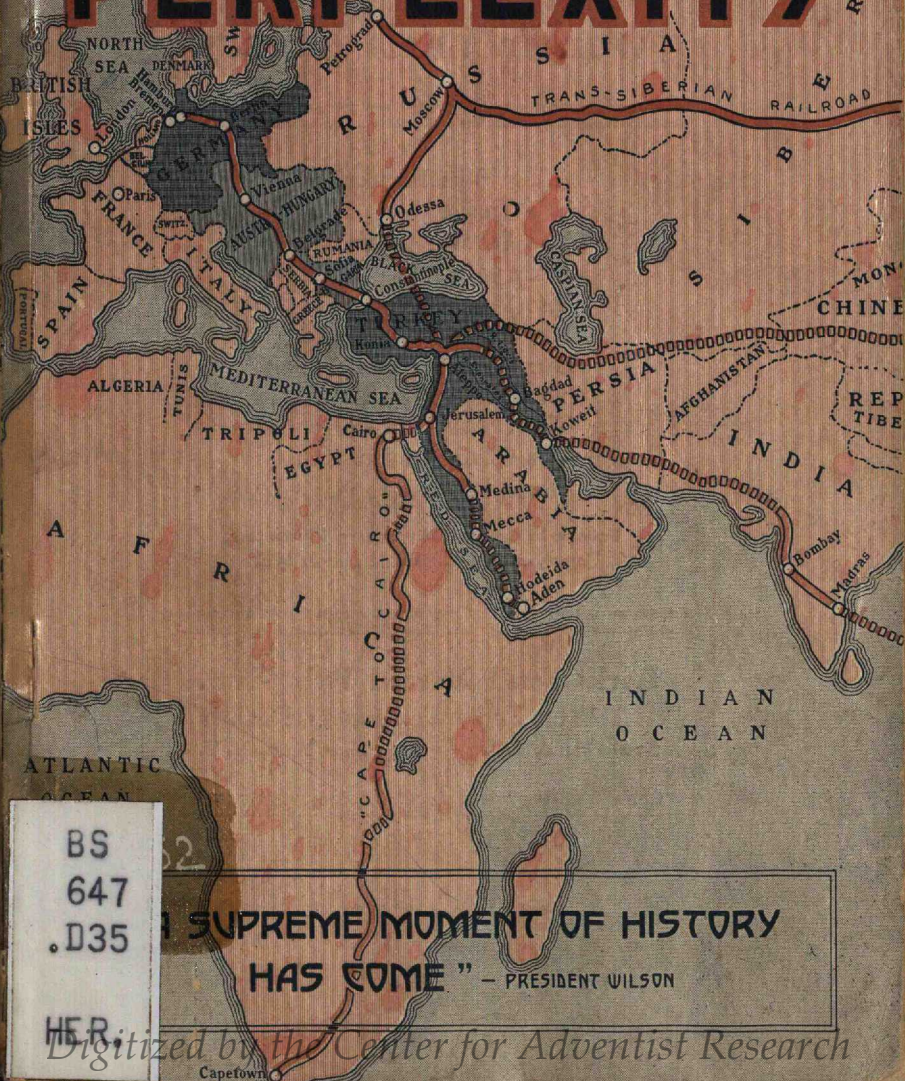


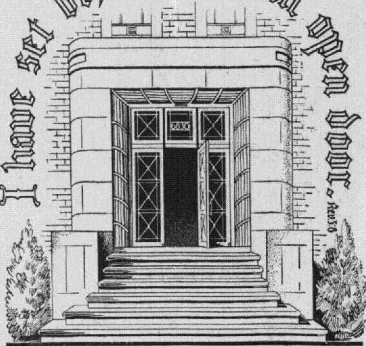
A·WORLD·IN PERPLEXITY




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**"THE SUPREME MOMENT OF HISTORY
HAS COME" — PRESIDENT WILSON**

I have set before thee an open door & hasten



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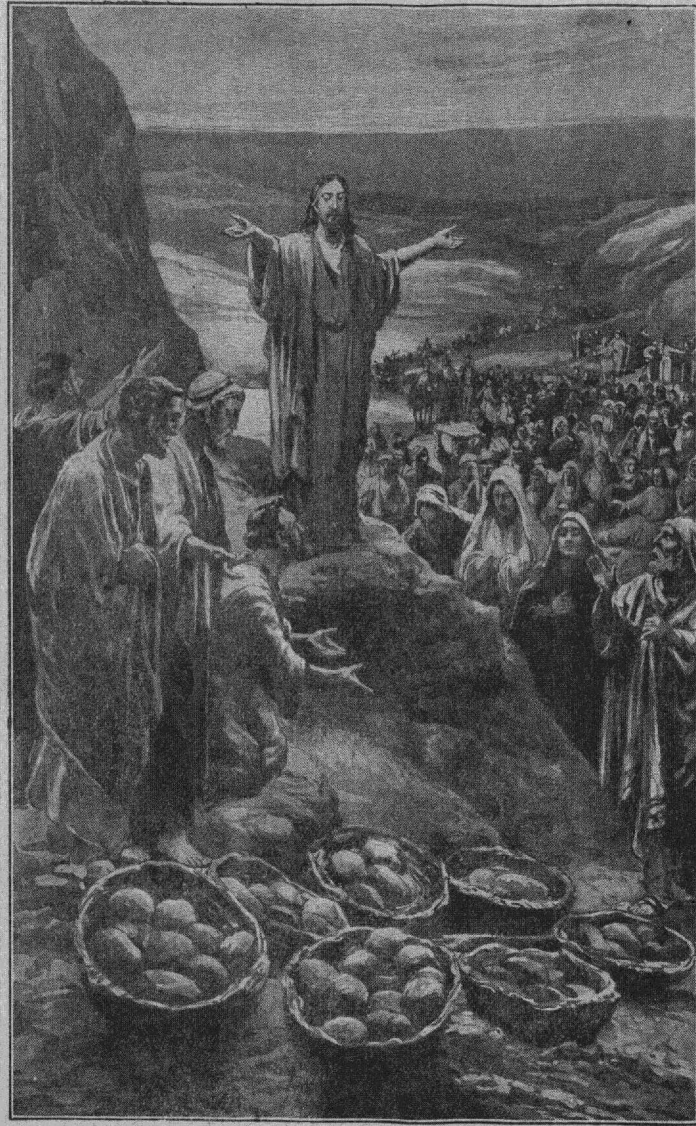


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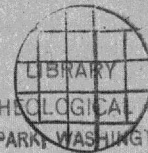
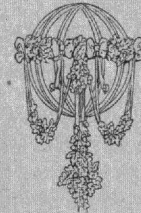
MAR 18 1943



CHRIST THE BREAD OF LIFE
The Only One Who Can Feed the Starving Millions of the World

A WORLD IN PERPLEXITY

By ARTHUR G. DANIELLS
Author of "The World War"



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Revised and Passed by the Chief Military Censor,
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ington, D. C., October 1, 1918.



"Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

FOREWORD

NINETEEN centuries ago the Prophet of Nazareth foretold a time when there would be "distress of nations, with perplexity," when men's hearts would fail them "for fear, and for looking after those things which are coming on the earth." Today we see His words signally and strikingly fulfilled.

The greatest war ever known to mankind has gripped the nations. Kings, statesmen, and whole peoples, seeing its magnitude and confronted by its unsolved problems, are perplexed beyond measure.

And not only so, but seeing no certain hope for the future of the world, no pilot to deliver them from the angry cross-currents of national ambitions, no way out of the dark labyrinth in which they wander, the hearts of sober, thinking men everywhere are "failing them for fear." From thousands of trembling lips fall the questions: "What is the meaning of this seeming breakdown of modern civilization?" "Must the world live on forever either deluged in blood or under the dark shadow of impending war?" "Is there no deliverance, no hope?"

To a candid consideration of this turbulent situation, and to a faithful answer to the supreme question of the hour, these pages are devoted. The author is neither an alarmist nor a political propagandist, but a sober, serious thinker, who in this little volume offers to his fellow men the only possible solution of the great problem that confronts the whole world. That men everywhere may find the guiding thread of divine truth to which they are directed in this book, is the earnest prayer and hope of

THE PUBLISHERS.



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WOODROW WILSON

President of the United States and Commander in Chief of the
Forces of the Army and Navy

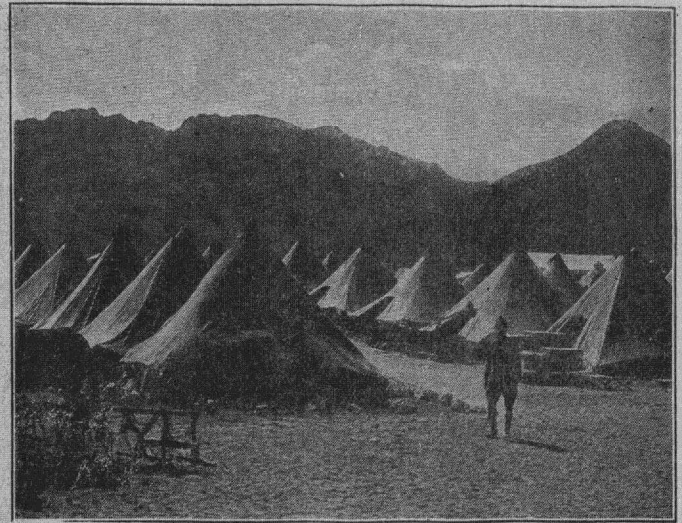


Photo by Paul Thompson

Field Artillery Camp, Fort Bliss, Tex.

THE NATIONS AT WAR

"The wild onrush of events in a world at war; the sudden and startling changes in finance, in commerce, in industry; the quick movement of armies and of navies by which some of the hopes and ambitions of two generations are gratified; the dazed perplexity of the world's most trusted leaders,— all these are characteristic of the days through which we are living."— Nicholas Murray Butler, President Columbia University, in "A World in Ferment," p. 88.

THE world is in perplexity. To all the sufferings incident to human experience in normal times has been added, by the most terrible of all wars, "distress of nations, with perplexity."

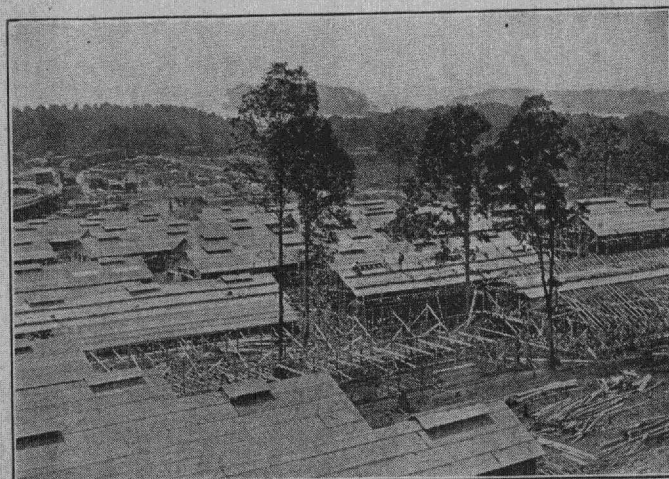
Austria's declaration of war upon Serbia the 28th day of July, 1914, seemed a small event in this world of many and widely scattered nations, each bent upon the pursuit of its own interests. But that act set the world on fire.



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NEWTON D. BAKER
United States Secretary of War

The year 1918 opened with twenty-three nations at war, and ten more had severed diplomatic relations. The population of these nations is fifteen hundred million,—more than seven eighths of the human race. “Engulfed in war, nation after nation has been swept by the terrible tide of destruction. Neither hemisphere has escaped. Armies march in Europe, Asia, and Africa. No seas are without their mines, their battle-



© Harris & Ewing

Bird's-Eye View of the Cantonment under Construction at Quantico, Va.

ships, and their submarines. All skies are speckled with armored craft.”

The Enormous Scale of the War

The fourth year of the war found fifty million men under arms, in addition to thirty million listed as dead, wounded, or captured during the first three years of the conflict. And while this large expenditure of man-power has been going on, the money investment has likewise been enormous. Conservative estimates place the expenses of the war for the first three and a half years at



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JOSEPHUS DANIELS

Secretary of the Navy of the United States

one hundred twenty-five billion dollars. These figures stagger the human mind. A billion! There are fewer than a billion minutes in nineteen hundred years. The expenditure of a billion dollars represents a dollar for every minute that has passed since the birth of Christ to the close of 1900. But this war has cost one hundred twenty-five times that sum, which means that in three and a half years these nations have spent a sum equal to one hundred twenty-five dollars for every minute of the Christian era.

The war expense of the Government of the United States has been at the rate approximately of fourteen billion dollars a year. This is an average expenditure of thirty-eight million dollars a day, more than a million and a half an hour, or \$527 a second. What might not have been accomplished with this money in the saving of life and the betterment of living conditions, had not the Central Powers precipitated this war!

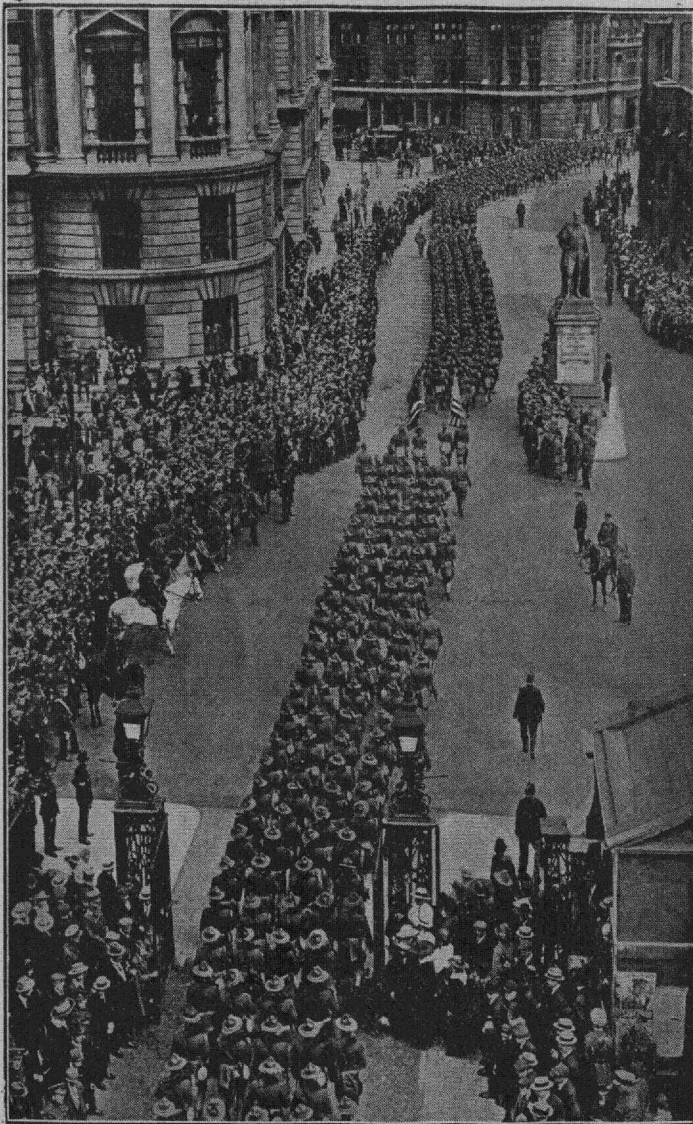
When and how this great conflict will end is a problem of increasing interest to all the world. The whole affair has proved to be so fraught with grave consequences that it has filled the minds of men everywhere with the most serious concern.

"A Supreme Moment of History"

The gravity of the present world situation was recognized by President Wilson in his message to the Congress, December 4, 1917. His closing words were:

"A supreme moment of history has come. The eyes of the people have been opened, and they see. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of His own justice and mercy."

These statements are pregnant with meaning. Declaring that we face a supreme crisis, our chief magistrate directs our minds to man's relationship and respon-



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UNITED STATES TROOPS MARCHING THROUGH LONDON

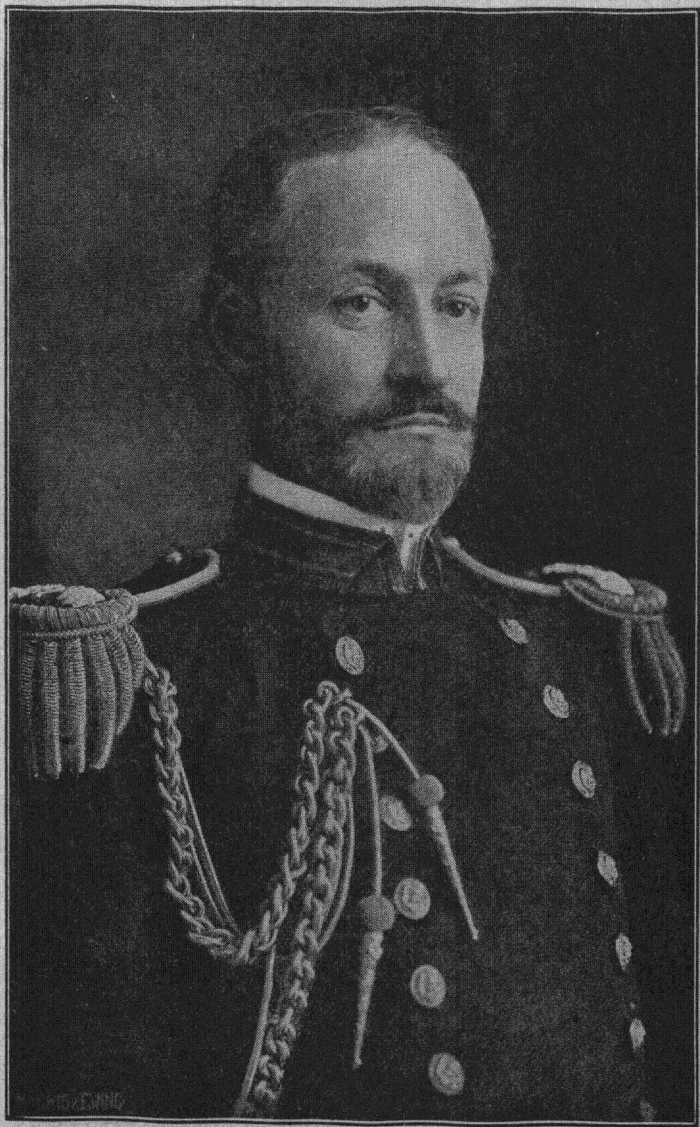
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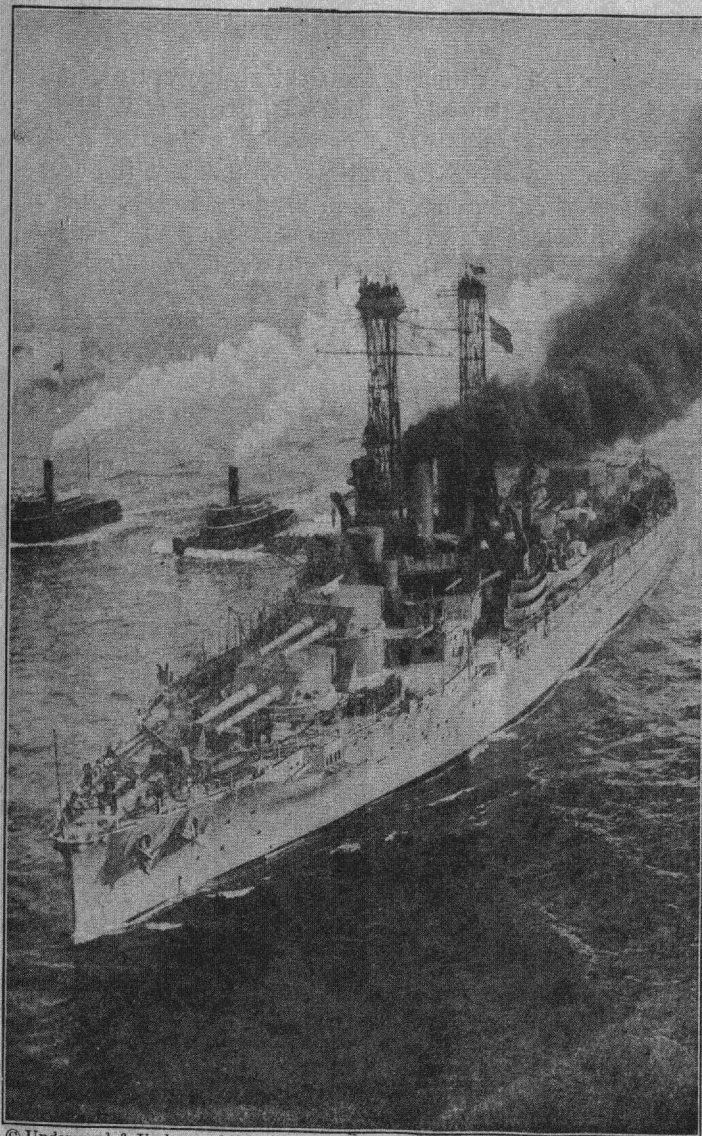
MAJOR GENERAL JOHN J. PERSHING
Commander of the American Forces in France

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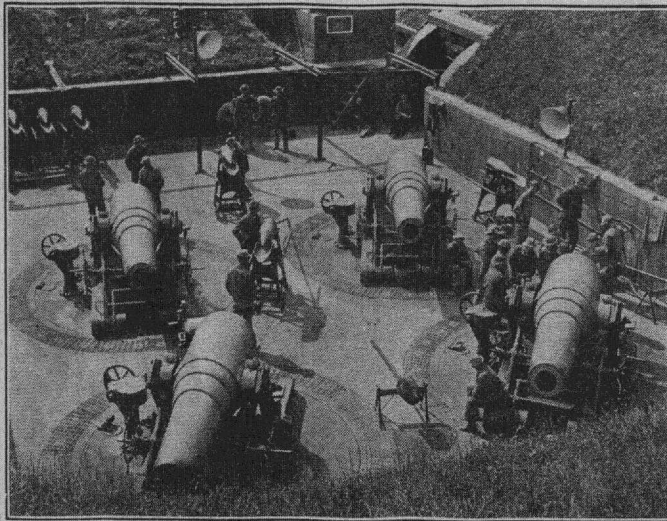
ADMIRAL W. S. SIMMS
Commander of the American Fleet Abroad



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UNITED STATES BATTLESHIP "ARKANSAS"
Photographed from Brooklyn Bridge

sibility to God. Although the Central Powers precipitated and are responsible for this war, President Wilson's earnest words suggest that all nations have departed from God's standard of justice and mercy, and that the only true hope of deliverance rests in a return to that standard. While this view may seem irrational and superstitious to the materialistic mind, it will, in this hour



Photo, Boston Photo News Co.

Guns of the Coast Defense "Somewhere in America"

of great anxiety, appeal to the distressed millions of men and women throughout the world.

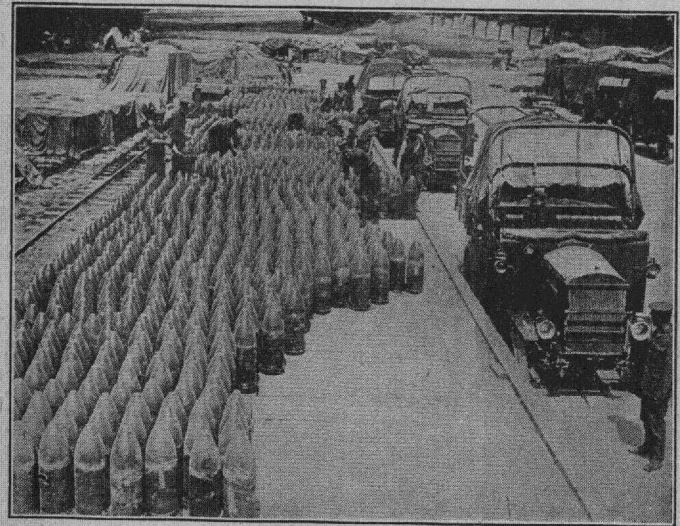
Why this conclusion that "a supreme moment of history has come"? What is taking place that makes this moment supreme in the annals of the human race?

A Portentous Hour

Of the great events now being staged, Dr. Butler says: "The clock of time is about to strike the most portentous hour in all history." In his "Challenge of the

Future," Professor Usher declares: "Upon this moment of time hangs all eternity." These are not the words of glib orators, nor excited agitators, nor wild alarmists. They are given to the world in all seriousness, by sober men, facing the darkest crisis that has ever come to this hard-hit world.

Why is *this* hour said to be "the most portentous" of all history? Why the declaration that "upon *this*



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Shells Being Shipped to the Front

moment of time hangs all eternity"? The times are unusual; the situation is abnormal; the complications between nations are full of peril. The whole world seems surcharged with the spirit of revolt against the existing order. As Dr. Butler says: "It is more than a world at war; it is a world in ferment." This means a world in unrest, agitation, uprising, tumult. It suggests the language of an ancient seer, who said: "The

wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20.

Everywhere there is unrest, agitation, conflict. In one place it is over governmental problems; in another, regarding labor and capital issues; and in still another, race prejudices. These conflicts tax the wisdom and diplomacy of statesmen, captains of industry, and leaders of men of all classes.

While it is true that the experience of the human race has always been one of unrest, of change, and of conflict, never in all that long history has this spirit been so nearly universal as at the present moment.

Great Empires Swept by Revolution

Russia, with a territory comprising one seventh of all the land in the world and a population close to one eighth of all the inhabitants of the earth, is in utter chaos. Tumult and revolution have swept that great empire as with the besom of destruction.

And China, with its four hundred millions of people, nearly one fourth of the human race, has been in the throes of revolution for years. It is being torn by one uprising after another.

"A Fit of Political Alcoholism"

Referring to these unsettled conditions, the editor of the *North American Review* says that "in these last ten years a strange breath has passed over" the world. The British Foreign Minister, Sir Edward Grey, declared in the House of Commons:

"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 excitement; it is so still. Some countries are in revolution, others are at war;

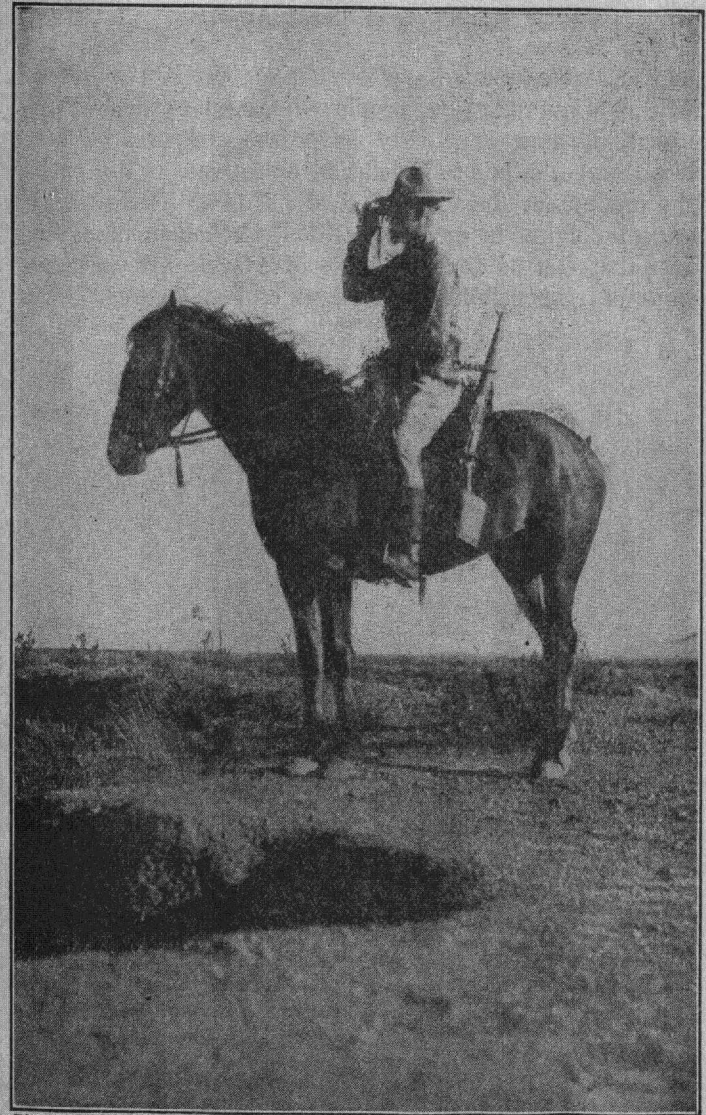


Photo by Paul Thompson

ONE OF "OUR BOYS"

Training for the European Battle Field

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."

The World's Maelstrom

Soon after these graphic statements were made, the explosion came, and now "peace, freedom, and representative government; constructive work and wealth; education, science, and art; fraternity, charity, and missions; spiritual religion, civilization, life itself! all are in the world's maelstrom."—"The World Crisis and the Way to Peace," p. 7.

Much of what appeared to be great, and good, and abiding, and of real worth in the world, collapsed like a house of cards with the first blast of the war-storm. "The whole world order was changed in a night!" "It is this alarming violence," says one writer, "this remorseless haste, as of a tornado tearing its way with resistless force across peaceful lands, which takes away our breath and paralyzes our thoughts. Before we have had time to guess whither events are leading us, we find ourselves in the center of the storm. . . . Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

When men of long and clear vision take a sober look at the situation as it exists today, they are forced to pronounce this a "distempered world," and to say that "if ever the world saw a day of need, this is the day." We stand, says one, "in the presence of a world-tragedy." And the editor of the *New York Evening Sun* (Aug. 8, 1914) asks, "Did such strange

cross-currents ever before flow across a page of history?"

These alarming conditions have not sprung up during a night. They are of long standing, and have been gradually growing worse. Their existence has not been clearly seen nor fully realized. A false security has blinded our eyes. Implicit trust in a civilization that seemed deep and broad and high, led us to



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American Soldiers Learning French Words and Phrases

imagine that it was slowly but surely triumphing over the forces of evil. But the tragic war, initiated by imperialistic nations and now devastating the world, has awakened us to truer conceptions. What appeared to be a great, abiding civilization, proved to be but a thin veneer over the worst passions of the natural man.

Mankind Back in the Primeval Forest

The utter failure of science, philosophy, international treaties and alliances, and also the religions of

the world, to prevent the "ghastly crisis" through which the world is now passing, is forcibly stated by Dr. Butler as follows:

"The words that oftenest come to our lips, the ideals that we cherish and pursue, the progress that we fancied we were making, seem not to exist. Mankind is back in the primeval forest, with the elemental brute passions finding a truly fiendish expression. The only



French Official Photo. © Committee on Public Information
A Red Cross Shelter in the Vosges Mountains

apparent use of science is to enable men to kill other men more quickly and in greater numbers. The only apparent service of philosophy is to make the worse appear the better reason. . . .

"What are we to think? Is science a sham? Is philosophy a pretense? Is religion a mere rumor? Is the great international structure of friendship, good will, and scholarly co-operation . . . only an illusion?"

Are the long and devoted labors of scholars and of statesmen to enthrone Justice in the place of Brute Force in the world, all without effect?"—"A World in Ferment," pp. 13, 14.

Let no one imagine that this dark picture is overdrawn. This is a forceful presentation of the facts, though the masses do not see them in all their frightfulness. After returning from one of his visits to the



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WAR DOG GUARDING HIS MASTER'S KIT
"Couldn't be Left in Safer Hands"

British trenches in France, Lloyd George, the premier of Great Britain, said:

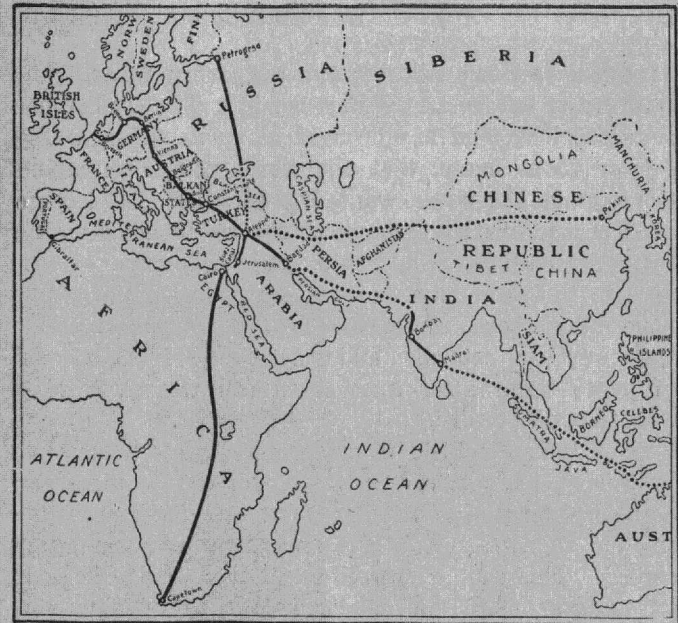
"As to the war zone, its terrors are indescribable. I have just visited the battle fields of France. I stood, as it were, at the door of hell. I saw myriads marching into the furnace. I saw some coming out of it, scorched and mutilated. The ghastliness must never be re-enacted on this earth."



Photo, Boston Photo News Co.

GERMAN 42-CENTIMETER SHELL

Compared with a French 75-Millimeter Shell at Left, and a German 77-Millimeter Shell at Right



Palestine, the Crossroads of Great World Highways

OBSTACLES TO PEACE

"The world is seeking peace — the world needs peace as it never has needed peace before. Civilization is threatened as it has never been threatened before. But peace will not save civilization if it is the kind of peace that we have heretofore had — a truce for greater military preparation.

"The existence of this great war tragically demonstrates some great need in our civilization. Some vital factor is absent, the supplying of which may enable the machinery of civilization to run smoothly, without the danger of an occasional ruinous disaster."—"A Conclusive Peace," Charles Fremont Taylor, p. 10.

THE cry of mankind now is for peace. The victories and the spoils looked for by the Teutonic Powers when the war began have not materialized. Instead there

have been serious failures and staggering losses. The way grows harder as the days go by. The conflict has lasted so long, and has brought so much suffering and sorrow to so many, that the world wants permanent peace as it has never wanted it before. Half a hundred peace societies throughout the world are devoting their sympathies, scholarship, and diplomatic experience to the formulation of peace proposals, which they hope may prove acceptable to the warring nations. Cabinets, war councils, and rulers send forth one set of peace terms after another to feel their way to a cessation of hostilities.

But thus far little if any progress has been made by this means. It is clearly recognized that there can be no lasting peace until the rights and freedom of the smaller and weaker nations are recognized and guaranteed. This conviction has taken such strong hold of the majority of the nations engaged in this mighty conflict that they affirm with the greatest emphasis that no peace will be concluded until all the nations recognize and subscribe to this principle. This great purpose is set forth with increasing clearness and emphasis by the President of the United States, who appears to speak for the allied nations. It is devoutly to be hoped that this great objective may be attained, and thus bring to an end this great conflict.

"A Guiding Thread"

"It is not easy, perhaps it is impossible, to find an Ariadne who will give us a guiding thread through this labyrinth of change. Presuppositions that have long sustained the solid fabric of personal and of national conduct have been destroyed. Assumptions that have seemed to be made certain by the earlier progress of man have disappeared under the pressure of the latest manifestations of trained human capacity for evil."—*"A World in Ferment,"* p. 245.

There is a way of escape from this dark labyrinth. There is a "guiding thread" to lead us out. There is "a logic of peace as well as a logic of strife." Peace will come when the thread of that logic is found and followed. But unless it is followed, all efforts to achieve permanent peace must prove futile.

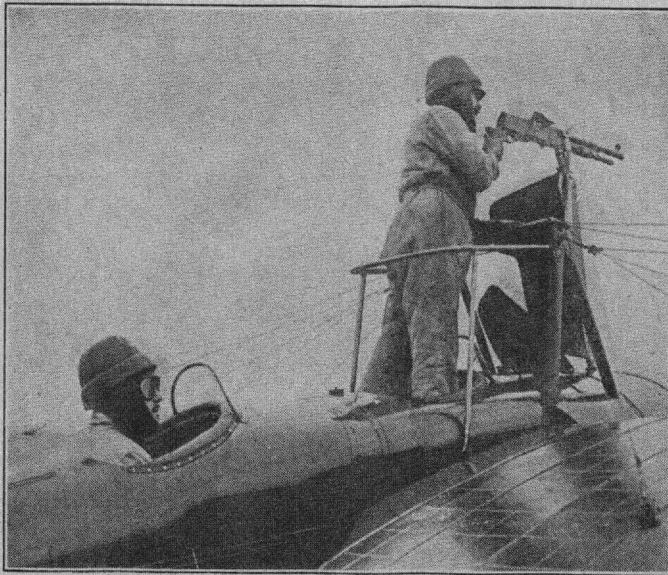


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A British Big Gun

In dealing with the question of peace we must go back to the causes of the conflict. The paramount issues that precipitated the mighty war now rocking the world must be reckoned with in any attempt to reach safe conclusions regarding the outcome. It is not reasonable, from a human point of view, to suppose that the war can be terminated and an enduring peace be established, without a settlement of the great issues involved.

What were those issues? What were the primary causes of the war? Do those causes still exist? Are the nations finding a basis for the settlement of their fundamental differences? From the political, commercial, and military viewpoints, the true answers to



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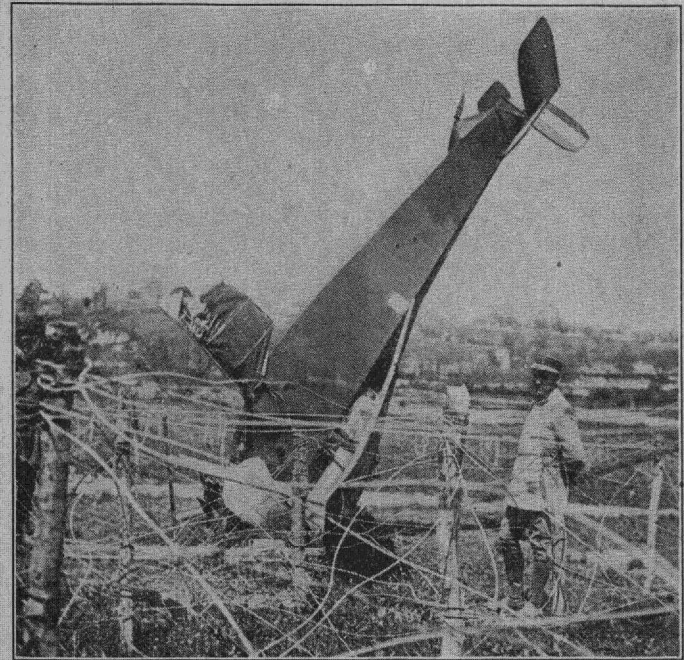
An Aéroplane with Quick-Firing Gun

these questions must be the basis of reliable conclusions concerning the future.

The Primary Cause of the World War

While it is true, as Dr. Morris Jastrow, Jr., of the University of Pennsylvania, says, "A war like the present one cannot . . . be carried back to any one issue, isolated from all others," yet it is evident that the issues are so closely connected that they may be bound together and set down as the one great primary cause.

That chief cause, it may fairly and safely be said, was the attempt of the Central Powers to control world highways by seizing territory and demanding privileges which belong to, and constitute the life of, other na-



Photo, Press Illustrating Service, Inc., N. Y.

A German Aéroplane Brought Down on French Soil

tions. The conflict therefore involves territorial possessions, access to the world's markets, commercial advantages, political and military supremacy, and the rights and freedom of small nations.

As the war has progressed, and especially since the United States of America has become involved, the question of making the world safe for democracy has become a leading issue. It is for this the Allies are now fighting.

A Struggle for World Highways

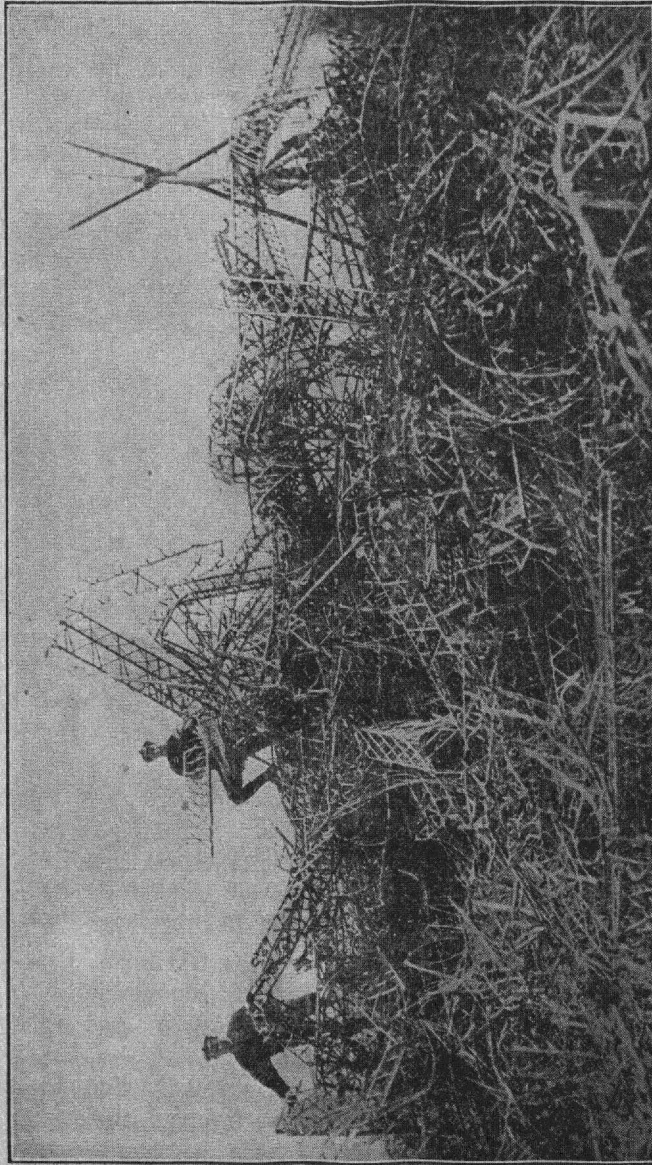
Regarding the real cause of the war, Maynard Owen Williams, writing from the Near East, where he had gone to give the question careful study, says: "The war is being fought, not for a European capital, but for a world highway." He then shows how Russia began fighting to secure control of the Bosphorus and the Dardanelles in order that she might have an open road to the Mediterranean and the oceans, and thus to the world's markets. England, he shows, is fighting to retain her rightful control of the Strait of Gibraltar, the Mediterranean, and the Suez Canal, that she may have an open, safe highway to the Far East. Germany, he makes clear, is fighting to establish a permanent overland highway from the North Sea to the Persian Gulf, and thence to the markets of the world.

Austria, Bulgaria, and Turkey are fighting as allies of Germany because they believe their national interests will be best served if Germany's road to the gulf is established. France and Italy are fighting as allies of England because their national lives, menaced by the ambitions of the Central Powers, are bound up with those of the United Kingdom.

The roads of these two groups cross; their interests conflict; their policies clash. To the rulers and people of the several nations the interests of each seem vital to its very existence. It is because these vital interests and national aims conflict so seriously that these nations are at war.

Asiatic Turkey the Storm-Center

Further evidence that these nations are fighting particularly for highways to the world's markets, is found in the fact that one of the great storm-centers of this war is in Asiatic Turkey, stretching from the Mediterranean Sea to the Persian Gulf. This is a most important factor in the whole question of war and peace.



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HUGE MASS OF WRECKAGE FROM ZEPPELIN BROUGHT DOWN IN RAID OVER ENGLAND

German writers in particular boldly declare this. "The war comes from the East; the war is waged for the East; the war will be decided in the East." So writes Ernst Jäckh in the *Deutsche Politik*, December 22, 1916.

Why this war comes from the East, why it is being waged for the East, and how vital are the issues at stake, is set forth by Frederic C. Howe, who says:



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Bomb-Proof Shelter in London

"Access to, free passage through, or control of the Mediterranean is the permanent objective behind the foreign policy of all the greater European powers. It is an objective by its very nature so diffused and covering such a wide geographical area that it cannot be expressed in state papers, even had the nations in conflict dared to declare their ultimate policies. It is an objective, however, that lies at the very

industrial and commercial life of Great Britain and Russia, that is bound up with all the ambitions of Germany, and that underlies the industrial and financial aspirations of Italy and the Balkan States."—*Scribner's Magazine*, May, 1916, p. 621.

This claim is ably supported by a great array of the most reliable authorities. In his book, "Obstacles



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The Work of One Bomb Dropped from an Aéroplane in a Raid on London

to Peace," issued in the early part of 1917, Mr. S. S. McClure says (page 5):

"The real problem of this war is Asiatic Turkey. The settlement of this question may involve a continuous series of devastating wars at longer or shorter intervals for generations. . . . If there can be found no other alternative than the control of this territory, either by Germany and her allies, or by England and

her allies, resulting in the one case in threatening the safety of the British Empire, and in the other in preventing German expansion,—wars and rumors of wars will dominate the twentieth century.”

Russia and Germany

He then proceeds to give reasons for his conclusion: “The interests of Russia in regard to the Bosphorus and Asia Minor are antagonistic to those of Germany



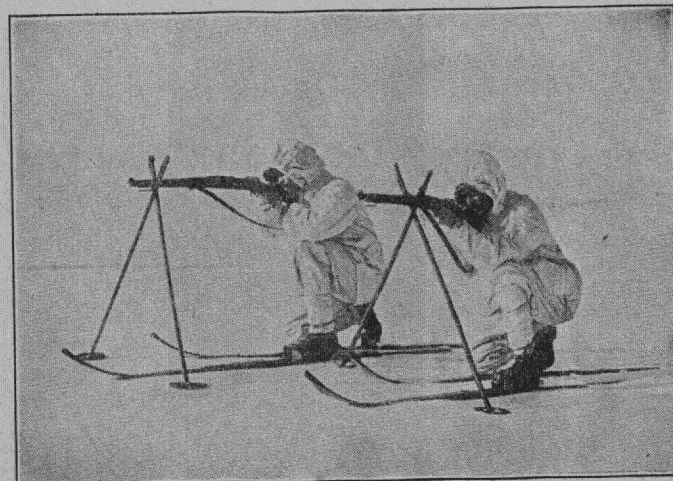
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Alpine Fighters on the Italian Front

and Turkey. Germany's splendid dream of an Eastern Empire demands the control of the route from Berlin through Constantinople to Basra [on the Persian Gulf]. With the development of the wheat fields in the Black Sea region it is a vital necessity for Russia to control Constantinople and the Bosphorus. I asked Professor Rohrbach, who is the great authority on matters involving Russia and Germany, how it would be possible to safeguard Russia's interests with Germany in

control of the Bosphorus. He replied very clearly that the interests of Germany and Russia were so opposed to each other that it was impossible to meet the needs of both, and that inasmuch as German civilization was superior to Russian civilization, Russia's interests must be sacrificed, rather than Germany's.”—“*Obstacles to Peace*,” p. 18.

This conflict of the interests and policies of Russia and Germany is clearly outlined by Professor Seymour,



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Sharpshooting Scouts in the Snowy Alps, Dressed in White to Avoid Detection

of Yale University: “The activity of Russia, checked in the Far East, must inevitably be turned towards the Balkans and Constantinople, and in this quarter Russian ambitions conflicted with Germany's purpose of controlling a sweep of territory extending from the North Sea to the Persian Gulf. It was unthinkable that the interests of Pan-Germanism and Pan-Slavism should not clash in the Near East.”—“*The Diplomatic Background of the War*,” p. 160.

England and Germany

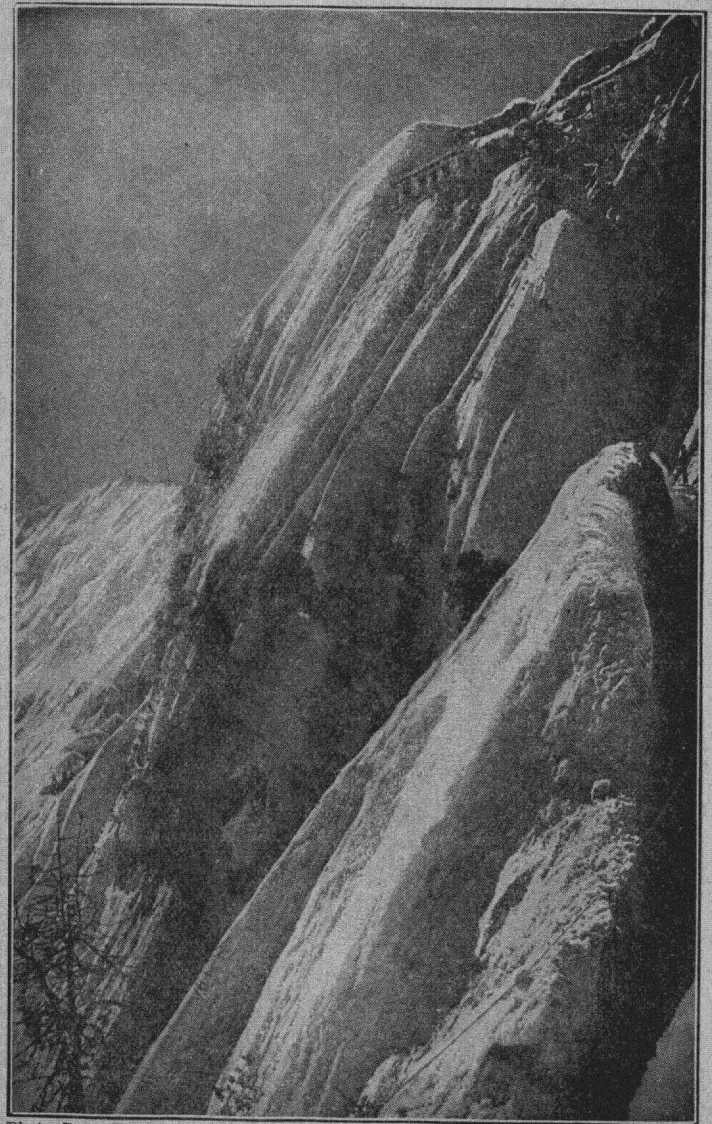
England and Germany, it is well known, are the chief antagonists in this struggle that has involved the world. Like mighty wrestlers, these nations are "locked in clutch unto death." This is because England controls territory which Germany regards as necessary to her "place in the sun." Again Professor Seymour says:

"With the development of Germany's world policy and the beginning of the Bagdad Railway, British statesmen perceived that Teutonic control in the Balkans and on the Dardanelles threatened India and the route to India far more seriously than did the aspirations of Russia."—*Id.*, p. 159.

Why England had reason to fear the consummation of Germany's world policy, as indicated by the Bagdad Railway enterprise, may be easily seen in a comprehensive statement made by a prominent and authoritative German writer, Professor Rohrbach:

"A direct attack upon England across the North Sea is out of the question; the prospect of a German invasion of England is a fantastic dream. It is necessary to discover another combination in order to hit England in a vulnerable spot—and here we come to the point where the relationship of Germany to Turkey, and the conditions prevailing in Turkey, become of decisive importance for German foreign policy, based as it now is upon watchfulness in the direction of England. . . . England can be attacked and mortally wounded by land from Europe only in one place—Egypt.

"The loss of Egypt would mean for England not only the end of her dominion over the Suez Canal and of her connections with India and the Far East, but would probably entail the loss also of her possessions in Central and East Africa. The conquest of Egypt by a Mohammedan power like Turkey would also im-



Photo, Press Illustrating Service, Inc., N. Y.

SHELTERS CUT IN THE ALPS 6,000 FEET ABOVE SEA LEVEL

peril England's hold over her sixty million Mohammedan subjects in India, besides prejudicing her relations with Afghanistan and Persia. . . . Egypt is a prize for which Turkey would be well worth the risk of taking sides with Germany in a war with England. The policy of protecting Turkey, which is now pursued by Germany, has no other object but the desire to effect an insurance against the danger of a war with England."—*The Bagdad Railway*, by Professor Rohrbach (Berlin, 1911); reproduced in "Obstacles to Peace," p. 19.

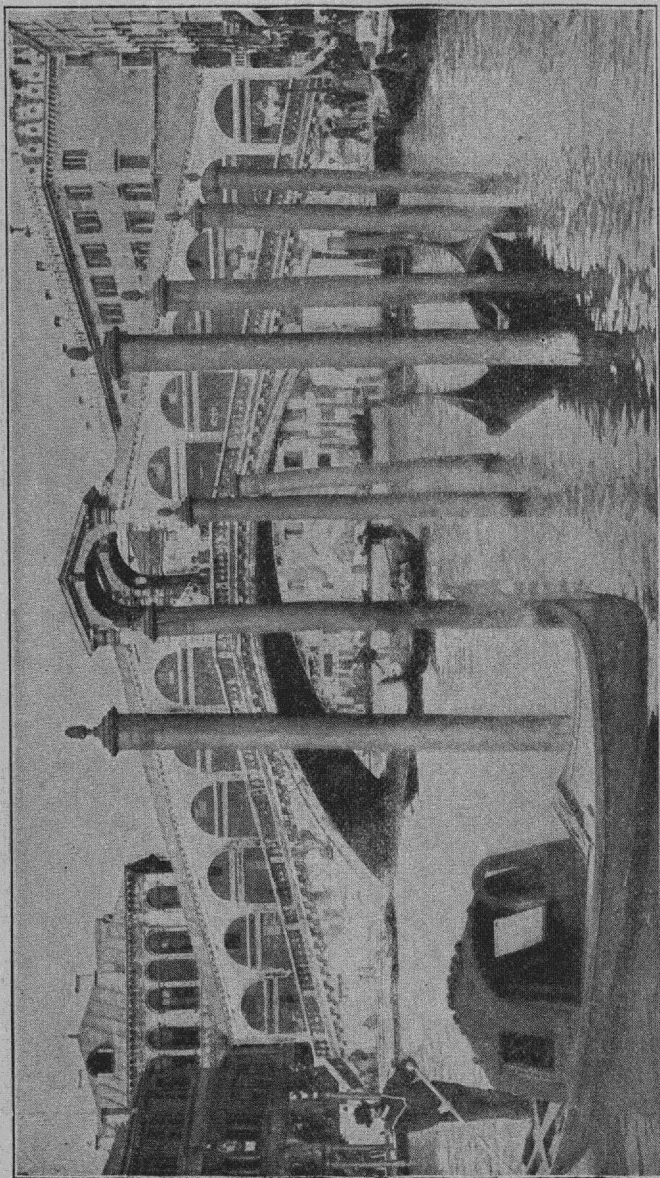
Germany's Expectations

After this war had been in progress some months, when the outlook appeared favorable for Germany, Herr Trampe, a German writer, gave the following bold outline of Germany's ambitious expectations:

"When England . . . loses India, then her world-power will be broken. The ancient highroad of the world is the one which leads from Europe to India—the road used by Alexander—the highway which leads from the Danube via Constantinople to the valley of the Euphrates, and by northern Persia, Herat, and Kabul to the Ganges. Every yard of the Bagdad Railway which is laid brings the owner of the railway nearer to India. What Alexander performed and Napoleon undoubtedly planned, can be achieved by a third treading in their footsteps."—*The Fight for the Dardanelles*, by Herr Trampe (Stuttgart, 1915); reproduced in "Obstacles to Peace," p. 453.

In 1916 Hans Rohde gave the climax of Prussia's far-reaching program:

"The sword had to decide the fate of Near Asia, and a decision has fallen, unless unforeseen events intervene. Germany will not be limited to the sphere of influence formerly allotted to her, but in future she will devote her energies to Armenia, Syria, and



BEAUTIFUL VENICE
The Rialto and the Grand Canal

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Mesopotamia in the interests of German capitalists and merchants. In this manner the way will be kept open which the war indicated and which, together with our allies, we have fought for and won,—the way that leads from Berlin via Vienna—Sofia—Constantinople—Bagdad, to the Persian Gulf, and



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American Boys in France Being Taught the Use of Liquid Fire

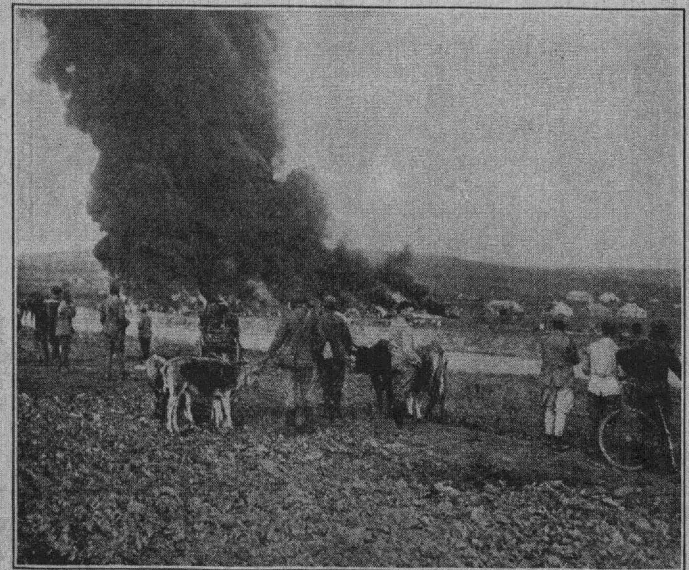
has become the vital nerve in our economic life and our policy.”—“*Deutschland in Vorderasien*” (Berlin, 1916); reprinted in “*Obstacles to Peace*,” p. 456.

The Bagdad Railway Project

In the quotations given in the preceding pages frequent mention is made of the Bagdad Railway, and the inference is plainly given that this enterprise is one of the prominent factors or causes of this con-

flict between the nations. It is worth while to give this project careful study. Dr. Jastrow, Jr., who has devoted years to archæological work in Asiatic Turkey, has published an excellent book entitled, “The War and the Bagdad Railway.” In his preface he says:

“The purpose of this volume is to elucidate an



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The Invader Burning a Serbian Village

aspect of the war which . . . was the most significant single factor contributing to the outbreak of the long-foreseen war in 1914, and will form one of the most momentous problems when the time for the peace negotiations arrives. Ever since the announcement was made towards the close of the year 1899 that the Turkish government had conceded to a German syndicate the privilege of building a railway to connect Constantinople with Bagdad through a transverse route

across Asia Minor, the Bagdad Railway has been the core of the Eastern Question."

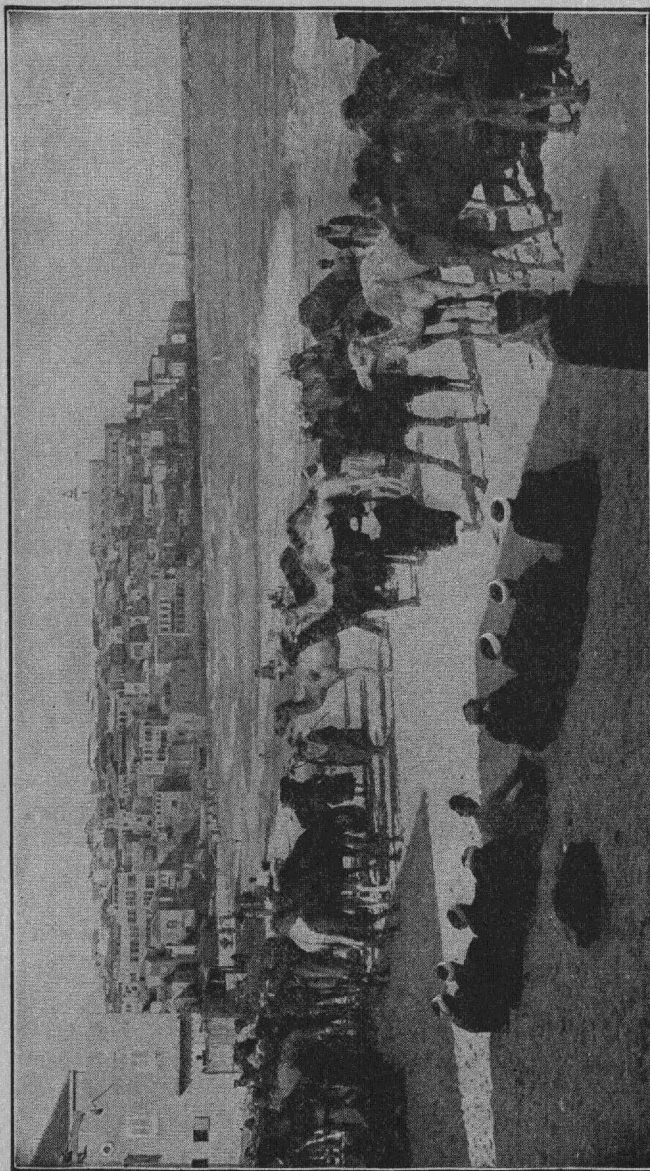
In the body of the volume (page 28) we read:

"In our own days we are witnessing what promised to be the reopening of the old historic highway—the bridge uniting Europe to Asia—to Western control, through the project of a great railway stretching along a distance of nearly 2,000 miles from a point opposite Constantinople to Bagdad, and thence to Basra and to the Persian Gulf. That project, which was well under way at the time of the outbreak of the war, is thus marked through its historical background as one of the most momentous enterprises of our age—more momentous because of the issue involved than the opening up of the two other world highways, the Suez and Panama Canals.

A Symptom of the Dissolution of the Turkish Empire

"The creation of a railway from Constantinople to Bagdad under European control is at once a symptom of the dissolution of the Turkish Empire."

"The railway has been a nightmare resting heavily on all Europe for eighteen years—ever since the announcement in 1899 of the concession granted to the Anatolian Railway Company. No step ever taken by any European power anywhere has caused so much trouble, given rise to so many complications, and has been such a constant menace to the peace of the world. No European statesman to whom the destinies of his country have been committed has rested easily in the presence of this specter of the twentieth century. In the last analysis the Bagdad Railway will be found to be the largest single contributing factor in bringing on the war, because through it more than through any other cause, the mutual distrust among European powers has been nurtured, until the entire atmosphere of international diplomacy became vitiated. The ex-



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JAFFA, THE ANCIENT PORT OF PALESTINE



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Bread Baking in Syria

planation for this remarkable phenomenon, transforming what appeared on the surface to be a magnificent commercial enterprise, with untold possibilities for usefulness, into a veritable curse, an excrescence on the body politic of Europe, is to be sought in the history of the highway through which the railway passes. The control of this highway is the key to the East — the Near East and the Farther East as well. Such has been its rôle in the past — such is its significance today.”—*Id.*, pp. 114, 115.



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Native Girl of Lebanon, Syria, at the Linen Loom

The Greatest Single Factor

Summarizing these remarkable statements, we have the following:

1. The Bagdad Railway project was “the most significant single factor contributing to the outbreak of the long-foreseen war in 1914.”
2. It will form “one of the most momentous problems when the time for the peace negotiations arrives.”
3. From its inception it “has been the core of the Eastern Question.”



© Underwood & Underwood, N. Y. 46 AN APPEAL FROM ARMENIAN CHILDREN OF AMERICA

4. It has been "a nightmare resting heavily on all Europe for eighteen years."

5. "No step ever taken by any European power anywhere has caused so much trouble, given rise to so many complications, and has been such a constant menace to the peace of the world."

6. It has been "a veritable curse, an excrescence on the body politic of Europe."

7. "The control of this highway is the key to the East—the Near East and the Farther East as well."

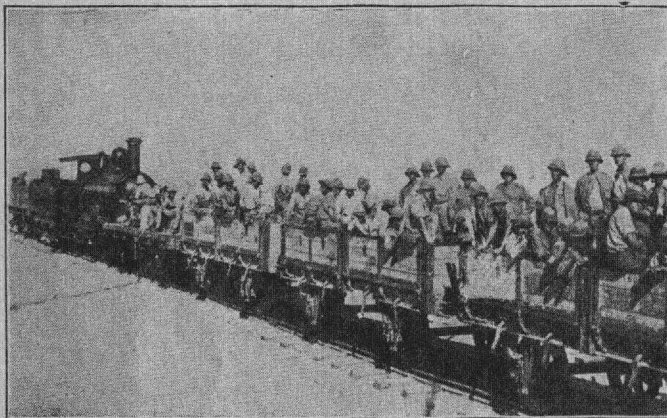
The Life-Cord of Nations Threatened

Why the storm-center of this world war should be in Asiatic Turkey; why the control of the Mediterranean Sea should lead to such a war; and why the Bagdad Railway project should be such a significant factor in precipitating this mighty struggle of the nations, is forcibly presented by Frederic C. Howe in his book, "Why War." His statement is worthy of most careful study:

"The nations whose interests are most in conflict are Great Britain, Germany, and Russia. The economic clash is primarily between Germany and Great Britain. And the *interests* of these two countries *seem irreconcilable*. They go to the very heart of their position and power. They are deep rooted in the commercial and financial life of these nations. . . .

"The Mediterranean is in effect a British sea, commanded at Gibraltar and Egypt by England's possession of these two strategic points. The building of the Bagdad Railway is a menace to this control as well as the shipping and overseas trade of the British Empire. This new rail route *threatens not only the life-cord of the British Empire; it strikes at the underpinning of the entire British financial world [italics ours]*."—"Why War," p. 334.

"A similar *impasse* exists between Russia and whichever power controls Constantinople and the Bosphorus. The industrial life of Russia is dependent on the marketing of her surplus wheat. Her wheat exports pay the interest on her debt. They finance her imports. Her only open outlet is to the arctic seas, where her ports are closed for a part of the year.



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British Forces on the Way to Jerusalem

"Russia like Germany has dreams of empire to the south. They come into conflict with Great Britain in Persia and with Turkey at Constantinople. Here again is another seemingly irreconcilable warfare of interest which a solution of the conflicts of the financiers does not remove.

"And these *conflicts* of Germany, England, and Russia are all so identified with the life [italics ours] of these countries that any concession by either power involves the abandonment of imperial pretensions as well as industrial and commercial advantages. Claims arising over these conflicts are not justiciable. They cannot be submitted to Hague tribunals.

"These conflicts about the Mediterranean are among the most difficult problems which the war presents. It would seem that they will only be settled by occupation and force. They may delay the duration of the war far longer than would the purely European questions. For only exhaustion will induce Germany to abandon the contest for which she has so long been



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British Artillery Crossing the Desert South of Jerusalem

preparing, while Great Britain and Russia can only permit German supremacy in Turkey and Asia Minor as an admission of the beginning of the end of empire or the final defeat of the ambitions of centuries."—*Id.*, pp. 336, 337.

A Summary of Causes

In the following brief statements are set forth the greatest causes of the war, and the greatest obstacles to peace, as Mr. Howe sees them:

1. The vital interests of these warring nations are at stake. These interests are identified with the life and ambitions of these nations. "They go to the very



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THE FALL OF JERUSALEM

General Allenby at the Head of the British Forces Entering Jerusalem
by the Jaffa Gate

heart of their position and power." They seem to them essential to their existence.

2. These interests are in violent conflict. They cross at vital points. The ambitions of the Central Powers threaten the "life-cord," the "underpinning," the purposes and long-recognized rights, of the allied nations. The triumph of one group of interests means the destruction of the other group of interests.

3. These interests seem irreconcilable. They are "so identified with the life of these countries" that any concession by either power involves the abandonment of hopes and ambitions as well as industrial and commercial advantages. "Claims arising over these conflicts are not justiciable."

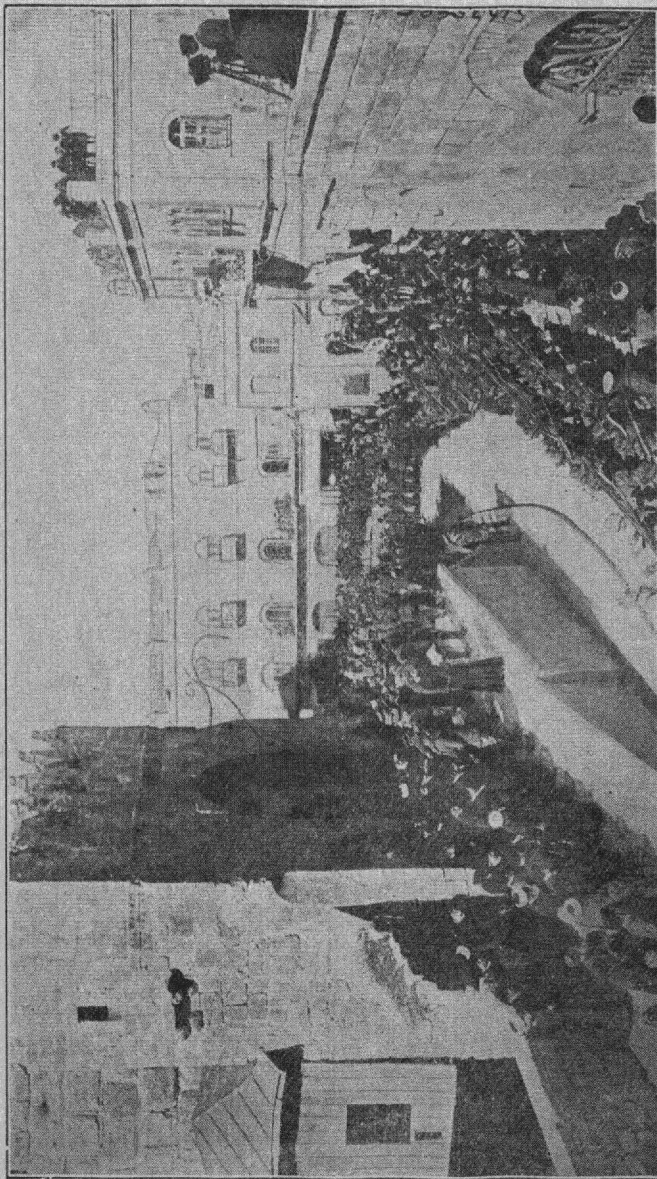
4. These interests have taken root and grown up through years of emigration, territorial expansion, and industrial and commercial development. They are the warp and woof of the ambitions and policies of these nations. They have been established by the ablest diplomacy and statesmanship these nations could produce, and they are interwoven with the treaties and alliances of centuries.

Grave Questions Involved

Are these statements true? If so, they involve questions of the gravest possible character. What prize can be offered to Great Britain that will tempt her to surrender to an enemy vital parts of her long and legitimately held territory? There is nothing to offer England that is as great to her as her empire, her life.

And what will induce Germany to abandon her ambitions to seize these possessions and build for herself a world-dominating empire?

All that is here said of Great Britain and Germany is equally true of the Russian people. In case Russia



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THE FORMAL TRANSFER OF JERUSALEM TO BRITISH RULE

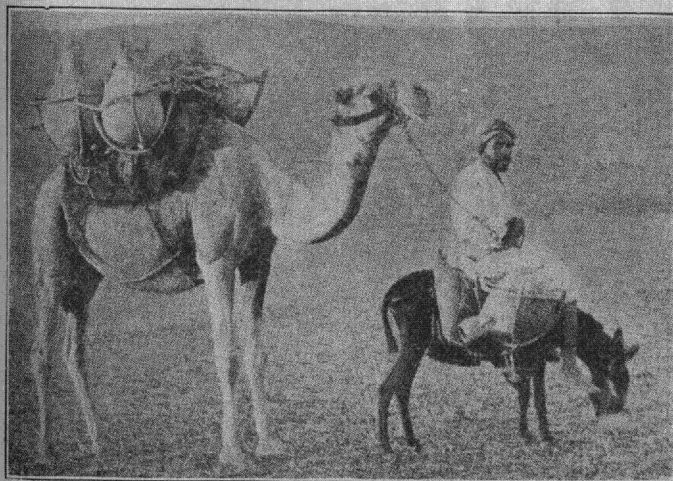
A Native Priest Reading the Proclamation to the People of the Holy City, from the Steps of the Tower of David

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should be reconstructed, what could the powers offer that would induce her to surrender her century-old claim to the free passage of the Dardanelles and the Mediterranean to the open sea and the markets of the world?

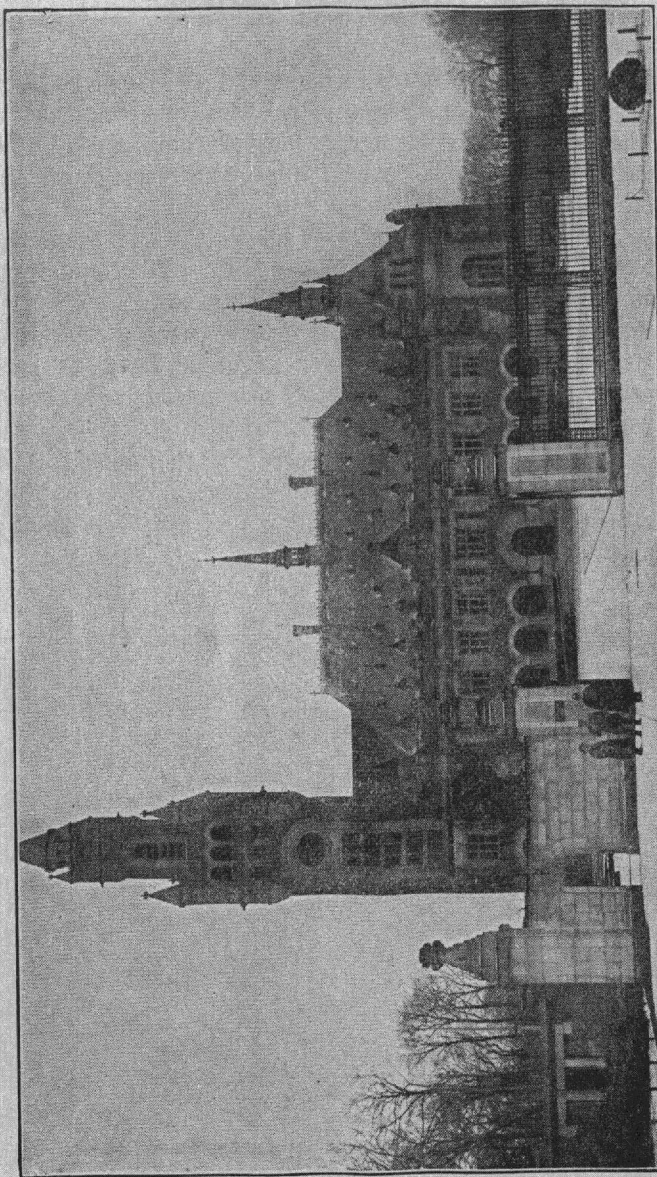
From the standpoint of national life and freedom, it surely seems that the only way these vital, conflicting interests can be adjudicated is by the sword. That is unquestionably the conviction of the nations at war. For that reason little, if any, approach to peace has yet been made by any of the terms that have been proposed.

Is there, then, to be no peace for the world? Or may we reasonably look for deliverance? What is the truth, the absolute reliable truth, concerning this great, increasingly serious situation?



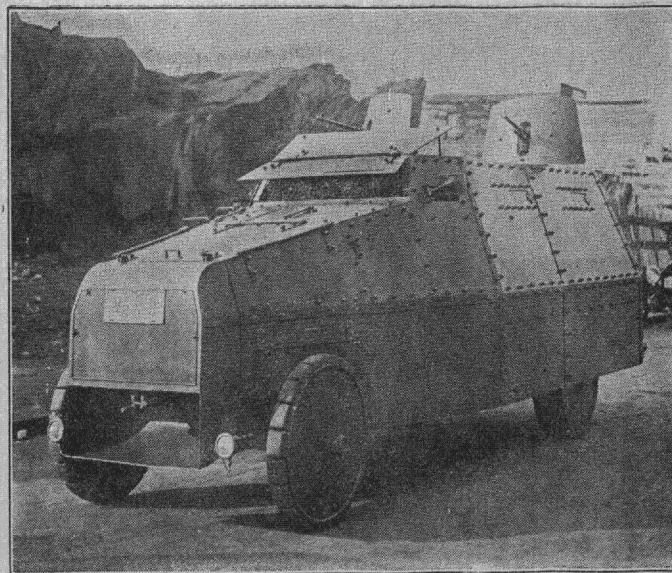
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A "Ship of the Desert" Carrying Water to the British Soldiers



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THE PEACE PALACE AT THE HAGUE



An American Armored Truck

VAIN EFFORTS FOR PEACE

"It is true peace the world now wants. Of false peace we have had bitter trial. 'Armed peace' is an inner contradiction. 'Peace through preparation for war' is psychological stupidity. Peace through the spirit of peace, and through preparation for peace, is the only truth and the only wisdom, whether in individuals or nations. If the world is not learning this now, we almost despair of the human race. . . . A righteous, merciful peace must come to Europe, or it will not be enduring. The peace of humiliating conquest can breed only new war."—E. Ellsworth Shumaker, Ph. D., in "The World Crisis and the Way to Peace," pp. 55, 56.

THE world wants true peace, and is struggling to that end. "Our best thoughts," says one, "are directed toward that peace we climb so painfully to reach. . . . A stable peace between the great nations has been the hope of the ablest and best men for generations.



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THE RED CROSS AT WORK

Bringing the Wounded from the Front Trenches to the First Dressing Stations

They have urged many plans. And obviously, up to the present moment, all their plans have failed. War is a knot that has defied all fingers."

Peace Societies

Organizations for the establishment and maintenance of peace have been formed in all the great nations of the world. A half dozen or more of these are international, such as the International Bureau of Peace, the Conference of Societies of Allied Nations, the Union of International Associations, etc.

In the United States there are the World Peace Foundation, the League to Enforce Peace, the American School Peace League, the Women's Peace Society, the Socialist Party of Peace, and many other smaller and less influential organizations.

Great Britain has her National Peace Council, her Fabian Society, and her Women's Movement for Constructive Peace; Australia has her Peace Alliance; France her General Confederation of Labor; Switzerland her Swiss Committee for the Study of Principles of Durable Peace; Germany her German Socialists' Society, and Holland her Dutch Anti-War Council.

"Prattled on the Edge of a Volcano"

One of these large, influential peace societies was in session in Europe when the war of 1914 broke upon the world so suddenly. In an hour their philosophy was torn to shreds. Here is a statement of the case by one of the American members of the society:

"We began our sessions early in July, and for a month offered free advice to Europe on the subject of war's futility. At the end of the month Europe plunged into the greatest war of all history.

"Our peace conference came to an abrupt end. Some of us felt very much chastened in spirit. For during that idyllic month when we prattled on the

edge of a volcano, our discussions frequently turned on the 'impossibility' of a general European war. We pointed out that modern methods of transportation and communication had knit the world into one vast community; that modern inventions in the instruments of destruction had made its losses too appalling to be faced; and that the interlacings of commerce and finance were so complex that the nations could not



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A Corps of Japan's Well-Trained Nurses Leaving for the Battle Front

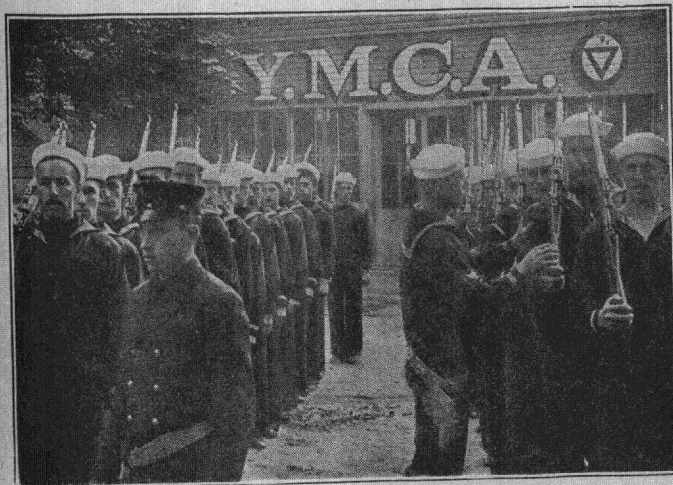
afford to sever them. A great war, a world war, was absurd. It was unthinkable. It was impossible. And in this view we were merely voicing again what had been asserted in peace circles for a number of years. . . .

Hope Vitiates Judgment

"Here is an instance where pacifists allowed their hope to vitiate their judgment. They proclaimed their ability to gauge contemporary history, and they made a total miscalculation. The impossible war came. Arma-

geddon confounded the prophets. The war took most of us in America by surprise. . . . Many of us held a comfortable philosophy of social evolution — something to the effect that mankind was moving from a past state of predatory struggle, through a present state of commercial rivalry, to a future state of world co-operation.

"Then a preposterous thing happened."—*"The Possible Peace,"* by Roland Hugins, pp. 3-6.



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United States Sailors Drilling at a Southern Station

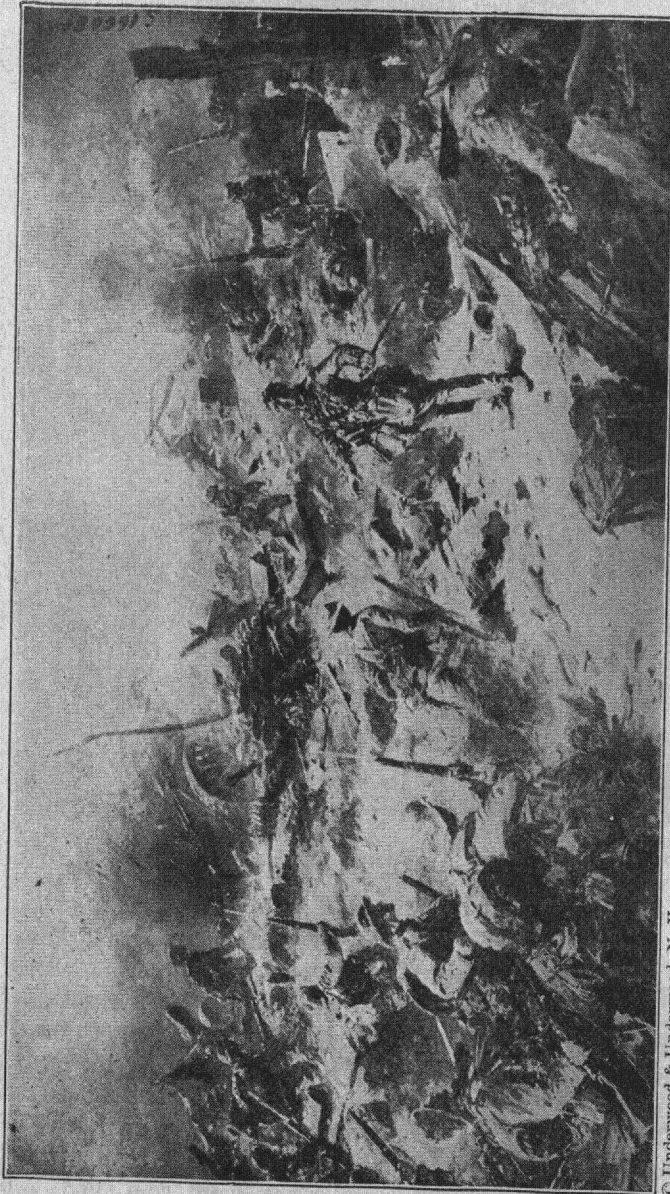
Peace Leagues Not of Modern Origin

Peace societies are not altogether of modern origin. Similar organizations were formed centuries ago. "The Peace of Westphalia," drawn up in 1648 by the nations that had been exhausted by the Thirty Years' War, made a bold stand for a lasting peace. Article I of the Osnabrück document declares: "There shall be a Christian, universal, and perpetual peace and a real and sincere friendship between" the nations entering into the treaty. But devastating wars continued.

Nearly two centuries later, nine days before the battle of Waterloo, the Congress of Vienna concluded a treaty, the sixty-third article of which reads: "The confederated states engage in the same manner not to make war against each other, on any pretext, nor to pursue their differences by force of arms, but to submit them to the diet, which will attempt a mediation by means of a commission. If this should not succeed, and a juridical sentence becomes necessary, recourse shall be had to a well-organized Austregal (*Austrägalinstanz*) Court, to the decisions of which the contending parties are to submit without any appeal." —"The Map of Europe by Treaty," by Edward Hertset, C. B., Vol. I, p. 248.

This treaty was drawn up and agreed to by the kings of Austria, Russia, Prussia, and Denmark, and by such world-famed diplomats as Talleyrand, Metternich, Castlereagh, von Humboldt, and von Nesselrode. This congress concluded its work the ninth day of June, 1815, and these illustrious sovereigns and statesmen returned to their several kingdoms to continue fighting as nations have always fought, and as they are still fighting today. How strange, how sad, how humiliating it is that the efforts of the thousands of noble men and women who have given their best and highest endeavors to prevent war and to promote peace, have met with so little success!

"If Europe could exhibit so broad and liberal a statesmanship a century ago, why should not the intervening century, so full of progress in all the other essentials of civilization, have produced a statesmanship that would have bound the nations of Europe, through their mutual interests, so closely together that the war of 1914 would not have been possible? This question may be pondered long, but in vain. The guns of 1914, 1915, 1916 have given a frightful demonstra-



"SAVE THE GUNS"

A Sensational Incident on the British Front in the Fighting near Cambrai

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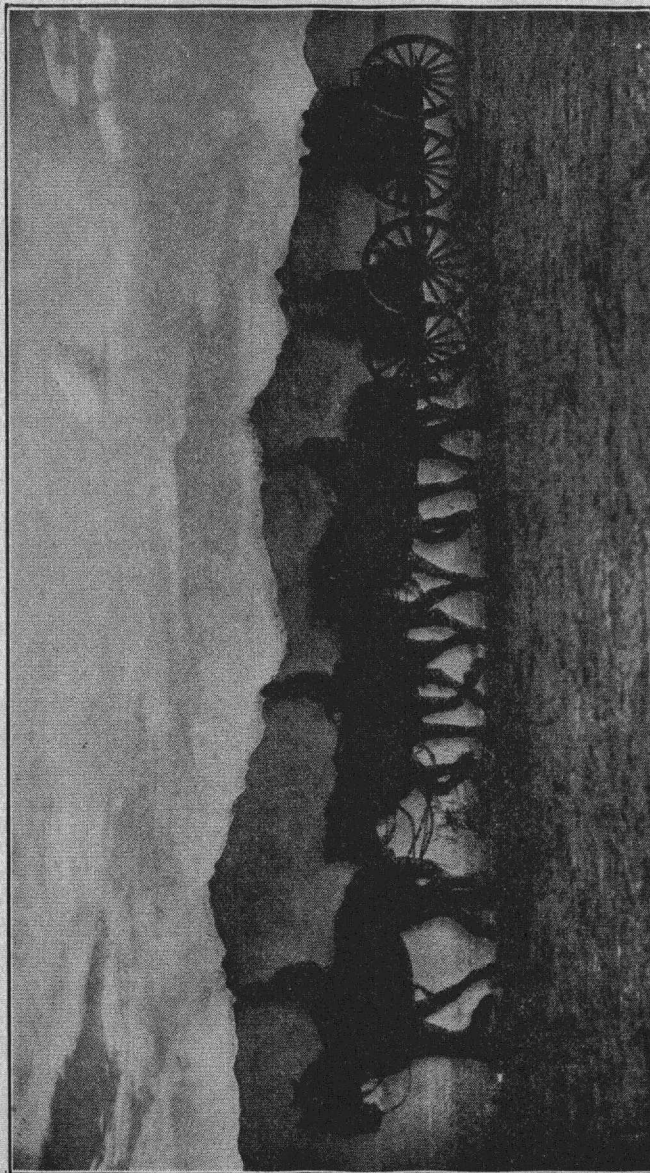


Photo by Paul Thompson
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FIELD ARTILLERY

tion that statesmanship and diplomacy were impotent in 1914. That impotence was a result of separate and selfish national development.”—“*A Conclusive Peace,*” by Charles Fremont Taylor, pp. 36, 37.

Conflicting Peace Terms

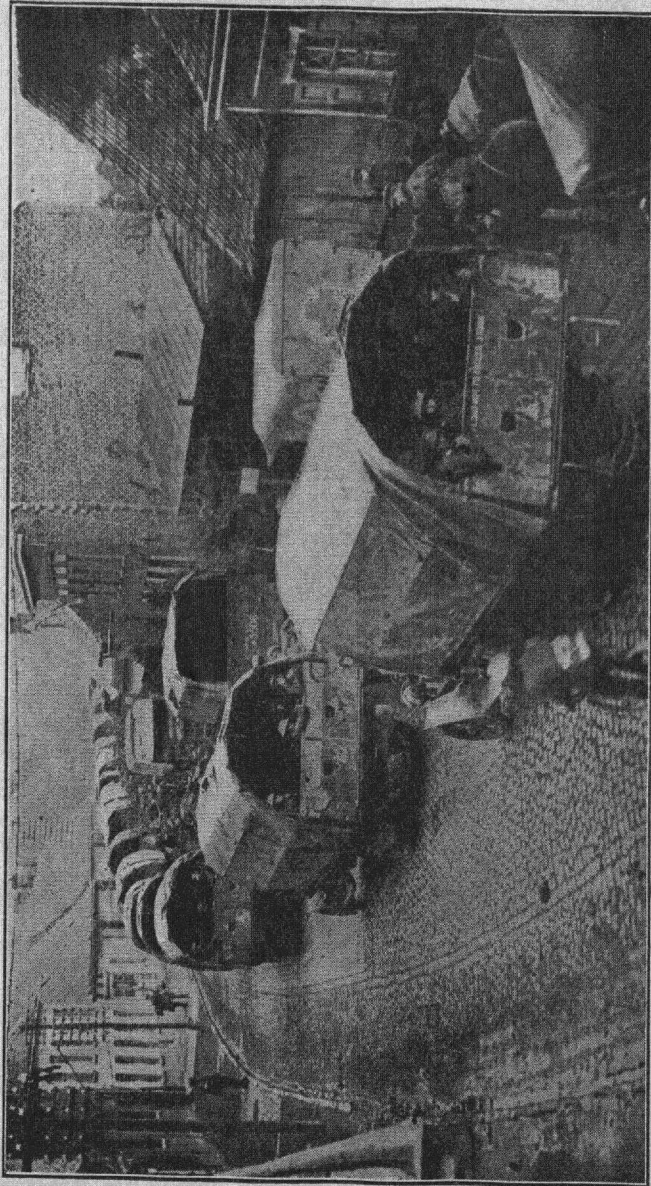
One of the great difficulties in maintaining peace among the nations is that they want peace on terms upon which they cannot agree—terms that will secure some of the nations, at least, the advantages which other nations cannot grant.

“Germany wants a ‘lasting peace,’ says the Reichstag; France, a ‘beneficent peace,’ says Poincaré; Britain, a ‘peace that will secure . . . liberty and independence, unthreatened by militarism,’ and that ‘will redress the cruel wrong done Belgium,’ says Sir Edward Grey. Thus they all seek true peace. So they fight for peace. They will fight, they declare, until true peace comes.”—“*The World Crisis and the Way to Peace,*” pp. 83, 85.

But it will require more than the sword to establish peace. As Dr. Atkins says: “Permanent international peace is possible only through the elimination of the causes of war. . . . A wholly adequate peace program must consider the causes of war, suggest the ways in which they can be eliminated, and above all, seek to commit the nations to their elimination. It goes without saying that this is the most massive task to which moralists and publicists can address themselves.”

No Peace to the Wicked

The real truth of the matter is, “there is no peace to the wicked;” and herein is the secret of the utter failure of men and of nations to achieve enduring peace. The mental unrest and unholy ambitions incident to sinful human nature, the avarice and overreaching of the natural man, are the underlying causes

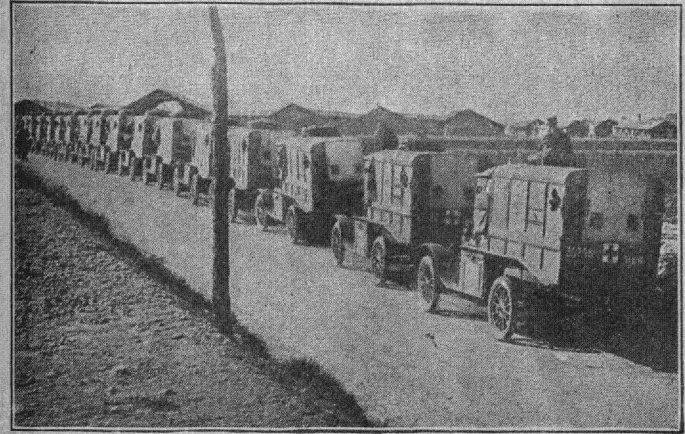


RUSHING FORCES TO THE FRONT

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of the strife that sooner or later eventuates in open war between states. There is no nation, no state, no city, on earth today that is able to keep a desirable and an enduring peace within its own borders. Revolutionary elements are lurking everywhere, ready to spring into action at any favorable moment. Like dangerous explosives, they go off at the first touch of



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American Red Cross Ambulance in Long Train to Succor Wounded

the match. And no one knows what may prove to be the spark that will cause the explosion.

(The enduring peace the world needs has never yet been secured by war nor maintained by armaments. A complete victory for one combatant and a humiliating defeat for the other does not destroy the spirit of war. Colossal armaments will not make peace, nor will disarmament. "Men fought when they had no armament except the bow and arrow. They have fought at every stage of advancement up and down the line to the laying of the keel of the latest dreadnaught and the creation of the greatest gun in the world. . . . You

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can never abolish war until you change human nature, and only God Himself can do that."

The Vital Factor Lacking

In view of the long, relentless wars and bloodshed that have culminated in the most terrible war of all time, Charles Fremont Taylor has been led to say:

"The world needs peace as it never has needed peace before. Civilization is threatened as it has never been threatened before. But peace will not save civilization



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The Famous "Tank"

if it is the kind of peace that we have heretofore had — a truce for greater military preparation.

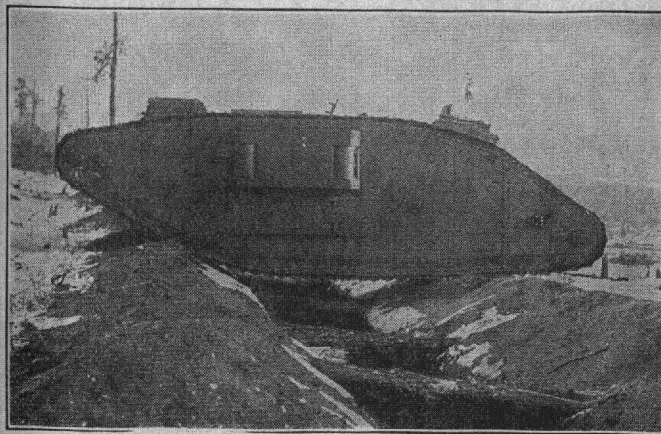
"The existence of this great war tragically demonstrates some great need in our civilization. Some vital factor is absent, the supplying of which may enable the machinery of civilization to run smoothly, without the danger of an occasional ruinous disaster."—"A Conclusive Peace," p. 10.

Yes, the vital factor for insuring true, lasting peace on earth is lacking in the natural heart of man. Until

that is supplied, the world's desire for peace and the aims of world leagues of peace will continue to meet with disappointment; for the simple reason that men are not able to change their own nature. From the human standpoint the outlook is forbidding, but the situation is far from hopeless.

Back to the Bible

There is a remedy for this terrible malady of war, an answer to the cry of helpless humanity, a deliver-



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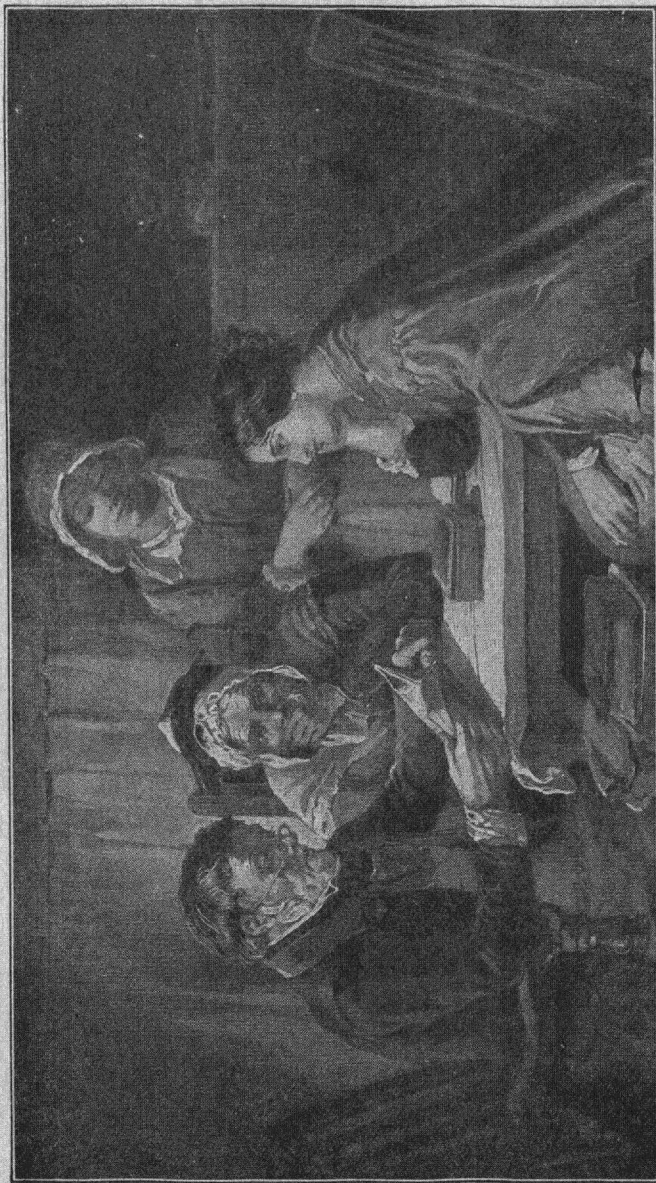
Crossing a Trench

ance from this hard bondage; but it is not by any means of human devising. That remedy, that answer, that deliverance, is found in God. It is provided in His purpose for the human race. And it is revealed to man in that inspired guidebook — the Holy Scriptures.

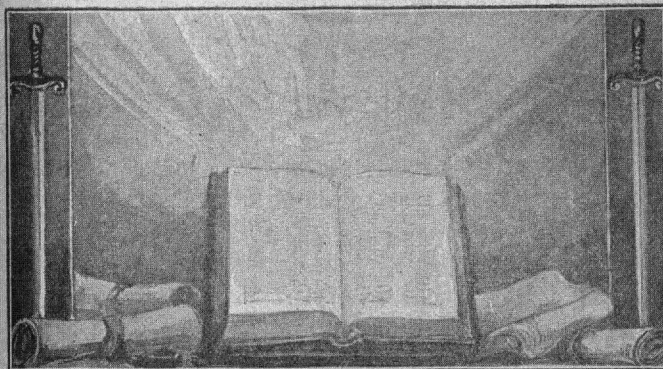
We may know the remedy, the answer, and the deliverance, if we choose. But we shall have to turn to God for it. We shall have to choose His way, and we shall have to come back to that great Book that has been the light and guide to so many in ages past.

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STUDYING THE BIBLE



THE WORD OF GOD

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

THE BIBLE MAN'S ONLY GUIDE

A True Remedy

It is no vain nor idle remedy to which we refer men when we direct their attention to the words of divine inspiration. To those who know the Book of God best, no word of commendation in its behalf is needed. One who has given it diligent study has said: "When I see it, I seem to hear a voice springing up from it, saying, 'I am the Book of God; man, read me. I am God's writing; open my leaf, for I was penned by God; read it, for He is my author.'"

God's Word to All the World

That Book speaks with the same effect to every race and tongue. Of this marvelous fact Henry Van Dyke says:

"Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into

the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. . . . It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. . . .

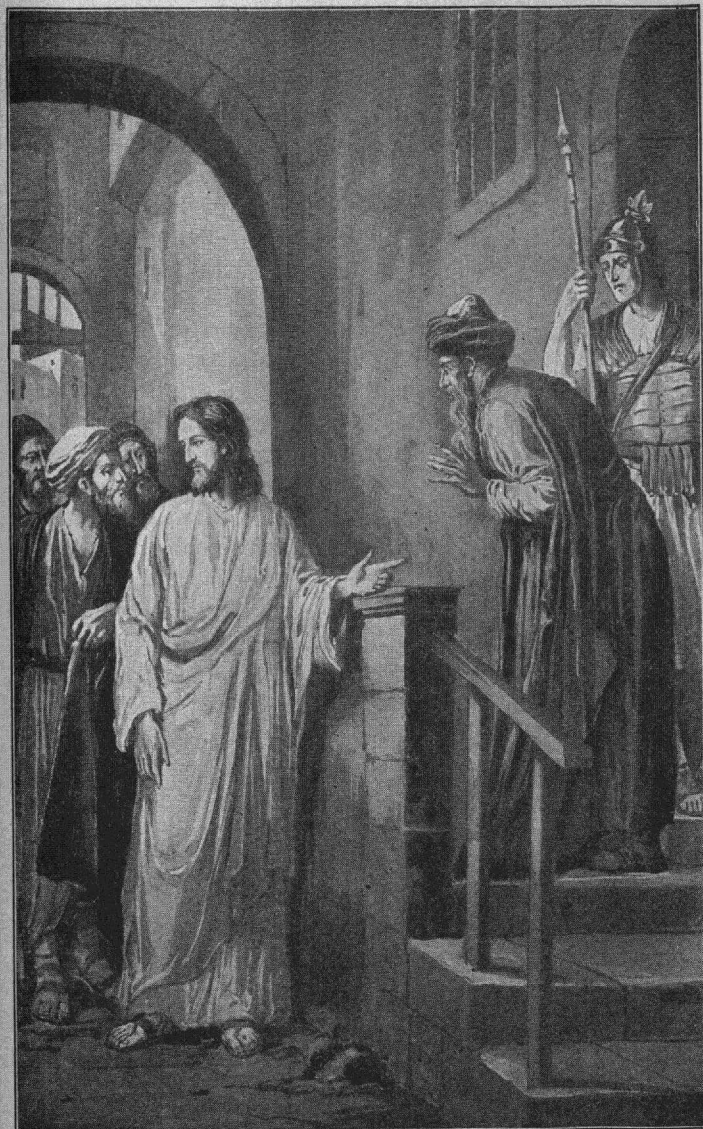
"No man is poor or desolate who has this treasure for his own. When the landscape darkens, and the trembling pilgrim comes to the valley named the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-by, we shall meet again,' and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light."—*The Century Magazine.*

Authentic and Divine

Proof of the authenticity and divine origin of the Bible increases as the years go by. As Guinness has well said:

"Witnesses to the Bible still multiply. The mighty Past is speaking. God is bringing forth its testimony. Egypt, Assyria, Babylon, have broken the silence of the ages. The moldering monuments, the buried cities, the sandy deserts, the sculptured rocks, have found a voice. Sinai and Petra, Horeb and Hermon, echo the sacred oracles. Memphis and Tyre, Tadmor and Nineveh, have risen from their graves. The painted papyrus, the pictured walls, the stony tablets, the rusted medals and coins, bring forth their testimony. The ruins, the rivers, the mountains, and the seas cry out, 'Thy word is truth.'

"And the living witness as well as the dead. The Samaritan still lingers at Sychar; the Jew still wanders in every land. The church of Christ still lives, and spreads throughout the world. The gospel still regen-



HEALING THE CENTURION'S SERVANT

"Speak the word only, and my servant shall be healed." Matt. 8: 8.

erates. The promised Spirit still sanctifies, and witnesses in Christian hearts. In a word, history and experience confirm the Scriptures, and assure us that through the prophets of the Old Testament and the apostles of the New, and above all through His Son, God Himself has spoken to our race; and that the word which He has spoken liveth and abideth forever."

God's Eternal Purpose

In God's revelation to the human race is found a "guiding thread" through the dark labyrinth in which we wander. It connects us with God. It begins with the beginning, and tells of the origin of things. "In the beginning God created the heaven and the earth," is its first simple statement. It tells why God created the earth: "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." Isa. 45:18.

God created the earth to be inhabited, and He created man to inhabit it. But He did not create sinful men to inhabit the glorious, perfect earth that He formed. God is not the author of sin nor the creator of sinners. He "made man upright; but they have sought out many inventions." Eccl. 7:29.

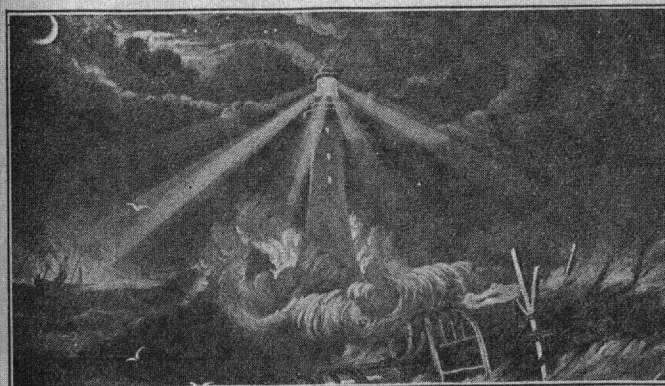
Man found and chose another way of life than the one God planned for him. That other way was the way of sin. He turned away from the upright, righteous way of God's appointment. Now we are reaping the sad, bitter fruit of the way of sin. Here is the root cause of all that now afflicts the human race. "The wages of sin is death." Rom. 6:23. Death is the end of the way man chose.

Is the purpose of God, then, forever thwarted? Has He planned and wrought in vain? He says, No. I "created it not in vain," is the emphatic, assuring word.

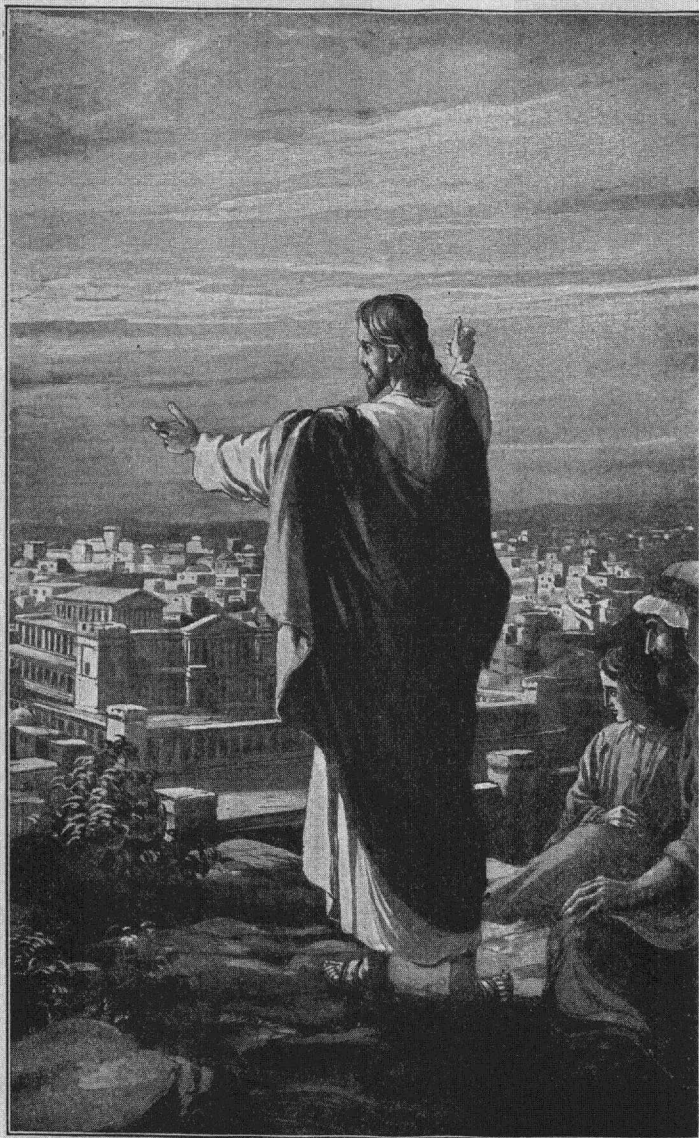
God's purpose regarding this world will ultimately be carried out. Then only the upright, the righteous, will inhabit the earth. Then the reign of sin will be broken, sinners will be no more, and the righteousness of God will cover the earth "as the waters cover the sea." Then God will make "wars to cease unto the end of the earth" (Ps. 46:9); and then will be fulfilled God's promise that none shall "hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

This was God's eternal purpose regarding man and the earth when they were created. That purpose will be fulfilled, for He created them "not in vain." In this un failing purpose is the remedy for the evils that afflict the human race today. In this we hear the answer to the cry of helpless humanity. When this purpose is fully met, as it surely will be, deliverance from this long, hard bondage will come.

Thus we are able to trace God's purpose and providence through the ages of conflict until His plan for the race is gloriously triumphant.



Founded upon a Rock



JESUS WEeping OVER JERUSALEM

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Luke 19:42.



THE STAR OF BETHLEHEM

"I am God, . . . declaring . . . from ancient times the things that are not yet done." Isa. 46:9, 10.

THE COMING OF THE PRINCE OF PEACE

ONE of the most prominent and essential features in the plan for accomplishing the purpose of God, is the coming of His Son Jesus to this world to form contact and association with men. He was to come personally and visibly, at two different times, and in two very different manifestations. One of these events has already taken place in the first advent of Christ, nineteen hundred years ago. Of this manifestation St. John said that Christ "was made flesh, and dwelt among us, and we beheld His glory." John 1:14.

Prophecies Relating to the First Advent

This first definite, visible appearance of Christ among men was foretold by the prophets of old. The prophet Micah named the place of His birth—Bethlehem. Micah 5:2. Recounting the incidents of His life, Matthew said: "Jesus was born in Bethlehem of Ju-

dea." Matt. 2:1. The rejection of Christ by His own nation was prophesied of by Isaiah. Isa. 53:3. Of this St. John declared, "He came unto His own, and His own received Him not." John 1:11.

The prophet Daniel gave the data which located the years when He was to begin His public ministry and when He should be crucified. These events were exactly fulfilled. Indeed, every prophecy of the first advent was fully met in the birth, life, death, resurrection, and ascension of the Lord Jesus Christ.

During His ministry, Jesus constantly impressed upon the minds of the people the important truth that His life, His teaching, and His miracles were a fulfillment of the words of the prophets. After His resurrection He rehearsed to His disciples the principal events of His life, and said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44.

Thus both the Old and the New Testament bear witness that Jesus of Nazareth is the divine Son of God, and that His appearance as a man, His association with men, and His service for man were all in accord with the purpose of God.

Jesus told why He came to the world as He did at His first advent. He said, "The Son of man is come to seek and to save that which was lost." Luke 19:10. His life, death, and resurrection here, were necessary to redeem the world.

Since His ascension He has been ministering His life for the world. Thus through the ages He has been gathering out a people for Himself. Millions of men and women have accepted Him as their Saviour and Redeemer. He is the hope of the world. "Neither is there salvation in any other: for there is none other

name under heaven given among men, whereby we must be saved." Acts 4:12.

Prophecies Relating to the Second Advent

The Lord Jesus Christ came the first time as foretold in divine prophecy, and He will come again in fulfilment of the purpose of God. His second coming, indeed, is more prominently and clearly set forth in the Scriptures than is His first advent. "Enoch also,

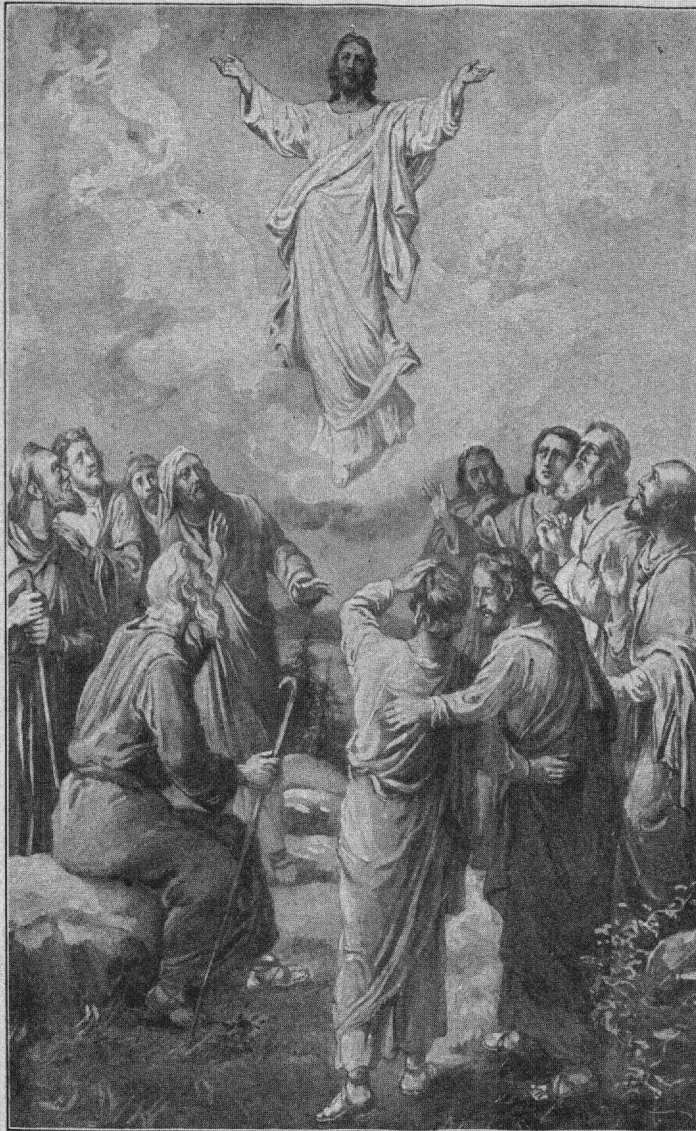


CHRIST'S PROMISE TO RETURN

"I will come again, and receive you unto Myself." John 14:3.

the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh." Jude 14.

At the time of His first advent, Christ Himself gave His disciples the most positive promises that He would come again. Here is one: "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



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THE ASCENSION OF CHRIST

"This same Jesus . . . shall so come in like manner." Acts 1:11.

again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

At the time of Christ's ascension, angel messengers said to the disciples as they watched their departing Lord:

"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.

To St. John, while an exile on the lonely island of Patmos, there was given a vision of the second coming of our Lord. He said, "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." Rev. 14:14.

Finally the Word of God, that great revelation of God's eternal purposes, closes with these assuring, comforting words, "He which testifieth these things saith, Surely I come quickly." Rev. 22:20.

From the day that Christ ascended from Mount Olivet to this hour, His most devout followers have believed and taught the doctrine of the second advent, based not only upon His own promise, but upon the prophetic scriptures. The apostle Paul said, "Unto them that look for Him shall He appear the second time." Heb. 9:28.

No Hope Except in Christ's Return

Richard Baxter, that devout, earnest preacher of the gospel and lover of mankind, left this testimony to his faith in the second advent:

"The most glorious coming and appearance of the Son of God may well be reckoned into His people's glory. For their sake He came into the world, suffered, died, rose, ascended, and for their sake it is that He will return. To this end will Christ come again to receive

His people unto Himself, that where He is, there they may be also.

"The bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us of the contrary. We have His word, His many promises, His sacraments, which show forth His death till He come; and His Spirit, to direct, sanctify, and comfort, till He return. We have frequent tokens of love from Him, to show us He forgets not His promise, nor us.

"We daily behold the forerunners of His coming foretold by Himself. We see the fig tree putting forth leaves, and therefore know that summer is nigh. Though the riotous would say, 'My Lord delayeth His coming;' yet let the saints lift up their heads, for their redemption draweth nigh. Alas, fellow Christians, what should we do if our Lord should not return? What a case are we left in! What! leave us in the midst of wolves, and among lions, a generation of vipers, and here forget us! Did He buy us so dear, and then leave us sinning, suffering, groaning, dying daily; and will He come no more to us? It cannot be. This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to Him; but this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our hopes? What were become of our faith, our prayers, our tears, and our waiting? What were all the patience of the saints worth to them? Were we not left of all men the most miserable? Christians, hath Christ made us forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for Him, that we might have Him instead of all? And will He, think you, after all this, forget us, and forsake us Himself? Far

be such a thought from our hearts!"—"The Saint's Rest," abridged by Benjamin Fawcett, pp. 40, 41. Published by H. Cowperthwait, Philadelphia, 1828.

It is inconsistent to believe that Jesus has been here as foretold by prophets and witnessed to by apostles, without believing also that He will come again. The authority we have for believing that He has been here is authority for believing that He will come again. The predictions regarding His second coming are more numerous and more full and clear as to detail than are those which foretold His first advent

The Grand Climax of the Gospel

The second coming of Christ will be the greatest event of all time. It will bring the grand climax of the everlasting gospel. It will bring the glorious consummation of the hope of the church in all ages. It will bring to an end the cruel reign of sin. It will make to cease forever all the afflictions of this groaning creation.

Surely an event of such inexpressible meaning to the universe ought to arrest the attention of men. It should receive the heartiest and most enthusiastic devotion that Christ's followers can possibly give it. Every heart should rejoice in the blessed prospect of soon meeting Him who is "the chiefest among ten thousand, the one altogether lovely." The whole life of every believer should clearly and earnestly proclaim to the world that Jesus is coming again.



ON THE WAY TO EMMAUS

"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.



DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM
"There is a God in heaven that revealeth secrets." Dan. 2:28.

WORLD PROBLEMS IN THE LIGHT OF PROPHECY

THERE are good and sufficient reasons why men should turn to the prophecies of the Bible for information in this day of perplexity. The Bible abounds in prophecy. Prophetic declarations are to be found in almost every book from Genesis to the Revelation. Some books contain little else than prophecy. The books of Daniel and the Revelation are of this class.

Prophecy is a "declaration of something to come; a foretelling; a prediction; especially an inspired foretelling." It is a lifting of the veil, an opening to view of the future.

The Value of Prophecy

The character, the purpose, and the value of prophecy are set forth in the following excellent statements by Dr. James Frederick McCurdy:

"Hebrew prophecy is not merely the illuminator of Hebrew history alone. . . . Its torch even sends out a light here and there over the great world of humanity—a beam in darkness which had grown to be a light unto the Gentiles, the harbinger of Him who was to come as the Light of the world. . . .

"How differently the philosophical historian and the Hebrew prophet approach and interpret the problems of individual and national life! . . . The Hebrew prophetic mind ignores logic; it even disdains speculation. It does not infer; it simply seems to see. It does not walk from step to step of significant facts; it flies to conclusions of which no man sees the antecedent stages. It is like one of its own heroes when it describes him as moving at his ease in a course 'which he does not traverse with his feet.' It bridges over with the certitude of faith the interval between the present struggle of doubt and the future assured triumph. It deals only with subjective certainties, which the slow fulfilment of history makes objectively real. It idealizes the possibilities of humanity, and thus helps to make them practically true. It promises good, and thus helps to bring it within the reach of men. It assumes eternal principles of right, and thus tends to realize them in human character and conduct. In its flight over nations and communities, it bears a message 'knit below the wild pulsation of its wings;' and what it tells us is that the great motives urging on the forces of human history are Truth and Freedom. . . .

Relation of History to Prophecy

"History is the fulfilment of prophecy as the finished statue or painting is the fulfilment of the artist's dream, with the superadded details of toil and circumstance. If God rules the world, then the actual must be the slow but sure fulfilment of His ideal. And His

ideal, if any of His votaries has caught it at all, has been caught by the Hebrew prophets. It is their visions and none other that are being fulfilled in the moral progress of our race. The visions of the prophets are truer for us than the half-learned incidents of history, because they herald the fixed and necessary issues to which human events and actions tend to their zigzag and uncertain course. Moreover, the prophetic ideal is a living force which assures its own fulfilment. Prophecy is thus not merely the interpreter and the forerunner of history, but also its guide and its goal. If there is anything fortuitous, it is the fate of men and nations. If there is anything certain, it is the progress of the prophetic ideal."—*History, Prophecy, and the Monuments,* pp. 13, 14, 431.

In the books of Daniel and the Revelation there are recorded long lines of prophecy which foretell many of the principal events of the world's history from six hundred years before Christ to the end of time. These lines of prophecy, which show the work and the position of one nation after another in the stream of time, are of great value to mankind. That some do not see this value does not affect the question. The blind do not see the sun, yet that great luminary keeps steadily to its purpose—giving the world its light and heat. The blind sustain the loss of the light. So with those who are blind regarding the prophetic light.

The Certainty of Prophecy

The apostle Peter admonishes all to take heed to the prophecies of the Bible. He says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. In the statements preceding this the apostle gives unmistakable evidence that Christ is the Son of God. He tells of the scene on the mount of

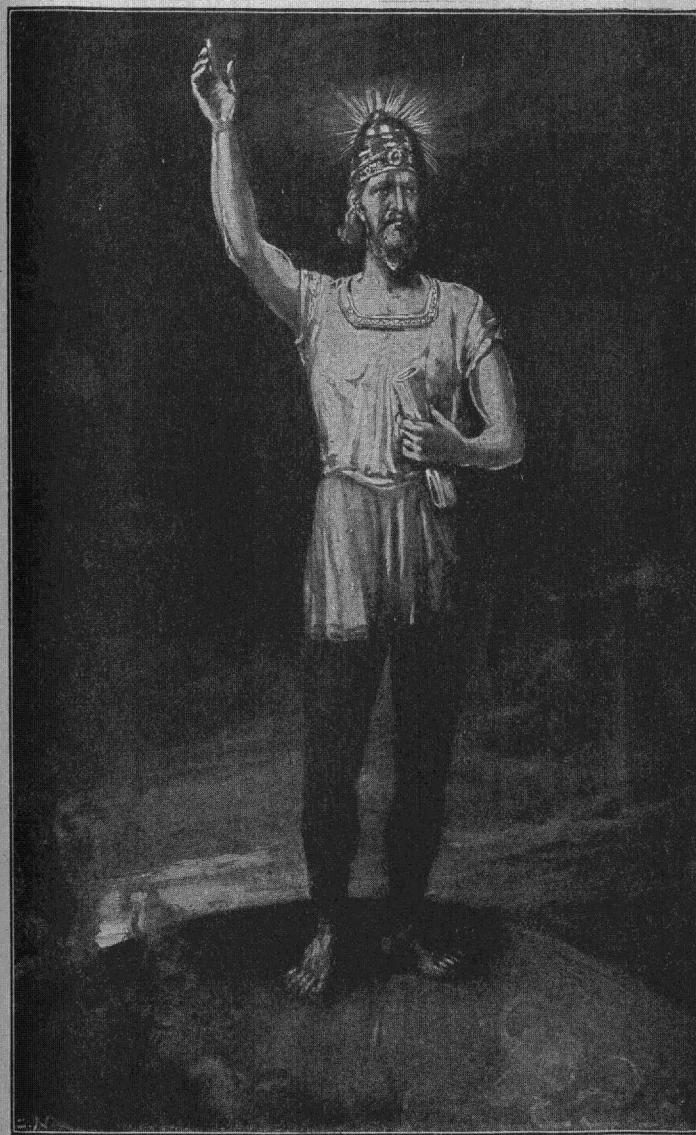
transfiguration, and said that he was an eyewitness of Christ's glory, and that he heard the voice of God which came from heaven, saying, "This is My beloved Son, in whom I am well pleased." Verse 17.

Then he adds, "We have also [in addition to the evidence of eyesight] a more sure word of prophecy." He refers to the prophecies of the Old Testament that foretell the time, place, and manner of the first advent of Christ, and says these prophecies, as fulfilled by Christ, are "more sure," bear stronger testimony, than any other evidence. He then adds, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." A light in a dark place is to show us where we are, and to guide us in the way we ought to go. The prophecies, likewise, are to show men and women where they are in the world's history, and to guide them through the dark labyrinths of danger. Those who set the prophecies aside as of little value suffer great loss. They are like a man who would close his eyes to the light of the sun.

God the Author of Prophecy

Man may trace the events of time after they have occurred, but only the Infinite One can portray those same events before they take place. The prophet, inspired and instructed by the living God, writes prophecy; the historian, taught in the schools of men, writes history. The prophet foretells what is to come to pass in the future; the historian records what has been in the past.

The general course of world history is a fulfilment of Bible prophecy. The history that records the fulfilment of prophecy is of the greatest value to man, for it sheds clear light upon his pathway. It serves as a guide-board on the journey of life.



THE GREAT IMAGE OF DANIEL 2

"He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2: 29.

The Prophecy of Daniel 2

In the second chapter of Daniel, the prophet gives a brief outline of the history of the world from six hundred years before Christ to the close of human history. Daniel had been taken a captive from Jerusalem to Babylon by King Nebuchadnezzar. The main points or connecting links in the succession of empires and kingdoms were revealed to this captive in Babylon, and he gave the outline to the king, and it was recorded in the Book of God for subsequent generations.

This outline was given first to the king and then to Daniel in the form of a great image. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." The interpretation given by the prophet is this: "Thou, O king, art a king of kings. . . . Thou art this head of gold." Dan. 2: 32, 33, 37, 38.

This brief statement furnishes the key to the outline. The metallic parts of the image represented kingdoms. The head of gold represented the kingdom over which Nebuchadnezzar reigned—Babylon.

"After thee," said the prophet, "shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Verses 39, 40.

Including Babylon, four world-empires are brought to view in this prophecy. And this is precisely what history records,—Babylon, Medo-Persia, Greece, Rome.

Rome's Division into Ten Kingdoms

Of the iron kingdom, Rome, the prophecy says: "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Verse 41. This was what became of the Roman

Empire. Instead of being succeeded by a fifth world-empire, Rome was divided, and ten kingdoms were built up on its ruins. This was all accomplished within five centuries after Christ.

The ruin of Rome was to be permanent, and the division into a number of kingdoms was to be permanent, for the prophecy says: "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." Verse 43. And thus it has been and still remains. These kingdoms have never been welded into one world-kingdom such as those which preceded them. Great rulers have wanted to unite them, and have done their best to bind them into one. Napoleon tried it, but failed. Instead of ending his career on the throne of a great European Empire, as he dreamed he would, he ended it a prisoner of war in exile on the lonely island of St. Helena. And according to prophecy all other earthly monarchs who make such attempts are doomed to failure.

A wonderful prophecy! Today, after two thousand five hundred years, every word relating to these kingdoms has come true. We know this, for we have the authentic history of the past, and today we are looking at the present frightful strife among these kingdoms, of which it was written twenty-five hundred years ago, "They shall not cleave one to another."

The Everlasting Kingdom of Peace

But the prophecy does not close with earthly kingdoms. It leaps over the boundary of time, and takes us on into eternity: "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." Verse 44.

This prediction of the establishment of God's kingdom is not yet fulfilled. The earthly kingdoms are still here, but they will not remain here forever. They must all pass away and give place to a better kingdom — the kingdom of our Lord Jesus Christ. He is the "Prince of Peace," upon whose shoulders the prophet Isaiah said the government of this world will finally be placed. Isa. 9:6.

Man's government of man has been a dismal failure. The history of the world is truly a sad record. Oppression and intrigue, unrest and turmoil, revolution and war, death and mourning,— these have made black and terrible the records of the past.

But this manner of government is to end. The government of the world is to be taken out of the hands of men, and placed upon the shoulders of the Prince of Peace. Then the world will have peace — just, righteous, enduring peace.

Of a truth, this is the time and the way that the peace of the world will be established. Let us not be deceived by a false hope, by expectations that can never be realized. The world has never known true, lasting peace since the reign of sin began. It never will know true peace until the reign of sin shall end.

The Prophecy of Daniel 7

In other prophecies Daniel goes over the same ground, giving more details regarding the closing part of the world's history. The prophecy of the seventh chapter outlines very clearly the division of the Roman Empire into ten kingdoms, as represented by the ten horns of the vision. But it does not stop with world affairs at the time of this division, as the second chapter does. It sweeps down the Christian era to the time when the supremacy of the Papacy was to be taken away.

The 1260 Years of Papal Supremacy

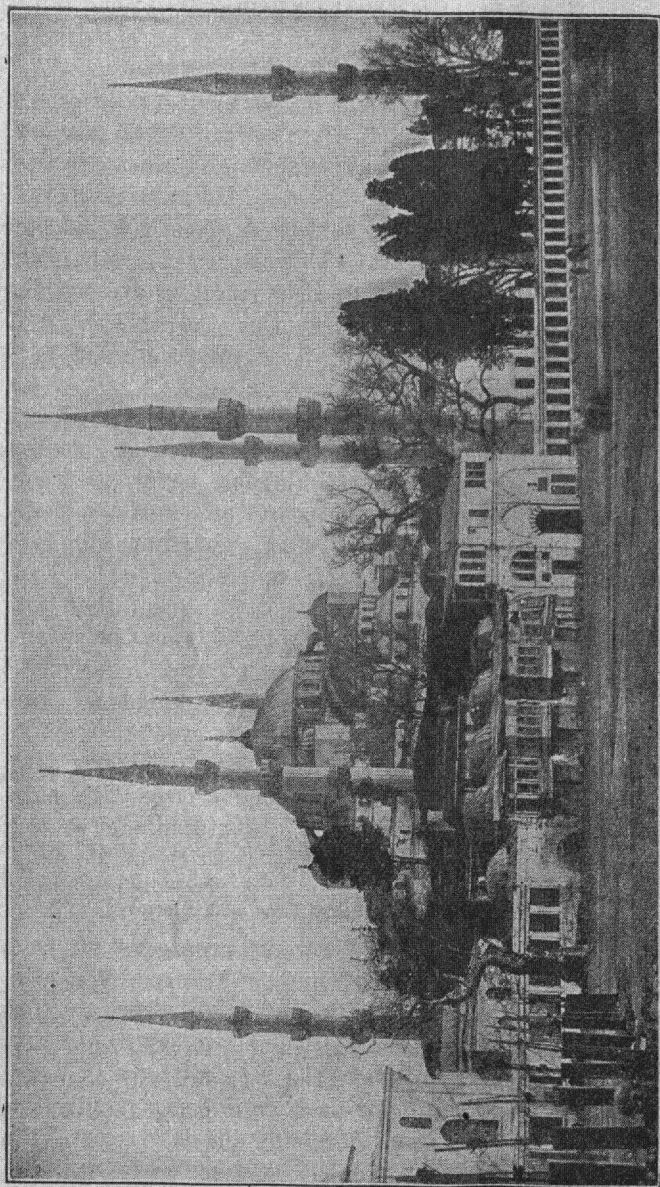
Mark the accuracy of the answer of history to prophecy. The prophet foretold the rise and development of the Papacy with the same directness and assurance that he outlined the history of empires. He gave the period of time the Papacy would hold its supreme place among the nations — 1260 years. This supremacy was established 533-538 A. D. Adding 1260 years, we are brought to 1793-98 A. D. At this very time the supremacy of the Papacy was taken away by events connected with the French Revolution.

With this event, and at this time, the prophecy closes with this prediction: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. Here again the assurance is given that this world is to be taken over by the Lord Jesus Christ, and that His saints, the people He is redeeming by the gospel of salvation, will be the subjects of His kingdom. This prophecy closes with the same glorious event that marks the close of the prophecy of the second chapter.

These predictions of Daniel 2 and 7 agree with many other lines of Bible prophecy that terminate in this stirring time in which we live,— "the time of the end."

The Link That Connects Time with Eternity

According to the "sure word of prophecy," we have come to the last days of human history. We have reached the link in every line of gospel prophecy that connects time with eternity. That is to say, every prediction of every event, save the very last one, in every line of prophecy, is in the past, or is being rapidly fulfilled, and we are now witnessing the last acts of the drama of this world.



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THE MOSQUE OF SULTAN AHMED, CONSTANTINOPLE



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Turkish Boy Scouts

THE EASTERN QUESTION

It is claimed by many of the ablest writers on present-day political and historical problems, that the great war which broke upon the world in 1914 is a continuation of the struggles of the European nations over what has long since been known as the Eastern Question. Dr. Marriott, in his monumental work of 1917 on the Eastern Question, says:

“The Near Eastern Question may be defined as the problem of filling up the vacuum created by the gradual disappearance of the Turkish Empire from Europe.” “Once more the problem of the Near East, still unsolved, apparently insoluble, had involved the world in war.” “In an unsolved Eastern Question the origin of the war is to be found.”—“*The Eastern Question*,” pp. 2, 426, 444.

Professor Seymour, of Yale, makes the following statement regarding the Eastern Question:

"In the sense in which the term is generally used, it means the problem or group of problems that result from the occupation of Constantinople and the Balkan Peninsula by the Turks."—*The Diplomatic Background of the War*," p. 195.

The Prophecy of Daniel 11

Some of the most careful, thorough students of Bible prophecy believe that the world-conflicts over the Eastern Question are foretold in the prophecies of both Daniel and the Revelation. And believing this, these Bible students feel assured that the mighty conflict now staggering the world comes within the range of the prophetic outlines.

The eleventh chapter of Daniel records a remarkable prophecy covering the period of world-history from the Persian Empire to the second coming of Christ. This outline is given in plain language, without figures or symbols. Beginning with the Persian Empire, in the third year of Cyrus, the prophecy foretells the triumph of Alexander's forces over the Persians. It foretells the division of Alexander's empire into four parts, the rise and fall of the Western Roman Empire, and also the rise of the Papacy and its period of dominance over the saints and laws of the Most High, ending with its temporary overthrow in 1798.

According to the prophecy, within a few years after the death of Alexander, his empire was divided "toward the four winds of heaven," north, south, east, and west; that is, it was divided into four kingdoms. A little later still we find, in harmony with the prophetic outline, only two of the four divisions remaining as independent nations,—the northern, or Syrian kingdom, ruled by the Seleucidæ; and the southern division, or Egypt, under the Ptolemies; these two divisions being styled in the

book of Daniel "the king of the north" and "the king of the south."

The Eastern Question, it is believed, is brought into the prophecy in verse 40 by the prediction that at the time of the end there would be a conflict between the kings of the South and of the North, and a third power, which apparently would be an invader. The time of the end began in 1798. The king of the South was still Egypt. The king of the North was then Turkey. This we know by the details given in the early part of the prophecy.

In the year 1798 France invaded Egypt. Napoleon led an expedition of forty thousand soldiers. Egypt was taken completely by surprise. Having no time for preparation, she was unable to offer serious resistance, and in a short time Napoleon was master, and Egypt passed under the rule of France.

Believing that Napoleon's next move would be to march toward Constantinople, Turkey declared war on France in September, 1798. Napoleon accepted the challenge, and immediately invaded the Turkish territory. Everything fell before the French as they marched through Palestine along the Mediterranean coast, until they reached St. Jean d'Acre, just north of Mt. Carmel. Here the resistance of the Turks, ably supported by the English, was so powerful that Napoleon suffered the first great defeat in his career. With his weakened and shattered army he began his retreat to Egypt. He was pursued and harassed by the victorious Turks, who succeeded in retaking Palestine and wresting from the French the whole of the land of the Ptolemies. From this time on for a quarter of a century Turkey won his greatest victories in Palestine and Northern Africa. The prophecy declared that in this conflict Turkey would strengthen his position in Palestine, conquer Egypt, Ethiopia, and Libya, and obtain power over the treas-

ures of all these countries. This was all strikingly fulfilled.

But Turkey was not long to enjoy these conquests. "Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Verse 44. This trouble began when Russia's declaration of war against Turkey came down from the north to the sultan at Constantinople in 1827. Turkey went forth with fury to destroy, but suffered serious defeat, sued for peace, and finally signed a humiliating treaty. In all his wars since, Turkey has never won a substantial victory. On the other hand, the disintegration of his empire has gone steadily and surely on until he has lost all his possessions in Africa, and all in Europe save the city of Constantinople and a small strip of territory called the backyard of the city.

Two Specifications Not Yet Fulfilled

There are but two specifications of this long prophecy not already fulfilled. They are given in the last verse of the chapter: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Verse 45.

These predictions seem as plain and simple as words can make them. This power, called the king of the North, that was to enter upon a deadly conflict at "the time of the end" (1798), and was to be victorious in defeating the enemy and extending his conquests over the glorious Holy Land, and over Egypt, Libya, and Ethiopia; this power that was to be plunged into sore trouble in the North and East, after his great victories in the South, is now to establish his palace in the glorious holy mountain, and there come to his end. That power is Turkey.

The Glorious Holy Mountain

The palace, it is believed, stands for the headquarters of the ruler—his capital or seat of government. What are the indications that Turkey's capital is likely to be removed from the city of Constantinople in Europe? They are certainly clear and abundant. It is safe to say that the whole world, including the Turks themselves, are expecting this. As one of the results of this war, Turkey will doubtless be obliged to leave Constantinople. Where will he go? Where can he go and establish another capital? He can go to his Asiatic territory, and nowhere else. And once there, the most likely city, and the most cherished city, for his capital is Jerusalem. This is the "glorious holy mountain" of the Scriptures. "O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, the holy mountain." Dan. 9:16. The prophecy will be fulfilled.

He Shall Come to His End

"Yet he shall come to his end, and none shall help him." This is Turkey's destiny, and he is on the road with rapid strides. How soon he may cross into Asia none can say. How soon he will reach Jerusalem after leaving Europe, no man can tell. How long he will remain in Jerusalem before coming to his end, we do not know. The prophecy does not enter into these details. But it does give the two great outstanding events—removal to Jerusalem and the end.

Present Developments in Palestine

The fact that the British forces have recently taken Jerusalem from the Turks may not in the end present any serious obstacle to the fulfilment of this interpretation of the prophecy. The settlement of a hundred complex problems will follow the war, even if not directly



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THE MOSQUE OF OMAR

Situating on the Site of Solomon's Temple in Jerusalem

settled by it. It is generally understood that Turkey must leave Europe. Of course he must have territory. Twenty million Turks will not be exterminated. If left on earth, they must have quarters and headquarters. There stands the declaration of the prophet. If the interpretation of the prophecy here given is correct,—and who can gainsay it?—the Turkish capital will eventually be planted in Jerusalem. The whole prophecy, covering two thousand five hundred years, save



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THE JEWS' WAILING PLACE

A Section of the Ancient Outer Wall of Solomon's Temple in Jerusalem

these two unfulfilled specifications, has come to pass exactly as outlined. The rest cannot fail; and not only the prophecy itself but the temper of the times, indicate that the closing events will be rapid ones.

The Standing Up of Michael

But the significance of all this lies in the great event to take place when Turkey comes to his end. It is this: "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." Dan. 12: 1.

Here is a prediction of events of transcendent interest. Michael, the great Prince, is to stand up; there



Photo, Boston Photo News Co.

A Picture of Extreme Poverty in Armenia

will be a time of trouble such as never was since there was a nation; the people of God shall be delivered.

First, Michael shall stand up. Michael is none other than the Son of God. In Jude 9 He is called "the Archangel." In First Thessalonians 4:16 the Archangel is called "the Lord Himself," the one whose voice raises the dead at the resurrection. In John 5:25 it is declared that it is the voice of "the Son of God" that

will raise the dead. Therefore, Michael is the Lord Jesus Christ.

That the standing up of Michael is the beginning of His reign as king, seems evident from the Scriptures. In Daniel 11:3 we read: "A mighty king shall stand up, that shall rule with great dominion, and do according to His will." To "stand up" in this scripture phrase means to rule, and to rule is to reign.

The Significance of the Downfall of Turkey

The meaning of all this is that the downfall, the utter ruin, of Turkey and the beginning of the eternal reign of Christ are inseparably connected in point of time. It is this that gives significance to the disintegration of Turkey, which the world has been witnessing for a hundred years.

This is not to say that movements pointing to the final destruction of Turkey are the only national events of significance. Far from it. Turkey is singled out because he holds the territory which is the storm-center of the last great conflict of the warring nations. It is at this storm-center that the mighty issues between the nations of the earth will be fought to a finish. This will be the Armageddon so clearly foretold by St. John in the Revelation, chapter 16:12-14. In that great battle of Armageddon all the nations will come to their end. It may be that Turkey will come to his end at the same time and in the same way as all the rest. It is then that a voice will be heard saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.



CHRIST ANSWERING HIS DISCIPLES' QUESTIONS

"When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.



Signs in the Heavens

SIGNS OF CHRIST'S COMING

A COMPREHENSIVE prophecy, perhaps the most detailed in the Bible relating to the second coming of Christ and the end of the world, is that recorded in the twenty-fourth chapter of Matthew and the twenty-first chapter of Luke, sometimes called our Lord's great prophecy. Believing the promise that Jesus would come again, the disciples went to Him privately and asked, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

The Master gave an extended answer. He stated that there would be signs, and that they would be seen in the heavens and upon the earth. The signs in the heavens would be the darkening of the sun and moon, and the falling of the stars. The signs on the earth would be, as we have seen, the rise of nation against nation and kingdom against kingdom, causing "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. Jesus also

declared, "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.

Every one of these signs has either come to pass or is now being speedily fulfilled.

The Darkening of the Sun

There was a remarkable darkening of the sun May 19, 1780. Of this event Webster's Unabridged Dictionary (edition 1883) says:

"The Dark Day, May 19, 1780, so called on account of a remarkable darkness on that day extending over all New England. . . . The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."

Of the night following, a writer in the *Boston Gazette and Country Journal* says:

"Perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had fullled but the day before."

Regarding the cause, Dr. Samuel Stearns affirms:

"That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time; for the moon was more than one hundred and fifty degrees from the sun all that day. . . .

"The primary cause must be imputed to Him that walketh through the circu^l of heaven, who stretcheth out the heaven like a curtain, who maketh the clouds his chariot, who walketh upon the wings of the wind."

The Falling Stars

The prediction regarding the falling of the stars was fulfilled later.

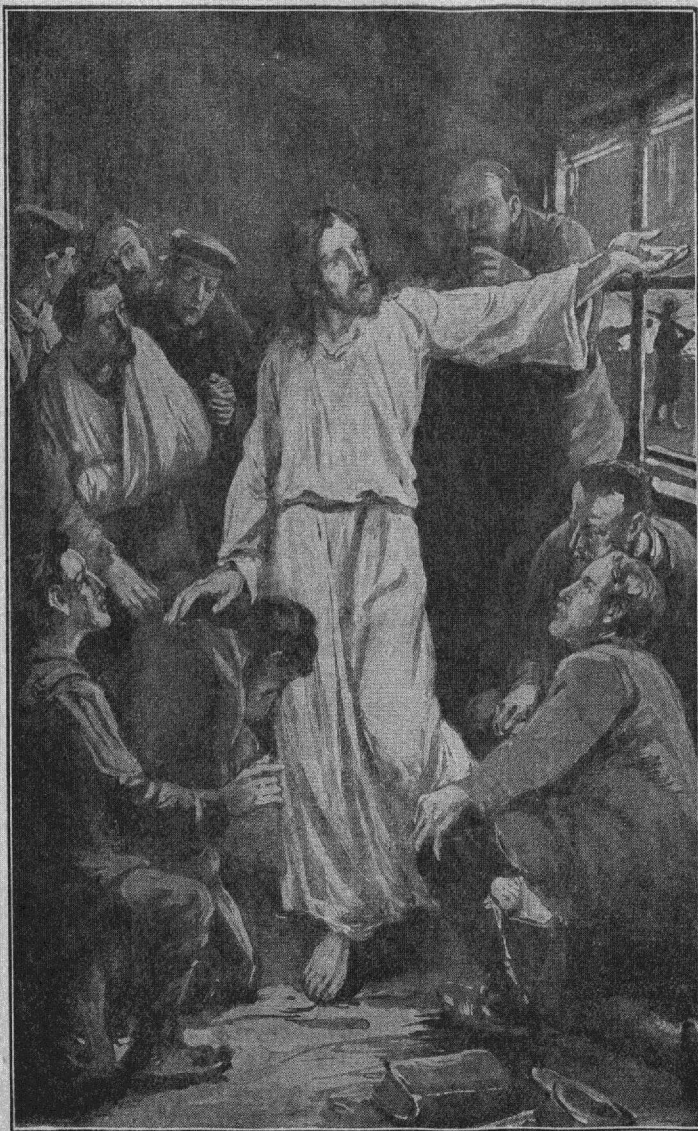
"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—*History of Astronomy in the Nineteenth Century*, by Clerke, p. 329.

"Considered as one of the rare and wonderful displays of the Creator's preserving care, as well as the terrible magnitude and power of His agencies, it is not meet that such occurrences as those of November 13 should leave no more solid and permanent effect upon the human mind than the impression of a splendid scene."—*American Journal of Science*.

"No philosopher or scholar has told or recorded an event like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars."—*New York Journal of Commerce*, Nov. 14, 1833.

The marvel is, not that such a meteoric shower occurred, but that Jesus Christ, eighteen centuries before the event, placed it in its true relation to the lines of prophecy which are being fulfilled in this "time of the end."

Celestial bodies are located in the heavens. Man can have no influence or control whatever over them. They are under the supreme control of Him who created and upholds them by the word of His power. It is, therefore, specially fitting that through them He should speak to the children of men, warning the impenitent of coming judgments, and keeping alive in the hearts of His obedient people the hope of their long-promised deliverance.



CHRIST IN THE PRISON CAMP

Pointing the Way to True Liberty and Peace. Painted by an artist-soldier in Siberia, and brought to America by a Y. M. C. A. worker.



Photo, Underwood & Underwood, N. Y.

A Bread Line in Petrograd

“DISTRESS OF NATIONS, WITH PERPLEXITY”

BESIDES the signs in the heavens, there were to be signs on the earth. The nations and kingdoms were to wage deadly warfare against one another. Strife, tumult, and revolution were to be so fierce and so universal that the nations of earth would be plunged into the greatest “distress” and “perplexity.” So dark and desperate was the situation to become that men’s hearts would fail them “for fear, and for looking after those things which are coming on the earth.” Luke 21:26. See also Matt. 24:6, 7; Luke 21:10, 11, 25.

This prediction is surely being strikingly fulfilled just now. The world is at war. Seven eighths of all the people on the earth have been drawn into this maelstrom of destruction. Five governments have been overthrown, and their rulers and cabinets are in exile. Revolution has torn Russia in pieces, and the czar has been slain by maddened revolutionists. Nearly two

hundred million people in what was only a short time ago a mighty empire, are now practically without government, law, order, or safety. The men of experience, education, and wealth are being ruthlessly slaughtered, while the institutions of the country are wrecked.

In China, four hundred millions of poor, distracted, helpless people are without stable government. Owing to repeated uprisings and revolutions, the president and his cabinet confess their inability to control the situation. The king and queen of Greece have been deposed and exiled. Cabinet after cabinet in nearly all the warring countries has fallen since this war began, because unable to command the confidence of the people. Industrial conflicts are growing more frequent and bitter each day. Food, fuel, and clothing are served out to multiplied millions of men, women, and children in the smallest possible quantities necessary to sustain life and prevent cruel exposure. Millions who have no means of support are being kept alive by gifts from strangers in distant lands, whose tender sympathies for the suffering move them to share their bounties with their less fortunate fellow men. Other millions, it is too sad to relate, are dying of exposure and starvation. And then the heart sorrow and suffering and despair in millions of homes — who can measure it?

“Upon the earth,” said the Master, there shall be “distress of nations, with perplexity, . . . men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:25, 26.

Could any description be truer of conditions in the world today? This is surely a distraught world,—distress, accompanied by perplexity; distress made harder and more unbearable because to human sight the future holds little or no hope of relief. The description given by Jesus of Nazareth nineteen hundred years

ago of the distressed, perplexed world situation today, is amply supported by men who are face to face with these acute conditions. Dr. Ainslie truly says:

“It is a dark picture, but no darker than the world really is, unless you are selfishly living in ease and comfort, away from the heartaches of the suffering world. If you have read history aright, and now stand in the midst of the facts that send their aching throbs up to your heart, it will not be difficult to see that the fulfilment has been true to the prophecy.”—*“Christ or Napoleon — Which?”* p. 35.

Another writer says: “It is a strange state of mind, this present. It is a confusion and welter of thought as well as a welter of strife.” “What means this strange bewilderment? more striking than memory records. Men know not what to think. They are dumb with confusion.”—*“The World Crisis and the Way to Peace,”* pp. 86, 20, 21.

Lord Northcliffe, one of England’s greatest publishers and most accurate readers of present-day conditions, has said:

“The word ‘peace’ has disappeared from the English vocabulary. That is a deep, underlying conviction in the very hearts of the people who do not want peace and will not listen to any talk of peace until this war is fought to a finish.

“This is no ordinary war which can be brought to an end suddenly by one campaign, or one great victory, or any series of decisive events in any one field.

“Instead of ending soon or suddenly, the war is more likely to go on and on, and then gradually abate by slow processes, here and there, as localities pass through their ordeal and emerge with a wish to take a breathing spell.”

These unparalleled conditions are causing changes everywhere. Inventories of the things of this present world are being revised; values are depreciating. Men are finding that this world does not meet the highest, noblest, innermost longings of the heart. Many are turning to Jesus, the Man of Galilee, in whom uncounted millions have found comfort and help in the sorrows, disappointments, and struggles that have befallen them. And many are finding in Him exactly what they need. Thus while this war is bringing great loss of life and wealth and hope, to the masses, it is leading many to the secret of the best and truest life that can be lived in this world of illusions and disappointments.

The *Washington Post* of Jan. 30, 1916, reports Sir David Beatty, admiral of the British fleet, as saying:

"Surely, Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it; improvement must come out of it. . . . England still remains to be taken out of the stupor of self-satisfaction and complacency in which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end."

A remarkable statement this, concerning his own country. But the admiral gives counsel that not only England, but all the world, will do well to lay seriously to heart. And many are taking the situation seriously, as witnessed by the editor of the *Newburg* (New York) *Daily Journal*, who says:

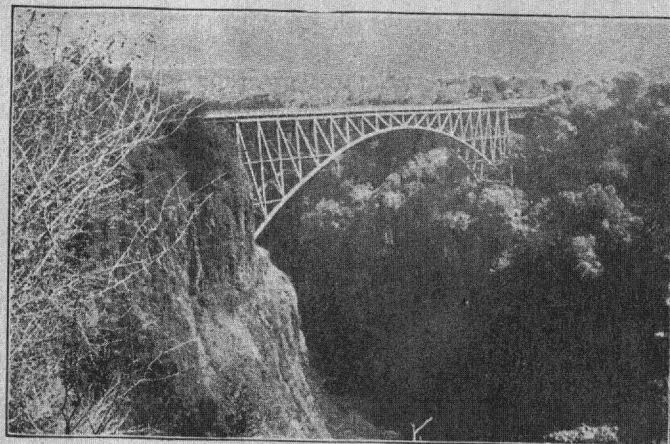
"The mental condition caused among Americans by the war in Europe is interesting. One finds many persons in all places who believe the world is nearing its end. Such persons are by no means cranks. Many are careful students of history as well as of the Bible, and some of them have figured the prophecies of Daniel down to a point where they feel sure, not only of the approach of the grand collapse, but of the identity of the principal characters who are to be conspicuous in the last days. One meets persons holding such views on the trains, in the banks, everywhere; and if one considers them sensible in all other things, they can hardly be regarded as lunatics in this. The religious faith of many persons calls for a grand breakdown of the world."

And why may not men expect "a grand breakdown of the world," or as it is generally called, the "end of the world"? The Scriptures plainly and positively teach it. Practically every Christian creed either affirms or at least recognizes it; and in the Scriptures, in religious literature, in the newspapers, and in the minds of people generally, the second coming of Christ and "the end of the world" are associated as intimately and necessarily related the one to the other.



THE THIRD ANGEL'S MESSAGE

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.



INTO THE HEART OF AFRICA
The Victoria Falls Railroad Bridge over the Zambesi

THE GOSPEL TO ALL NATIONS

ONE of the prominent, positive, and universal signs of the approaching end of this age, "the great breakdown of the world,"—the second advent,—is the world-wide proclamation of the gospel. Answering still the question of his disciples, "What shall be the sign of Thy coming, and of the end of the world?" (Matt. 24: 3), Jesus said: "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).

There is no ambiguity nor uncertainty in this answer. The whole problem is clear. Christ is coming the second time, and His coming will be heralded to all the world by the proclamation of the gospel to every nation.

The Threefold Message of Revelation 14

This same world-wide gospel movement was revealed in greater detail to St. John on the isle of Patmos, sixty years or more after the ascension of

Jesus. His outline of that great movement is as follows:

"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.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God. . . .

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . .

"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." Rev. 14: 6-14.

The Gospel Message Outlined

Summarizing the prominent features of this outline, we have the following:

First, this is a gospel movement. Verse 6. It is the proclamation of the gospel of Jesus Christ, which is "the power of God unto salvation to every one that believeth." Rom. 1:16. It is the "everlasting gospel" in the setting for the hour. Emphasis is placed upon those features of the gospel that are of special meaning and value at the time the message is due.

Second, this is a world-wide movement. It is to reach "every nation, and kindred, and tongue, and people" on the earth. All classes in all the world—Christian and heathen, civilized and barbarous, rich and poor, cultured and untrained—are to be warned of the coming perils, and invited to the only sure place of refuge. By land and by sea the message is to be carried, to the busy throngs in the centers of population, and to the remote, isolated, scattered peoples in partially explored lands and in the islands of the sea. And this will be done. John not only saw the work in progress, but he saw its glorious consummation in a company of people standing around God's throne, who had been gathered out of every nation by this message.

Third, the message to be announced is a threefold proclamation. The messages of the three angels blend into one great movement, achieving one great end.

Fourth, this threefold message is a last-day message. It proclaims to all men the startling truth that the judgment is at hand. The judgment day is a prominent event in the great program of the gospel. It is a last-day event. It comes in connection with the closing part of Christ's ministry, His mediatorial work for the world.

Fifth, this message is reformatory. It tells professed Christians of their departure from the true standard, of their fall from the high spiritual ground they once occupied, and therefore of their unpreparedness to meet God in the judgment. Furthermore, this message utters a most solemn warning against some of the most conspicuous errors and dangers of the time.

Sixth, the result of the proclamation of this threefold message in all the world is the gathering out from the nations of a people of whom it is said, "Here are

they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. These persons are prepared for the judgment; they are ready to meet their Lord. No Christian ever did more than to "keep the commandments of God, and the faith of Jesus." This meets every requirement of the gospel.

Seventh, this threefold message ushers in the second coming of Christ. "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." Rev. 14:14. This is a description of the return of Christ to His people. When He left His disciples on the Mount of Olives, "a cloud received Him out of their sight." Angels who stood by the disciples said to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9, 11.

His departure was personal and visible; His return will be personal and visible. A cloud received Him out of their sight; a cloud will bring Him in sight again, and all "shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Christ returns a king. He has "on His head a golden crown" (Rev. 14:14), signifying that He is no longer a priest. He has received a kingdom, and now comes to begin His reign.

He has in "His hand a sharp sickle." He is ready to reap the harvest of the earth. In His parable of the sower, Jesus long before declared that "the harvest is the end of the world." Matt. 13:39.

Thus it is clear that the return of Christ will be heralded to all the world by a gospel message shaped for the hour. When that message has accomplished its purpose, Christ will come, according to His promise.

He will then bring to an end the reign of sin and death. This will forever banish all the pain, the sorrow, and the suffering of this sin-cursed earth. Hail, glad day!

This Prophecy Fulfilled

Passing from the interpretation of the prophecy to its fulfilment, it can be affirmed with all sincerity and with great joy that this message (Rev. 14:6-14) is now being proclaimed to the world. According to the prophecy of Daniel, it was due in 1844, and true to all His ways of working, the Lord launched the movement on exact time. "When the hour struck, the work began." The movement John saw in vision and described nearly two thousand years ago, we see in active operation today.

The statements used by Bible writers in foretelling the rise, progress, and culmination of the Advent Movement, and what we see taking place, assure us that this message is now being given to the world. The gospel is being preached for a witness unto all nations. A movement is on foot that meets every specification of the prophecy.

And the message is being given in the very language of prophecy. Sincere men and women are turning to the commandments of God as the true standard of the Christian life. At the same time they are looking to the Lord Jesus Christ as the only source of power to enable them to keep the law of God. In His name and strength they are achieving victories.

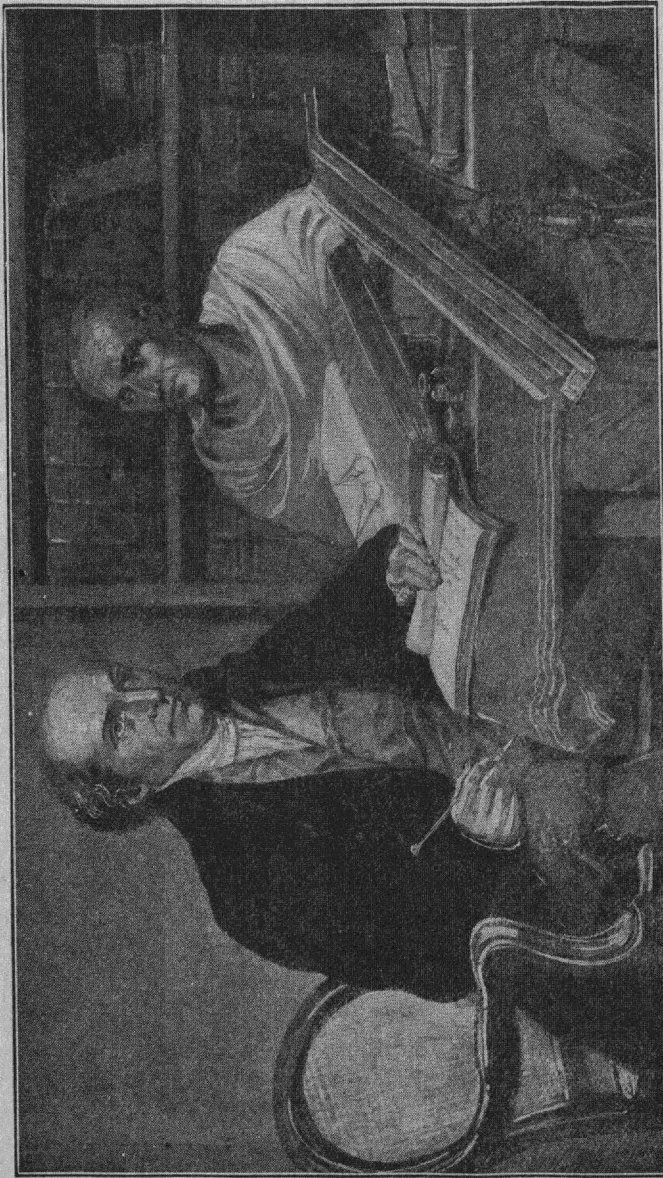
The Way Prepared

For nineteen hundred years the long-suffering of God has waited even as it waited in the days of Noah, "while the ark was a preparing." But God cannot always wait. His purpose must be fulfilled, His will must be accomplished; and in these last days His providence has wrought marvelous changes in long-standing

conditions throughout the earth, to prepare the way for the proclamation of "this gospel of the kingdom," — the world-wide message of the end of the age and the fulfilment of His eternal purpose concerning the earth and its peoples. A century ago conditions in all non-Christian lands were in every way opposed to the evangelization of the people, and these forbidding conditions seemed altogether immovable. But during the last century these conditions have changed. A mighty power has swept the barriers away. They no longer exist.

One of the great barriers was exclusion. Great "walls of adamant and gates of steel" shut out Western nations and Christian missionaries. And they shut these heathen people in, thus cutting off effective communication. But today these walls are gone. Of the wonderful change that has been effected in this one particular, the late Dr. Arthur T. Pierson, one of the greatest champions of the cause of foreign missions, once said:

"The twentieth century finds the world-field with fences down, inviting tillage. When the 'Haystack band,' at Williamstown, a century ago, was praying and planning about missions, so few were the openings that it took large faith to see any prospect of success. Africa was the unexplored continent; Asia was the walled continent, shutting out the gospel herald with walls of adamant and gates of steel; Europe was the papal continent, as forbidding to Protestant workers as pagan isles in the South Seas. Over the Moslem territory the green flag floated in defiance, and no evangelical worker dared hope for any toleration; South America was half papal and half pagan, wrapt in a pall of impenetrable night. Whichever way one looked, impassable obstacles seemed to make impossible a path for the Christian missionary.



WILLIAM CAREY IN INDIA TRANSLATING THE BIBLE

"Since then the iron gates have opened as of their own accord, in every direction, and during a single decade about the middle of the last century, access was given to about three fourths of the world, hitherto more or less rigidly exclusive."

About the beginning of the nineteenth century the Christian church in a definite, determined way began the work that has culminated in a great movement for the evangelization of the world. At first, and for a long time, this effort encountered great opposition. But the church gained ground, making steady progress in all parts of the world. At last the barriers began to fall.

In 1842 a treaty was made between Great Britain and China which has resulted in opening the latter country to all Christian workers.

In 1844-47 Persia was thrown open to gospel missionaries.

From 1835-86 changes took place in Korea which resulted in throwing her gates wide open to Christian workers.

In 1851 Siam was opened to the gospel.

From 1854-58 treaties were entered into between Japan and the United States, which opened Japan to the gospel.

In 1858 India and Burma passed under British rule, thus assuring the fullest liberty and protection to Christian missionaries.

And in 1898 the American occupation of the Philippines opened those islands to Protestant missionaries.

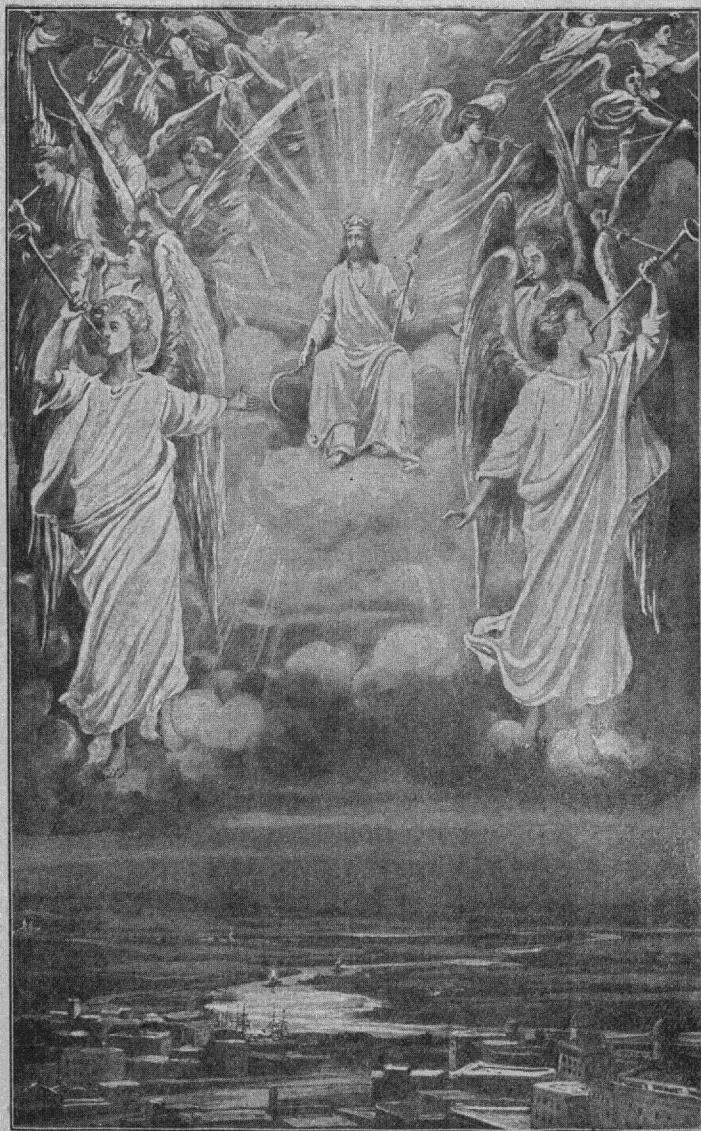
Gospel Forces at Work

As these gates have swung open, Christian missionaries have promptly passed through to give the gospel of light and life and salvation to the people. The growth, the power, and the achievements of the

foreign missions movement during the past century have been truly marvelous. One hundred years ago there were less than one hundred Protestant missionaries at work in non-Christian lands, and these were confined to a very few places.

Today there are twenty-five thousand foreign missionaries at work in non-Christian and non-Protestant lands. These workers are being assisted by one hundred twenty-five thousand native Christian workers who have been won to the cross of Christ. Thus by preaching and teaching, by circulating the Scriptures and Christian literature, and by living Christian lives, the gospel is being revealed to multiplied millions who had never heard of it a few decades ago. It is with profound gratitude that Christian people everywhere behold in active, vigorous progress the glorious work for which the providence of God has created such marvelous changes throughout the world.

In the midst of the greatest world conflict of all the ages the gospel of peace and good will to men is going as never before. As earthly kingdoms are falling to pieces and every human refuge fails, a voice is heard everywhere saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." And the preaching of this gospel of the kingdom in all the world is in itself, as we have seen, a sign of the end, of the coming of the King, and the establishing of His everlasting kingdom.



CHRIST COMING IN GLORY

"The Son of man shall come in His glory, and all the holy angels with Him." Matt. 25: 31.



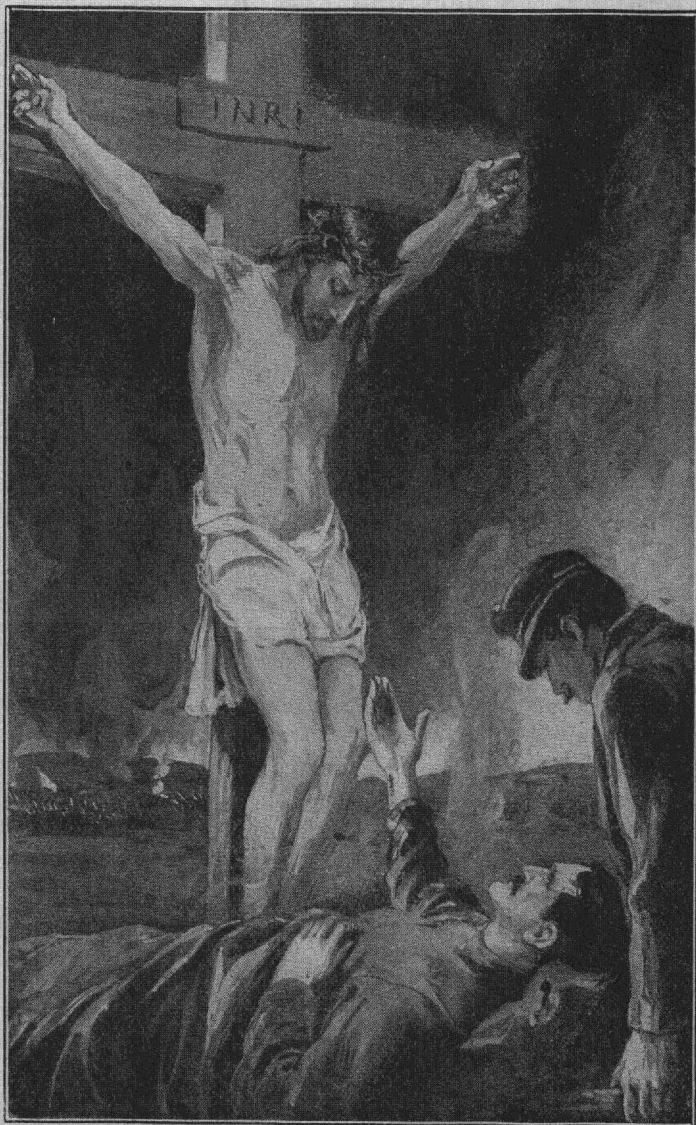
THE TRANSFIGURATION A TYPE OF HIS COMING

"Behold, there appeared unto them Moses and Elias talking with Him." Matt. 17: 3.

THE CLIMAX

God's last-day, world-wide message culminates in the second coming of Christ. St. John saw this message extend until it penetrated every nation. He saw it gathering from every "nation, and kindred, and tongue, and people" a great company of whom he said, "Here are they that keep the commandments of God, and the faith of Jesus." Then he beheld "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." Rev. 14: 6, 12, 14.

Let us emphasize the thought that this is the return of Christ in fulfilment of His own promise to come again, and the promise of the angels that He will so come in like manner as He went away. Now, however, He comes, not as the humble Carpenter of Nazareth, but as King. He has closed His work as priest, and has



THE DYING SOLDIER'S VISION

Painted in a prison camp in Siberia by a student of the Vienna Academy

received from His Father a kingdom. The prophet Daniel says:

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” Dan. 7: 13, 14.

The gift of this kingdom to Christ is in fulfilment of the promise recorded by Luke: “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.” Luke 1: 32, 33.

St. John, to whom this great event was revealed, wrote: “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Rev. 11: 15.

This fulfils the promise made to Christ and recorded in the Psalms: “Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.” Ps. 2: 8.

When this is fulfilled, Christ will “come in His glory, and all the holy angels with Him;” and “then shall He sit upon the throne of His glory.” Matt. 25: 31. “And He shall send His angels, . . . and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matt. 24: 31. It is then that “many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” Matt. 8: 11.

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

Then will be fulfilled this scripture: "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, heard I saying, 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.

This is the climax, the great objective in God's plan for the human race. Sin—that hateful thing which has brought all the evil this world has known—is destroyed and banished forever. The ills of the human race are cured. The cause of sorrow, suffering, and tears is removed. No longer are there disappointments, unrest, strife, and revolution. Distress, accompanied by torturing perplexity, is ended. No longer do men's hearts fail them "for fear, and for looking after those things which are coming."

"The Lord shall comfort Zion: he will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51: 3.

This is God's answer to the cry of this groaning creation. And this is the only true answer there is. All other plans and schemes for the regeneration of the race have failed, and will continue to fail. The best of them are but weak crutches that only help us to hobble on a little longer. But God's remedy is effective, and it is complete. It sounds the depths of human needs; it lifts every redeemed soul to the highest pinnacle of true greatness and unalloyed happiness.



THE KINGDOM OF PEACE

"Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6: 10.

Every human being is embraced in this great plan of redemption, and may share in its consummation, if he so decides. In these closing moments of probation, "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." "He which testifieth these things saith, Surely I come quickly." And God's waiting church responds, "Even so, come, Lord Jesus." Rev. 22:17, 20.



The Prince of Peace

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