returns.

The manner in which He went away is stated in language that is easily understood: "And when He had said

these things, as they were looking, He was taken up; and a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel." Acts 1:9, 10, A. R. V. It was while "they were looking" that the Master departed.

The disciples were not only "looking," but they were looking "steadfastly" at the Lord Jesus as He went away. They must soon be called upon to describe His departing, and also to tell of His returning. They must be able to explain what they mean by saying He "shall so come in like manner." Hence the Master arranged to have them "steadfastly," fixedly, beholding Him as He was going away.

They tell us that "He was taken up; and a cloud received Him out of their sight." Issues of eternal moment center in the second coming of Christ, and that event must not be left to conjecture or speculation. The most definite, positive, clear knowledge must be given in regard to it; for the great adversary will seek to bewilder the minds of men concerning the manner in which the Lord will return. Everything must be made perfectly clear and obvious.

"A cloud received Him out of their sight" as He went away. Not only does this text in Acts declare that He will "so come in like manner," but other scriptures besides tell us that the clouds will attend Him again when He comes. "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." Rev. 1:7. "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." Matt. 24:30. "And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26.

These scriptures tell a plain truth in such very definite language that there is no need of a mistake. The Lord wants us to know just what to look for in His second coming; and we need not be imposed upon by the sophistries of any deception, if we are only careful to give heed to what is revealed in the inspired Book.

The word of God goes further, and tells us that when the Redeemer comes the second time, the brightest glory will attend Him; "for the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27. And again: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31. Mark the description of His coming: "The Son of man shall come *in the glory of His Father;*" and, "The Son of man shall come *in His glory.*" Thus in this event, as in everything else, the glory of both the Father and the Son is blended into one effulgent harmony.

And observe that He is not coming alone. For with Him, in the shining brightness that God has given to each one of them, are "*all the holy angels.*" Speaking of the number of the angels, it is said: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. "Ten thousand times ten thousand" is a hundred million. But this is only a part of the

vast throng; for the prophet immediately adds, "And thousands of thousands."

Note the inspired description of the one angel that appeared at the tomb of Christ on the morning of His resurrection: "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. *His appearance was as lighting, and his raiment white as snow*: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said." Matt. 28: 1-6.

Since one angel alone shines with such brightness, what will be the brilliancy when the glory of the innumerable host of God is united with that of the Father and the Son in the second advent? The majesty of the King of eternity will so outshine the luminary of day that it will be paled into the dimness of twilight before the triumphal cohorts of Him who is returning to earth.

What a glorious event the second coming of the Lord will be! What majestic power and floods of dazzling light will shine forth from this mighty host when the Lamb of God returns in triumph for the trophies of His grace and love! "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." Matt. 24: 27.

He who is the Creator of every shining sun in all the infinite expanse of space, He who holds the power that

produces every ray of light that floods the systems of the universe, when He comes in person to rescue the redeemed from this revolted planet, will shine with a glory befitting that event as well as the majesty of His character. The mind should be aroused to its highest capabilities when contemplating the splendor of that soul-rejoicing day of the Lord's second coming. And even when thus aroused, our limited, finite powers will enable us to picture but dimly the appearance of the King of kings and Lord of lords in that supreme day.

But the great deceiver does not want us to have a true sense of what the second coming of Christ means to this sinful world, and therefore he seeks to becloud the minds of men in regard to both the nearness of the Master's coming and what the event really is. The Saviour tells us, "Many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:5. But no pretender can ever present to the world a literal fulfillment of all the inspired specifications that are to mark the coming of the glorified Son of God. Still it is said of these "false christs and false prophets" that they "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

The word of God not only gives a faithful description of the manner and appearance of the second coming of the Lord, but it also unmasks the deceptions by which the enemy would ensnare and ruin us. Hence we should be faithful students of the Book of books. The ordinary reading of the Bible is not sufficient to barricade the heart against the delusions prepared by the evil one for the last days. We must literally feed on the divine Word. We must commune with God through that Word and by

prayer. In this way, we may become so fully assimilated to His life and character, grow into such an intimate friendship with Him, and be made so sensible of the power of His coming, that we shall not be deceived. We shall know the voice of the true Shepherd, and no impostor, be he ever so cunning, can possibly lead us astray; for when the true Shepherd "putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:4, 5.

We know only "this same Jesus"; only Him with the perfect character; only Him whose life was so unselfishly sacrificed for lost mankind. Only the Son of God, "who loved me, and gave Himself for me,"—as every believer can say,—can ever fill the place that He has won in the Christian's heart. The cunning enemy may present deceptions, and among his "great signs and wonders" he may even show a brilliant spectacle, which will cause some to think that Christ has already come; but only those will be deceived thereby who have rejected or failed to heed the warnings of the word of God.

The apostle Paul says that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. Yes, it is the Lord Himself, and not another, who is coming again.

And this text shows that the resurrection of the dead takes place at His coming; for "the dead in Christ shall rise first."

Then the Master Himself is to return. He will be the same Jesus. He comes with the voice of the Archangel,

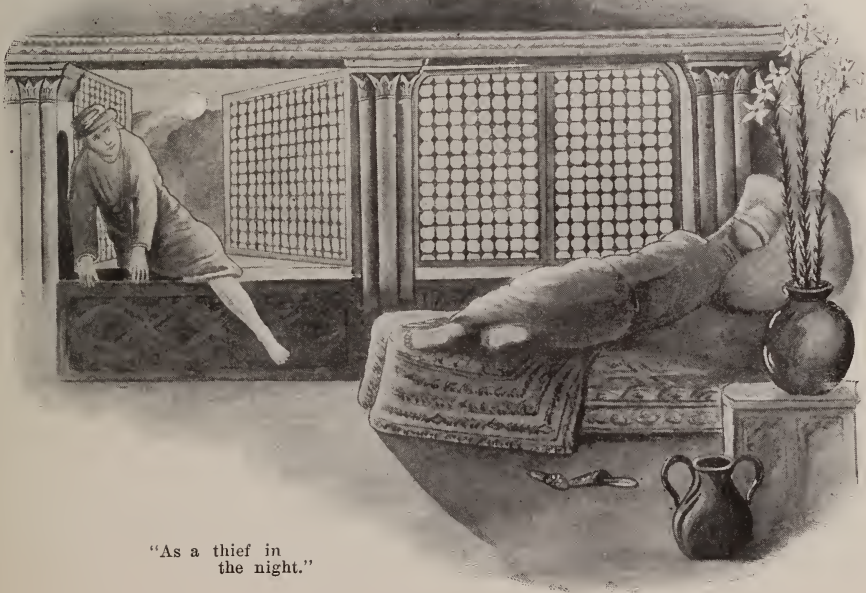
and sounding the trump of God. He comes in the clouds of heaven. He comes with glory indescribable, attended by all the hosts of the angels of God. The record is so clear upon the subject, that if we make a mistake we will be entirely without excuse. The apostle Paul further tells us: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:1-5.

From this scripture we readily see that those who stand in the light will know "the times and the seasons" of "the day of the Lord." Speaking to his "brethren," the apostle says, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." But that great day does not thus come upon all; for he says further, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." The "brethren" stand in the light, and so know "the times and the seasons" of "the day of the Lord."

Then there will be a class who will say, "Peace and safety," and upon whom "sudden destruction cometh"; and another class who "are not in darkness," and hence that day does not overtake them "as a thief." This destruction comes upon the one class because they have chosen to hide away from the light, while the others are delivered because they have accepted "the true Light,

which lighteth every man that cometh into the world." John 1:9. For "light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

Those here mentioned who "loved darkness rather than light," will very naturally say, "Peace and safety," even though in the immediate presence of "sudden destruction"; and while they remain in that blinding darkness, they cannot see the evidence showing that "He is near, even at the doors." But the psalmist says, "Thy word is a lamp unto my feet, and a light unto my path."



"As a thief in the night."

Ps. 119:105. The reverent student who will open the heart and the mind to the reception of that Word, will thereby stand among those who discern the signs of the times.

If we summarize the facts set forth in the Bible in regard to the manner of the appearing of our Lord and Saviour Jesus Christ, we find:

First, that our Lord's coming is not at death, as some have affirmed, for He comes as the Life-giver. He comes to destroy death. Martha said "unto Jesus, Lord, if Thou hadst been here, my brother had not died." "Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth [at the time of the resurrection] and believeth in Me shall never die." John 11:21, 25, 26. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. It is the divine purpose finally and completely to "destroy him that had the power of death, that is, the devil." Heb. 2:14.

Thus we might pass from text to text through the Word to find the evidence constantly multiplying which shows that the second advent is the very opposite of death. It means the resurrection of the dead and eternal life for all who are prepared to receive it.

Second, the coming of our Lord is not merely a great outpouring of His Spirit; for He said just before His crucifixion: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:7, 8.

The Comforter, or "the Spirit of truth," as the Lord calls Him in another verse of the same chapter, was sent to be with His church while He was away. Therefore this Comforter that was to be with us during the Lord's absence, could not by any method of reasoning be made to take the place of the second coming of Christ, no matter how great any of the manifestations of the outpouring of the mighty Spirit of God may be.

Third, His second coming could not be the manifestations in any of the secret cabinets of spiritistic séances, for His word says: "Wherefore if they shall say unto you, Behold, . . . He is in the secret chambers; believe it not." Matt. 24: 26.

Fourth, His coming is not to be localized in some particular spot on earth. It is not to be in the desert, as taught by the Mormons, or merely to old Jerusalem, as taught by others; for "if they shall say unto you, Behold, He is in the desert; go not forth," and "if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24: 26, 23. The word is: "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1: 7.

Fifth, His coming is not in stillness and secrecy, to steal away a part of the inhabitants of the earth while the remaining portion will know nothing of what has occurred; for it is with all the forth-shining of His glory that the Son of God will be revealed as He descends "from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16.

This glorious hope of the second coming of Christ is a theme that has called out the most sublime utterances of the inspired writers in all the ages. Of one of the prophets who walked with God, it is said:



"Behold, He cometh with clouds; and every eye shall see Him."

“Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints.” Jude 14.

In one of the sweet songs of the psalmist are the words: “Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.” Ps. 98:5-9.

The “gospel prophet” declares: “And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” Isa. 25:9.

In one of His discourses while on earth our Master Himself said: “The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28, 29.

And thus proclaims the beloved disciple from rock-bound Patmos: “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.” Rev. 1:7.

“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid

themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:12, 20. "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." Heb. 9:28.

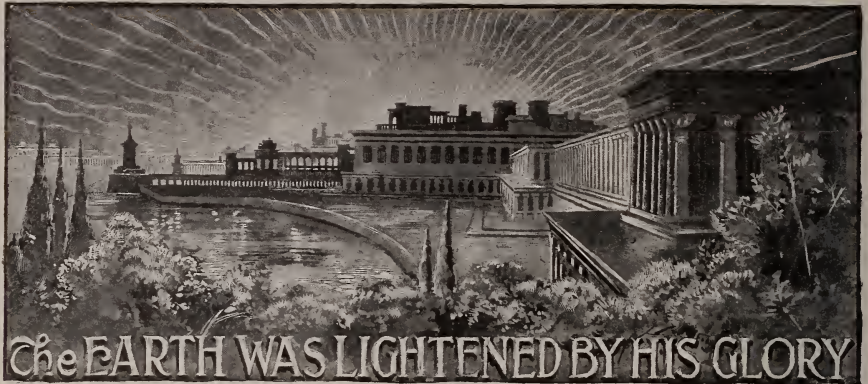
The One who has inspired all the foregoing promises is no less a personage than He who created the universe. He possesses in Himself all the power that holds in place the vast world on which we live, guiding it in harmony with the countless number of vaster worlds which He is also sustaining and directing in space. In considering a statement or a promise, it is also proper to consider the power and ability of the one who makes it. Surely the One who has made this wealth of promises that Jesus the Lord will come again, has ample power to sustain

Him in making good His word. We may be sure that every part of it will be definitely and accurately fulfilled.

Therefore, even though the world be filled with distress and woe, so that brave-hearted men tremble before the threatening evil, yet are there heralds of the coming morning. The Master has promised to return, and all who know Him are longing for the time to come.

The prophecies that accompany these promises of His coming, show that all the disasters and dangers threatening the world to-day are nothing more than the shoals and rocks that lie along the farther shore of time. They are not to be dreaded since we have taken the Master Pilot on board. They are only the visible and evident tokens that we have sighted the land of our eternal Eden home. What a joy is this knowledge! What an anchor of rest to the soul!





CHAPTER TWENTY

WE have been considering the Bible description of the conditions that will prevail all over the earth at the close of time. We have seen the inspired statements concerning the "time of trouble" and the last-day "perils." We have read from the book of God of the "waxing old" of the earth, and that "the sea and the waves" will be roaring. We have learned of the "angry" nations, and of those who oppress the laborer, and who have "heaped treasure together for the last days." We have found also that God has foretold the vice, the crime, the injustice, and the violence that will fill the land. Looking at these pictures only, we see nothing but darkness, distress, and woe; but there is a great light shining far above and through it all.

Will our heavenly Father allow Satan to curse the world with deceptions, and corrupting and distressing sins, and He do nothing to show the blessings and the joys of truth and goodness? Will He allow the evil to lift its hideous though bedecked and gilded head to the most consummate heights of folly, that it may the more surely

plunge men to the lowest depths of wickedness and woe, and He do nothing to expose the danger, and save the beguiled and deluded objects of His love? The first advent of Christ was heralded by the anthems of angels. The miraculous power and love of the Saviour were manifested in preaching to the poor, healing the sick, and raising the dead. At Pentecost there was a mighty outpouring of the Spirit of God. And will this dispensation, so wondrously begun in the demonstration of divine power, be allowed to close in obscurity and weakness? Will its glorious light be made to flicker dimly, or be buried beneath the rubbish of this sinful time?—No, never, never!

The eighteenth chapter of Revelation presents without doubt the strongest, the most scathing, and the most heart-searching condemnation of the sins of the last generation, that can be found in the inspired Book. Read the entire chapter, and allow it to quicken your sense of the divine displeasure with wrong; but do not fail to observe closely the opening sentences:

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Verses 1, 2.

How sublime is the description of this mighty angel who lifts such a strong voice against the sins of Babylon! This babel of evil that seeks by its corruptions completely to overthrow the last generation of men, must be exposed. Light must be thrown in upon these hidden, iniquitous

works of darkness that make the last days "perilous," and cause an unprecedented "time of trouble"; and so the heavenly messenger is sent to lighten the earth with his glory. Here is a promise that fires every lofty emotion of the soul with the entrancing thought that in the very stronghold of iniquity, and amid its most desperate working, the Master exerts His mighty power, and the earth is lightened with His glory.

The Lord left with His church the promise that "these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

The Master inspired one of His apostles to repeat this promise by saying, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

As men are led to study and believe the Bible, some will be developed through whom God can manifest His "gifts" which He has "set" "in the church." To some will be given "the word of wisdom"; to others "the word of knowledge"; to others the gift of "faith"; to others the gift of "healing"; to others "the working of miracles"; to others the gift of "prophecy"; to others "discerning of spirits"; to others the gift of "tongues"; and to others "the interpretation of tongues." 1 Cor. 12:8-10.

That was a wonderful manifestation of the power of the Spirit of God, when at Pentecost the "gifts" worked powerfully in the church; but under the outpouring of the Spirit in these last days, those gifts that formality

and unbelief have driven out, will return to do a mightier work. Satan sees the unfolding of the Lord's great plan. He becomes enraged that he cannot hold men in the superstitious errors of darkness. He plans in his most masterly way to deceive mankind. He can lead many into such gross crimes and vices that nothing short of the dawning Judgment day will cause them to look up to God. Others can be kept in a sort of genteel infidelity that looks with pity upon those who believe the word of the Lord. But there are many others who, while they hold to the Bible, yet do so in a careless, nominal way, and without appropriating its vitalizing truth; and special delusions must be prepared for these.

Satan knows that God is educating His true followers, who are now scattered in every clime, and worshipping under so many denominational names, to do a mighty work. "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2: 17-21.

The evil one knows these prophecies concerning the outpouring of God's Spirit "in the last days." He knows God has said that a mighty angel has been com-

missioned to enlighten the earth with His glory; and if you have never before seen the cunning of Satan, witness the counterfeit "healers" and "faith cures" that he is sending out to flood the world with their pernicious and misleading notions. Those persons who hold to the Bible in a careless, indifferent way—the ones who do not dig for themselves into its great mines of truth so that they may be fortified by a personal knowledge of just what God's own word says—are the ones who will be most easily beguiled by the sophistries of Satan.

If no other evidence convinces you that God is preparing to do a marvelous work in these last days, under the outpouring of mighty pentecostal manifestations of His Spirit, just witness the counterfeits that are sent out to discredit this on-coming work of the Lord. Men and women are rising up everywhere to talk glibly about the gifts of miracles and healing that God has placed in the church. A superficial knowledge leads one to believe that all their teaching is warranted by Scripture; but a deeper knowledge, a daily study of the Word, a devoted faith in its teaching, and a full surrender of the will to God—through which comes the possession of His "gift" of the "discerning of spirits"—are the only things that enable us to know whether these persons are pretenders, or whether they are sent out by the authority of Heaven and with power from on high.

Of this one thing be sure: when the Master places His "gifts of healing" upon a man, that man will be able to say, as did Peter to the lame man at the gate of the temple, "In the name of Jesus Christ of Nazareth rise up and walk;" and those words will contain the power of God, and the malady must go. What God does is perfect, and

there will be no doubt about the reality of the healing. The skill of a physician will not be needed to tell the patient he is well; for the ruddy glow of health will testify that omnipotent power has breathed upon him. Men of faith may pray for the afflicted, and God's word says that "the prayer of faith shall save the sick" (James 5:15); but he who has the "gifts of healing" is commissioned of Heaven to *command* disease, and the divine Creator works through His human agent to perform a definite healing.

But let it be remembered that there will appear what seem, from every human standpoint, to be miraculous healings, which are nevertheless not done by the power of God. We have already learned that, to enforce his great deceptions in the last days, Satan will work "with all power and signs and lying wonders." You may ask, "Why is he permitted thus to work?"—It is that the malignant virus of sin may be made manifest, and its deceitful workings fully known; but God shows His care for His creatures by unmasking the monster of evil, so that all may know its real character. He also fills His word with promises that enable every one to shun the delusive charms of sin, and stand at all times in the blazing light and power of truth. Yes, the reader may even be one of those who join with the mighty angel in these closing hours of time in filling the earth with the light and the glory of the Lord.

It must be evident to any one who has taken time to consider the Bible evidence, that the consummating conflict of all the ages is even now right upon the world. The forces of darkness are arrayed on the one hand; but rising as a sun of hope on the other is the increasing

light of gospel truth and power. This gospel light is destined to spread till all the world is filled with its effulgent glory. There never were such issues in the world before to call out the unreserved heroism of service. Never before have men had the inspiration that comes from standing on the threshold of the resurrection, and of breathing, after only a little further period of waiting, the Eden-perfumed zephyrs of the eternal world. Never before have men had every exalted and exulting emotion stirred by the definite knowledge that the omnipotent Father is marshaling all the angels of heaven to escort the King of eternity, the world's Redeemer, on His triumphal journey to this needy and sinking world. Knowing that He would have men and women who would be possessed with such soul-absorbing themes as these, our heavenly Father could safely foretell the enlightening of the whole earth with His divine glory.

Tell it everywhere, tell it over and over again, "Glorious things are spoken of thee, O city of God!" Let all the world know that God sends His mighty angel from heaven, and the earth will be lightened with His glory. Receive the word of God. Stand in the fullness of the power of faith; and as our Father pours out His Spirit to accomplish His mighty work, He will use you as His instrument of righteousness, service, and glory.





CHAPTER TWENTY-ONE

THE “time of trouble, such as never was since there was a nation,” is casting its shadows upon us. But in the presence of these accumulating perils, we have a refuge. The arm of our omnipotent Father is stretched out to protect and rescue us.

The reader may be among those who are loaded with polluting sins,—among those who are unjust, oppressive, and cruel. If so, there is encouragement in the Word even for all such; for it says, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Tim. 1:15. He saves to the uttermost all “that come unto God by Him.” Heb. 7:25. Is it possible to get beyond “the uttermost”? Even the “chief” of sinners is called. Indeed, the Lord could call none others in this world but sinners; “for all have sinned, and come short of the glory of God.” Rom. 3:23.

“Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 16-18.

"Scarlet" and "crimson" are indelible colors. Yet the Lord promises that though our sins are like "*scarlet*," He will make them as "snow"; and "though they be red like crimson, they shall be as wool." He saves to "the uttermost" even the "chief of sinners." What more could be asked? What more could be given?

We may be at a loss to know *how* He can cleanse such vile sinners, but there is comfort in the thought that God can do many things that we cannot understand. We do not know *how* an acorn grows into naught else than the oak, while a grain of wheat planted by its side will just as invariably produce nothing but its own kind. Can you tell how this is? The answer is readily made that "it is nature." But "nature" did not create itself, neither does it generate the power that is so manifest in its workings. Our heavenly Father creates and sustains all this perfect and beautiful manifestation of life that we, often without a thought of what we are saying, call "nature." Under normal conditions nature is matter obeying the voice of God. The Father in heaven, all-powerful, ever present, and ever working, produces all this wonderful life and activity in the natural world.

Know, then, O sinner, that Jesus is infinite in salvation's power! He who commands all the mighty and mysterious forces of nature, says that though your sins be of the deepest dye, they shall be as white as the snow. Then "seek ye the Lord while He may be found, call ye upon Him while He is near: 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. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:6-11. Read these promises, meditate upon them, believe them, and the Spirit of God will comfort and strengthen the heart through them.

It may be that, though a child of God, your heart is "failing" "for fear, and for looking after those things which are coming on the earth." Perhaps the increasing and awfully destructive storms and earthquakes, and the general commotion in nature, inspire terror. But it should not be so. God promises: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:5-10.

“Thou shalt not be afraid.” How soul-satisfying is this word! The Lord does not merely *admonish* us not to be afraid; He does not simply say that we *ought* not to fear; but He asserts His decree of divine power that we *shall not* “be afraid.” “For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” Verses 11, 12.

If any are fearful because of the famines that will become more and more prevalent as the earth “waxes old,” the Word says: “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: BREAD SHALL BE GIVEN HIM; HIS WATERS SHALL BE SURE. Thine eyes shall see the King: in His beauty: they shall behold the land that is very far off.” Isa. 33:15-17. “They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.” Ps. 37:19.

Again the Lord says: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.” Isa. 43:2, 3. “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.” Isa. 54:17.

There are no conditions or difficulties, even in the worst possibilities of the present, or in the portentous days that are yet to come, that God does not penetrate with promises that bring hope and comfort and strength.

Satan has summoned all his malignant power in his last and supreme effort to oppress and destroy the people of God. But their danger appeals to the tender mercy and love of their Father; and as expressed in the sublimest of inspired prophecy, there will be heard the shout of the Eternal: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Isa. 51:9, 10.

The Lord did wonderful things in the land of Egypt; He brought His people out of the bondage, the gross idolatry and sin of that dark land, "with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders;" but with a mightier and more glorious display of His love and power will He take them out of the accumulating corruptions, the debasing sin and evils, of this time. God's exercise of power in that time was abundant in saving His people from Pharaoh's cruel tyranny; but in this time, when Satan is concentrating all his forces of evil, equipped with all the experience and training of the long reign of sin and crime, the occasion demands a corresponding exercise of divine majesty and might. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be

the hope of His people, and the strength of the children of Israel." Joel 3:16.

How soul-inspiring is the thought that the "last days" are reached, and that in our time the Lord will fulfill His word that says: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers." Jer. 16:14, 15. In that time the Lord took His Israel from Egypt to an earthly Canaan; but in this time He gathers them from



"Therefore the redeemed of the Lord shall return, and come with singing unto Zion."

every part of the world to lead them into His heavenly and eternal Canaan. How glorious, then, must this final deliverance be, when it so surpasses the mighty works of God in Egypt, and is made to stand forth as the one monumental illustration for all eternity of the majestic working of the mighty power of God! "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

It is only the poetry of inspiration and the inspiration of poetry that can thus express the "glorious things" that "are spoken of thee, O city of God." Then happy will we be if we stand upon the foundation of God's sure word, so that we may recognize the heralds of that morning which is so soon to break and disclose to every watchful eye and waiting heart the satisfying realities of the eternal day. And as the evidence grows clearer and clearer that our Saviour is soon coming, let us pray with the beloved John, "Even so, come Lord Jesus."





CHAPTER TWENTY-TWO

QUR heavenly Father does not merely point out the dangers of the times in which we live, and tell us what they mean, but He lifts our minds over these difficulties and calamities and destructions, and fastens them upon the completeness of our final victory and the riches of our eternal reward. The sublime language of the Apocalypse gives a brief description of the song of deliverance and victory that shall be sung in that day.

Of that time we read: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify



AND EVERLASTING REWARD

Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Rev. 15:2-4.

The scripture presented in the preceding paragraph reveals to us a company who have gained a great victory. They are seen standing with the harps of God, and, in a chorus too grand for human words to describe, they make the dome of the universe ring with their triumphant song. O, the thought of being in that chorus! A single moment of that eternity of joy is worth more than all that earth has to offer. And the Lord has bidden us to herald the glorious news that every one is invited to be there. Every precaution must be taken that no delusion overthrow us, and thus rob us of that rich reward.

There can be no question about the fullness and the glory of the sure victory that is but a short space ahead of every trusting, waiting child of God. It is for each one to decide now whether he will share that triumph and reap that joy.

Having gained the victory, we enter upon the reward of which the prophet has sung:

“O that Thou wouldest rend the heavens, that Thou wouldest come down,
 That the mountains might flow down at Thy presence, as when the
 melting fire burneth,
 The fire causeth the waters to boil, to make Thy name known to Thine
 adversaries,
 That the nations may tremble at Thy presence!
 When Thou didst terrible things which we looked not for, Thou
 camest down,
 The mountains flowed down at Thy presence.
 For since the beginning of the world men have not heard,
 Nor perceived by the ear, neither hath the eye seen, O God, beside Thee,
 What He hath prepared for him that waiteth for Him.” Isa. 64:1-4.

A New Testament comment on the foregoing words of Isaiah reads: “It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” 1 Cor. 2:9, 10. Man cannot of himself discover what the Lord has in store for him in the future world. “But God hath revealed them unto us by His Spirit.”

So great is this reward, men could never gain even the faintest conception of it in this life, did not God reveal its glory through the illuminating influences of His Spirit. While all Christians understand and believe that there will be perfect happiness in the world to come, yet not all know what the word of God tells us in regard to the joyous realities of our eternal abode. We are very particular to have a definite and positive understanding in regard to the things of this life, but we do not all learn

the definite truth God has revealed in His word concerning the home in which we are to spend eternity. If men would only take the time to inform themselves in regard to what the Lord, the Creator of heaven and earth, has in store for each one who will stand for truth and righteousness, every dismal cloud would be swept away, and all the dark and gloomy recesses of the soul would be flooded with light and joy.

We need only to give respectful and thoughtful attention to the plain words of the Lord in order to see the very definite plan He has for our eternal future. Notice the import of these words from Isaiah:

“Israel shall be saved in the Lord with an everlasting salvation:

Ye shall not be ashamed nor confounded world without end.

For thus saith the Lord that created the heavens;

God Himself that formed the earth and made it;

He hath established it, He created it not in vain,

He formed it to be inhabited:

I am the Lord; and there is none else.

I have not spoken in secret, in a dark place of the earth:

I said not unto the seed of Jacob, Seek ye Me in vain:

I the Lord speak righteousness, I declare things that are right.”

Isa. 45:17-19.

The Lord tells us, in the foregoing words, that He formed the earth to be inhabited, and that He did not create it in vain. Every one knows that the righteous God did not create this earth to be inhabited by a race of sinners. Such a course would not be right; but God says, “I declare things that are right.” Then we are to conclude that the Lord formed this earth to be inhabited by a race of right-doing people. He formed it to be a place of happiness, and not a place of sorrow, as it has

been for so many centuries. Man sinned; and for the time being, it might seem to those who have not taken pains to study God's plan, that the Lord has been thwarted in His design. But such is not the case. All sin and every unrepentant sinner will be destroyed out of this earth, and it will be refashioned in all the perfection that clothed it in the beginning, and thus become the home of the saved. If the thought of this earth's being cleansed from all sorrow and evil, and becoming the eternal habitation of the redeemed, seems strange or fanciful to you, do not dismiss the subject too hastily, but study it further. You may be able to see that it is neither strange nor fanciful, and moreover, may find that it is decidedly Scriptural.

When God created this earth, He had a very definite object in view. But the problem of evil had to be worked out somewhere; and for causes that we may not be able to understand now, the conflict came to this earth. However, before the hand of wickedness had been lifted here, just at the close of the Creator's work of making this world and placing man upon it, He said, "And God saw everything that He had made, and, behold, it was very good." A little later we have the record of the fall of man. After man had descended to sin, the Lord told him: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

The text does not say that the Lord cursed *man* because he had sinned, but He cursed the *ground* for man's

sake. This curse is put upon the ground to help man, or possibly we might more properly say that it is for the purpose of keeping him from falling so low that he could never be reached. For after the ground was cursed, mankind must contend against the thorn and the thistle, and all the rest of the tribe of weeds that they represent. The word to him now is, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:19. In this ceaseless round of labor, he does not have the opportunity to sink into the vices and crimes that come with idleness. There is a dignity and a power in labor that tends upward all the time. Only the perfectly right and pure man in the redeemed world can be trusted with the unlimited leisure that would be found on this earth if there were no curse.

Anywhere we go on the face of this earth, we see a crop of weeds in any soil that is not closely and carefully cultivated. Many people have wondered why it is that weeds will grow anywhere and everywhere spontaneously. The idea has been suggested that birds carry the seed. But the simple, plain facts in the case are that God has said, "Cursed is the ground for thy sake," and, "Thorns also and thistles shall it bring forth to thee." Hence, everywhere man goes on the face of the earth, he must contend against the curse that a wise heavenly Father has placed upon the ground for his sake. That word which God spoke in the beginning is the scientific reason for the weeds springing up everywhere. It will continue so to be until the curse is finally removed.

The complete manner in which this curse will at last be removed is told in the following New Testament prophecy and promise:

“There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men.

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But 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.

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.” 2 Peter 3: 3-14.

The foregoing scripture tells us that God's plan is to melt over this old earth, reeking beneath its burden of sin, in the Judgment fires of the last day. It also tells us that ungodly men will go into perdition at the same time. The elements of the earth are to "melt with fervent heat." They are to be "dissolved." While the earth is thus to be "dissolved" into its original gaseous elements, the Word says that "the works that are therein shall be burned up."

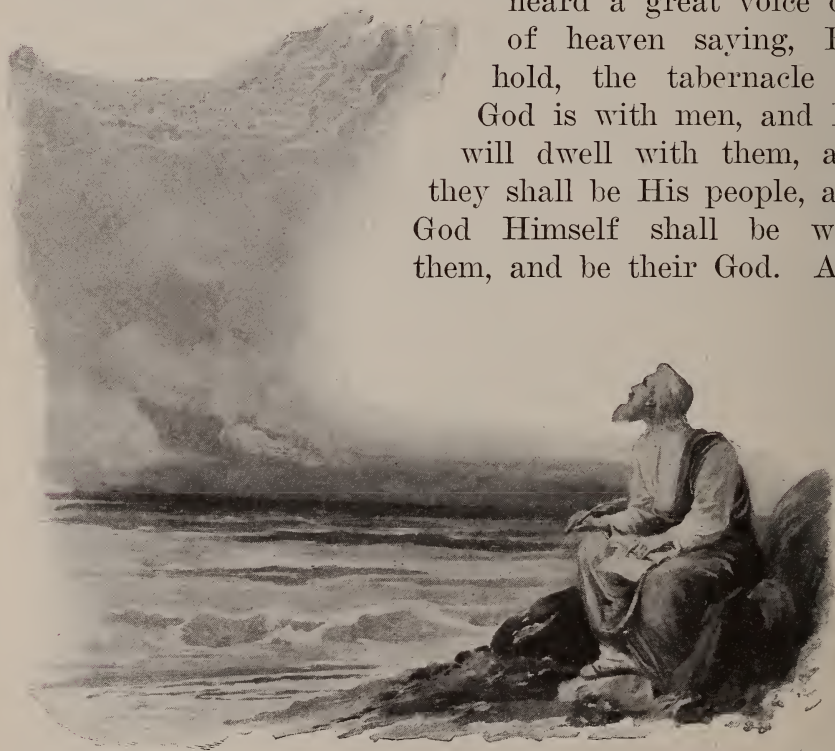
But notwithstanding this melting, burning process, "nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Fire is one of the greatest purifying agents known, and this is the agency the Lord will use in purging away from the earth the curse of the "thorn and thistle," as well as the blight of sin; and then out of this molten material there will arise a new creation. God does creation's work, so far as this world is concerned, all over again; and one of the grandest thoughts in connection with it is that all the redeemed sons and daughters of Adam will be eyewitnesses of the great creative scene. We will have passed through every trial, will have come victoriously out of every difficulty, and at last will stand with our Creator while He puts our planet through its baptism of fire, and fashions it into the abode of eternal righteousness. This is a theme that is calculated to call forth the liveliest and the highest exercise of the imagination. Yet, while this is so, the presentation is not an imaginative one. It is not the depicting of a fanciful theory. It is the simple setting forth of literal fact in the plain, direct language of God's own promises. To attempt to argue the case would not only be useless, but

it might result in dragging a shade of obscurity over the face of one of the clearest as well as one of the most beautiful truths.

Another of the scriptures that present these new-earth scenes, and give these promises of joy and glory in our redeemed Eden home, is the following:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I

heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And



“I John saw the holy city, New Jerusalem.” Rev. 21: 2.

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21:1-5.

Thus do the Scriptures in multiplied passages bring before us the new heavens and the new earth. And thus do they show that the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), will include the renewing of the earth, its cleansing from sin, and its presentation to the redeemed as their eternal home.

The beautiful Eden that was lost through sin will also be restored through the redemptive work of our Saviour Jesus Christ. Then will come the glorious realization of that other scene viewed by the apostle John on Patmos, and thus described by him: "And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:11-13. It is said of those who join in this indescribable anthem of victory that they "shall reign on the earth." Rev. 5:10. This triumphant chorus of praise to the

Majesty of heaven takes place at a time when there is not a discordant note of sin in all the great universe of God. "*Every created thing*" engages in the song with heart, and soul, and mind.

What a thrill of joy is awakened at the thought of being there! No person on earth can afford to miss such an opportunity. Who can slight the invitation that the Lord has so graciously extended to "every creature"? When this old earth shall be dissolved, and when every particle of sin is burned out of it, and when the new heaven and the new earth shall come forth out of the molten and purified elements, and when all the immortal beauty of this new creation shall be unfolded in the presence of the redeemed, and under the unobstructed gaze of their immortal eyes, if we are not there to join in the shouts of joy and triumph, how terrible will be our everlasting mistake, how infinitely sad our everlasting loss!

The substantial reward that is before the truly loyal followers of Christ can be but feebly described by any human instrumentality. The Spirit that searches the deep things of God must be sought as our illuminating guide.

The most beautiful spot on the whole face of this earth has some tracings of the curse upon it to mar its present beauty, so that the mind may be directed to the faultless splendor of Eden redeemed. Our God would not have us fix our affections on the passing things of this life or of this world, but would have us see and lay hold on that which will endure forever. With these clear promises before us of the redemption of the earth, let us turn to that wonderful prophetic description of what its redeemed conditions will be; and, as we read it, let us ask

that God's Spirit make a living picture of its every expression upon the sensitized films of our souls. That description of the earth in its redeemed condition is in the language of Isaiah, and reads:



“The desert shall rejoice,
and blossom as the rose.”

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,

They shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not:

Behold, your God will come with vengeance, even God with a recompense; He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing:

For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water:

In the habitation of dragons, where each lay, shall be grass with reeds
and rushes.

And an highway shall be there, and a way, and it shall be called The
way of holiness;

The unclean shall not pass over it; but it shall be for those:

The wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon,
it shall not be found there;

But the redeemed shall walk there: and the ransomed of the Lord
shall return,

And come to Zion with songs and everlasting joy upon their heads:

They shall obtain joy and gladness, and sorrow and sighing shall flee
away." Isaiah 35.

This is a picture of the new earth when the "ransomed of the Lord" have entered it with "everlasting joy upon their heads." And when that time comes, all the glory of the far-famed forests of Lebanon shall be surpassed, and the very deserts and the miasmie bogs shall be so transformed as to excel the fame of Carmel and Sharon. The glories of that new earth, of the fields and gardens of eternity, are but faintly shadowed by the best that nature can offer in this world. And then every blind eye is opened, so that it may catch the indescribable scene; and every deaf ear is made to hear, so that it may revel in the exultant harmonies and melodies, as choir and soloist shall rise to the exalted heights of expressing in the eloquence of sound the impulses that are too sublime for words. Amid these scenes of the rejoicings of the immortal and redeemed, there can be found no speechless tongue; and no defective limb will offer obstruction to the poetic expression of bodily motion when every nerve is vibrating its symphonies at the thought of actually being in the New Jerusalem, the capital of the universe, the

metropolis of the earth made new, and a center of joy to all eternity.

Before these eternal realities that our heavenly Father offers us, all the wealth that this present world can give is transformed into the most beggarly poverty.

As we look upon the earth, we see distress, perplexity, and unsatisfying prospects. We see fulfilled the Master's prophecy of what would take place in those days, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." This distressed condition is all that earth has to offer; but if we take the telescope of prophecy and divinely inspired promise, and look beyond these scenes of the closing days of time over into the fair domains of our heavenly Father, we see the "New Jerusalem, coming down from God out of heaven;" we see the hand of Omnipotence giving our earth its purifying ablution of fire. Out of this curse-destroying crucible we see the work of creation bringing back to mankind its perfect new earth in the vernal freshness and matchless beauty of the blossoming and perfumed splendors of Eden; and finally we see our redeemed and re-created planet swinging anew into her trackless highway of space, peopled by the happy creatures who are settling themselves into the undimmed pleasures and occupations of their eternal existence.

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which

cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:13-18.



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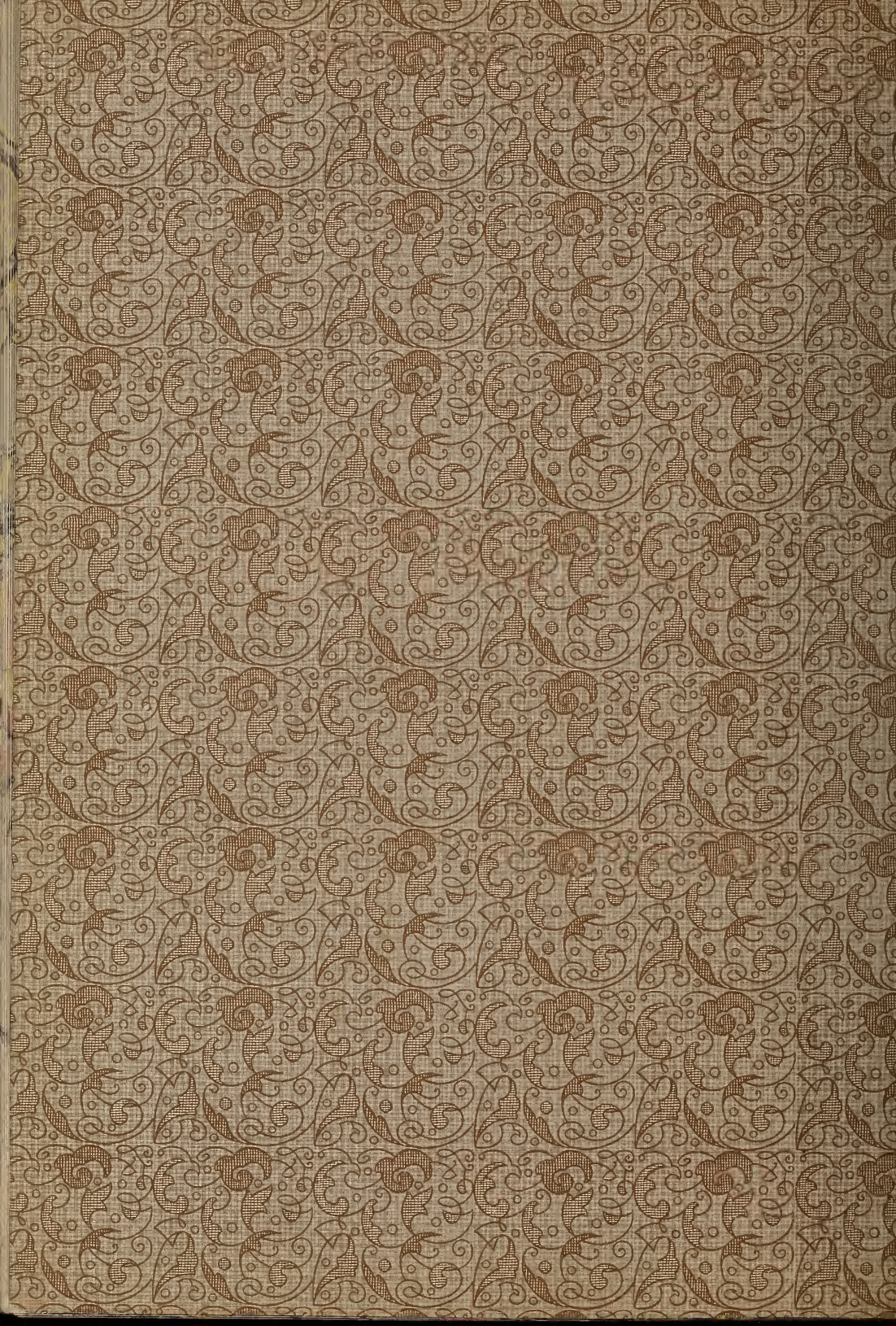
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