

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

The TRIUMPHS of the CROSS

By ARTHUR G. DANIELLS

The Bold Declarations of One Who, Nineteen Hundred Years Ago, Was Buried in a Borrowed Tomb, Are Coming True To-Day

ONE of the great outstanding facts of all Biblical prophecy is the triumph of the gospel throughout the world. From first to last, the gospel is set forth as a world movement—"world-wide in its adaptation, its intention, and its power." That same Lord and Creator who "made the world and all things therein," and who "made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 24, 26), so loved that world, "that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. The gospel is God's message of love and salvation (Rom. 1: 16) for all nations that "dwell on all the face of the earth." Thus God is our "King of old, working salvation in the midst of the earth." Ps. 74: 12.

Describing the far-reaching extent of Christ's life, and death, and ministry for men, the prophet Isaiah said: "It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the gentiles [heathen], that thou mayest be My salvation unto the end of the earth." Isa. 49: 6. And Malachi, the last of the Old Testament prophets, declares that "from the rising of the sun even unto the going down of the same" the name of Christ would be "great among the gentiles." Mal. 1: 11.

A Daring Prediction

DURING His life on earth, Christ was not a great traveler. He confined His journeys and labors to the little land of Palestine. But He boldly declared that the message He there proclaimed would eventually go to the ends of the earth. He 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." Matt. 24: 14. What a daring prediction! Jesus stood almost alone in the world. He was not recognized by any of the world's great and influential leaders. The Roman government was against Him. His own nation had rejected Him. His followers were few, and of the most common sort. He had been born in the stable of a hotel. During His public ministry, He was so poor that He had no home, and He made no provision for food. When not entertained by others, He slept in the open, and gathered such fruits

and grains from the land as the customs of the times permitted. He knew that He was to be crucified with criminals, and to be buried in a borrowed tomb.

But notwithstanding all these untoward conditions, and in the face of them all, He calmly, confidently, boldly declared to all men, through all time, that His message would yet be proclaimed to all the people of the world.

The movement He had set on foot would, He gave assurance, spread over the face of the earth, and take permanent root, and bear glorious fruit in every nation. How wonderfully the centuries have worked out the forecast of

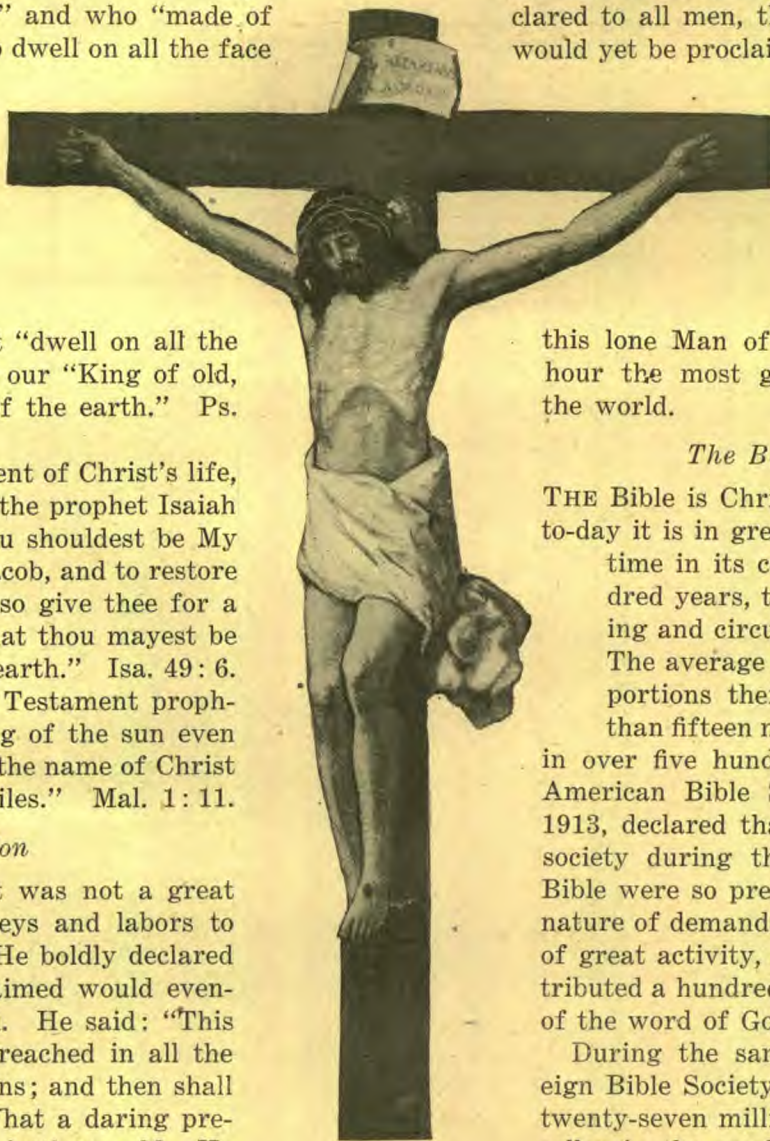
this lone Man of Galilee! His message is at this hour the most general and powerful message in the world.

The Best Seller in the World

THE Bible is Christ's message in written form, and to-day it is in greater demand than at any previous time in its centuries of existence. For a hundred years, the Bible societies have been printing and circulating great numbers of this book. The average yearly circulation of the Bible and portions thereof at the present time is more than fifteen millions of copies. It is now printed in over five hundred languages and dialects. The American Bible Society, in its annual report for 1913, declared that the requests which came to the society during that year for more copies of the Bible were so pressing and insistent as to be in the nature of demands. And this after a hundred years of great activity, during which this one society distributed a hundred million copies and parts of copies of the word of God!

During the same century, the British and Foreign Bible Society has distributed two hundred and twenty-seven million copies. And still it is the best seller in the world. Having survived hundreds of

bitter attacks from its enemies, it is now the most potent book in the hands of the human race. Paine's "Age of Reason" and Ingersoll's "Mistakes of Moses" dropped out of the market long ago. They died with their authors, while Christ's book lives in the hearts of men, vitalizing them more wonderfully as the years go by. This marvelous fact is a mighty challenge to every man. All hail the power of Jesus' word!



A Mighty World Movement

THE circulation of this book of God throughout the world is everywhere accompanied by an awakening and also by an evangelizing movement. This gospel movement for the evangelization of the world is the greatest enterprise engaging the thought and activities of men to-day. It is truly a world movement. In 1910, the Edinburgh Missionary Conference reported that there were 944 missionary organizations carrying on this work. These organizations are supporting 25,000 American and European missionaries in the mission fields of the world. They are also maintaining and directing about 125,000 native workers. This makes an army of 150,000 gospel workers giving their lives to the proclamation of that gospel which Jesus declared would be preached in all the world for a witness to all nations.

And these gospel messengers have truly gone into all the world. In the Western Hemisphere, they are proclaiming the name of Christ and His message of salvation all the way from Greenland, Lapland, and Alaska, in North America, to Cape Horn, the most southern point of South America. There is not a place in these western continents to

which these heralds of the cross have not gone. The unfilled gaps between stations are there because the mission funds provided in the home land are as yet inadequate to support the laborers required to fill them.

The missionary map of Europe, Asia, and Africa shows the same wide distribution of the missionary forces over these great continents. But few important sections remain unentered, and these are countries whose rulers and people refuse to allow the gospel to be proclaimed within their borders. They are Tibet, Afghanistan, and a few places in the Mohammedan sections of northern Africa.

Closed Doors Have Opened

THE growth, the power, and the achievements of the cause of foreign missions during the last century are truly marvelous. One hundred years ago, there were only about one hundred missionaries at work in non-Christian lands. These were confined to a very few places. In fact, most of the heathen world was closed against them. Now all but a very few lands are wide open to Christian missionaries. As one writer has said, "God has been shaping and preparing the nations in the interests of a world-wide gospel."

One great change that has taken place in the interests of foreign mission conquests has been the transfer of a large proportion of the territory of the world from non-Christian nations to nations favoring Christianity. In 1600, "only seven per cent of the territory of the world was controlled by Christian nations, but to-day eighty-two per cent, so that the growth of Christian control has passed, in three hundred years, from seven to eighty-two per cent, while the control of non-Christian nations has decreased from ninety-three per cent to eighteen per cent." The missionaries in many of these distant lands can appreciate the advantages of this change.

The Rule of Protestant Nations

IN connection with this change, there has been a very great gain in the population of the countries that have been open longest to the influences of the gospel. At the opening of the sixteenth century, when Luther was being prepared for his great work, there was not a Protestant nation in the world. Now fully one half of the population of the world is under the rule of Protestant governments. A hundred years ago, "Mohammedan politi-

(Continued on page 8)

"SHALL WE SPEAK OF OUR RIGHTS?"

By C. P. BOLLMAN

THERE appeared in the *American Lutheran Survey*, under the heading, "Shall We Speak of Our Rights?" an article which, if not wholly convincing, is interesting, and worthy of careful consideration.

The question, it seems, had been previously discussed by *Christian Work*, from which the *Survey* quoted at some length. The conclusion reached by both journals seems to be, though cautiously expressed, that Christians should not assert their personal rights, but should be ever ready to forego them in the interests of others, and especially for the good of the community. The underlying thought is summed up in these words: "The community is above the individual; and no matter how just our grievance may be, we have no right to set about righting it."

Now doubtless the latter part of this quoted conclusion is true in some cases, but not always; nor is the first part ever true as pertaining to inherent rights.

Natural Rights Held Jointly by All

It is a most mischievous doctrine that the whole community may properly override the rights of the individual. This is only putting in other phraseology the long discarded dogma of despotism, "The king can do no wrong." Thomas Jefferson was altogether right when he said, "The idea is quite unfounded that upon entering society, we give up any natural right."

It should never be forgotten that it is only as the rights of each are recognized and safeguarded that the rights of all are secure. While it is true that the Christian not only should not be, but cannot be, self-assertive, and that he should always use good judgment, and practice moderation, it is none the less true that certain rights are a sacred trust, and that the individual has no more right to surrender such rights without protest than he has to be careless of his time or property. This is because of duty toward God; but we owe something also to our fellows. One's property may be wholly one's own, but natural rights are held jointly by all. Hence by weakly surrendering his own rights, A may contribute, in some degree,



to the denial of the rights of B. The liberties we enjoy to-day are due, under God, to the fact that in the past, men and women have dared to die for their rights. Are we under no obligation to preserve intact this priceless heritage?

Rights of the Individual

THE Lord has not only given us the right to worship Him, but in conferring the right, He has laid upon us the obligation to exercise it. There was no law that said, in so many words, that Daniel must pray three times a day with his windows open toward Jerusalem. (Daniel 6.) But such was his right, and such had been his custom. To abandon the practice in obedience to the decree of the king would have been a tacit admission of the right not only of one king, but of every king, to regulate, suspend, or even forever to forbid such service. Daniel could not yield his individual right without at the same time proving untrue to God.

The same was true of the apostles. Christ had commissioned them to preach the gospel; the magistrates forbade them to preach. Their answer was the only one possible without denying their faith: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20.

Paul and Silas, when whipped and imprisoned, "uncondemned, being Romans," refused to be thrust out privately, but demanded that the magistrates come in person and fetch them out. They had their Christian dignity to maintain, and few will have the temerity to say that they did wrong in claiming the rights that were theirs even as Roman citizens.

But "the heart is deceitful above all things"; and there is always danger that the individual who claims his rights, may not be wholly unselfish in so doing. The same danger exists, however, in almost everything we do. Who is able to draw the line accurately in every instance between wise stewardship and selfishness, between righteous indignation and wicked anger, between corrupting lust and ennobling love?

Endowed with Certain Rights

THE Lord has made us reasonable creatures, and has endowed us with certain rights and powers. It is for us to exercise those rights and to use those powers in His fear and for His glory; but this we cannot do in all cases if we tamely surrender these rights simply upon demand, any more than we can discharge our stewardship of time, talents, opportunities, or goods if we do not properly safeguard that which God has given us. This is a matter that demands very careful thought and much earnest prayer.

We are living in the time foreseen by Jefferson when he wrote: "The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and our selves united. From the conclusion of this war, we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights."

Let us not mistake love of ease and of popularity for Christian meekness. The smooth path is quite as likely to be the wrong one as the right one. It is of much greater importance to obey God than to be popular with men. The Christian may do what he will with his own, but he cannot innocently surrender any right involving moral obligation.

Greatest Religious Question of the Day

Again and again has the Christian church come face to face with mighty truths that have forced her to momentous decisions. It was thus during the Reformation of the sixteenth century. And there is as truly a twentieth century reformation to-day that is forcing the Christian world to great decisions.

Everywhere men are choosing — choosing for or against truth. The person who knowingly comes face to face therewith, and rejects eternal verities, that he may cling to the sophistries of error — such a one plays the traitor to truth.

The Christian Sabbath — is it Saturday, or Sunday? What shall aid us in settling this great question? What shall be the final arbiter? Fallible human reason? Vague speculations? — Surely not. The Bible alone can give the help we need. It is the Christian's supreme court, from whose decision there can be no lawful appeal.

The authoritative testimony of the "oracles of God" will be clearly and strongly presented by Mr. Haynes in eight articles, of which this is the first.

EDITOR.

IN the Christian world, there are two Sabbaths. During the past fifty years, the question as to which is the true one has been pressing itself with ever increasing urgency upon the attention of Christian people.

The great majority of Christians have for centuries observed the first day of the week, Sunday, and but very few have ever questioned the correctness of such observance. Each new generation, as it has taken up the work of its fathers, has found the Sunday institution strongly intrenched as one of the long accepted customs of Christian people. Hence an examination of its authority has been considered unnecessary, and it has been observed as a matter of course.

Now, however, its foundations are attacked by those who have adopted the observance of another day, and therefore it is necessary that those who observe Sunday examine closely the platform upon which they stand, and become familiar with the reasons and authority for the Sunday institution. There is no reason to fear but that the truth of this question will be made manifest if such an examination is based upon the Bible, the foundation of all Christian faith and practice.

Sabbath Keepers Increasing

THROUGH all the centuries, there have been some who have faithfully observed the seventh day of the week. During the last half century, their numbers have multiplied in a remarkable way; and at the same time, their missionary activity and zeal have been so fervent that thousands of people have been convinced that the seventh day, Saturday, is the true Sabbath, and have begun its observance. These, imbued with the same intense zeal, have won other converts; and so their work has grown, attracting widespread attention.

To-day these modern Sabbatarians are conducting well organized evangelistic campaigns in every large city in the United States and Canada, as well as in hundreds of smaller places; and their work has now grown to such amazing proportions that their missionaries are said to be operating in more countries than the missionaries of

Must Be Settled by the Christian World

By CARLYLE B. HAYNES



ARTICLE ONE

any other mission board or society. These facts have forced the Sabbath question upon the attention of all Christians, making it a subject of the utmost importance to all classes of Christian people. It is rapidly becoming one of the greatest religious questions of the present day. Thousands and tens of thousands of people, both in the church and out of it, are troubled about it; great religious gatherings are discussing it; multitudes are deciding either for or against it, and it has gone outside the church, and has become a political issue, more appeals being made to-day for Sabbath legislation than ever before in the history of the nation.

A Challenge to Christian People

THESE things constitute a challenge to Christian people which cannot be avoided.

we cannot accept the word or the authority of men. The pronouncements of men on this question may be pleasing to us if they harmonize with our views of the case, but they would afford no safe ground for our faith. This question cannot be settled by discussion and argument. And we do not have the time, the space, or the inclination, in these articles, to examine every supposition, speculation, conjecture, assumption, and assertion that men have advanced concerning this matter. The soul that longs for certainty, light, and truth, cannot be satisfied with anything less than the authorized pronouncements of the "oracles of God."

Is there, then, a revelation from God to supply our need of light on this great question? God understands this matter. "He knoweth what is in the darkness, and the light dwelleth with Him." Eternity discloses its vast extent to His glance. If there was ever a time when men schemed to effect a change of the Sabbath wrongfully, He knew their schemes, and could have informed His people, by a prophecy, of the proposed attempt. If an unauthorized change of the Sabbath has been brought about, He is acquainted with the facts, and can enlighten His people concerning them. He can solve this problem and remove the obscurity.

But will He do it? Will the divine Oracle, who cannot err, and who will not lie, respond to the eager query of the truth seeker who waits with eager yearning at the portal of the eternal temple?

We need not fear. "He revealeth the deep and secret things." The God of truth has spoken. "He giveth wisdom unto the wise, and knowledge to them that know understanding." By inspiration of the mighty God, there has been given to His servants knowledge and understanding. The perplexities of this question have been removed, and the truth revealed, through men who have spoken as "they were moved by the Holy Ghost."

Divine Authority, Not Human

Now, shall we "turn away from Him that speaketh from heaven," and go to the uncertain and dubious oracles of earth for the wisdom we are seeking? — Not so! Let us subordinate human speculation, and all the theories of men, to His authoritative teaching, in which He has spoken so clearly concerning this very subject.

To the Bible we look. We will call no man master or teacher. We turn from the foolish babblings of a philosophy falsely so called, and take our place at the feet of the eternal Teacher, to receive from Him the words of everlasting life.

All our differences He shall decide. All our difficulties He must settle. All our problems He must solve. To the Bible then we turn, the Bible from the first of Genesis to the last of Revelation. Determined to abide strictly by the unalterable decisions of His word, we shall carefully and reverently examine its teachings on the Sabbath question.

Peace Triumphant

By Worthie Harris Holden

THE weary heart pours forth its plaintive longing
For better days, for kindlier days than these;
Nor can the world, with fevered fancies thronging,
Utopian scenes of peace triumphant seize.
But better far than any mortal dreaming,
And brighter than the sun, o'er shades of night
Will wake those visions everlasting, seeming
Like wondrous splendor-seas to flood our sight.
And never can we fathom all their story,
And never can we long more bliss to gain;
Nor ever shall the aged one grow hoary,
With failing sight, or limbs injured to pain.
We yearn for these — the better days of heaven;
We sigh that weeping dominates our night.
To man the gracious, heavenly boon is given,
Though earth-confined, to be the child of light.
So good our God to lure us through our sorrow,
That we may anchor all our hopes above;
For soon He comes to bring the joyful morrow,
Immortal days of never ending love.



This Sabbath question must be studied, the facts concerning it ascertained, not merely by the ministry, but also by the people; and then the duty of each individual must be settled in the light of these facts, and in view of every individual's personal accountability to God.

And in the study of this question, and the bringing to light of the facts underlying it,

Sunday, April 16

TO-NIGHT is the fifth of our big meetings in the theater. After so splendid an audience last week, what shall we have to-night? We are glad to know that Dr. Morgan has again come from Philadelphia to play the organ, and I am sure that everything conspires to make a favorable evening.

This is true. We have to-night the largest audience we have yet had. Every available seat and all standing space in the building are occupied. The ushers are even obliged to clear the aisles, in order that the fire laws may be observed. About three thousand people are present, while hundreds have been turned away. The building was fairly well filled by 6:45, and many of those who came at the 7:30 hour, which is the opening time, find themselves either without a good seat, or without any seat at all.

The subject of this lecture is "The Saints' Inheritance." The people listen to the exposition of the majesty of God in the creation of His universe, and to the thrilling Scriptural evidence that there are unfallen worlds which are inhabited. The Saviour's promise that "the meek shall inherit the earth," presents not the only legacy which is in reserve for those who love Him. The matchless universe, with its hundred million worlds that the telescope has already revealed, to say nothing of what stands yet unrevealed, constitutes the Saviour's domain; and every evidence goes to show that this little earth, the one sheep that has strayed away from the fold, is soon to be back safe with the other ninety and nine. On this earth the great conflict between good and evil is being fought out to a finish. The signs of the speedy return of our Lord make us believe that we are privileged to live in the greatest time in which it was ever given any mortal to live.

Again to-night a large number of names are passed in for reading matter, and the offering of the evening is \$112.

Sunday, April 23

THIS is Easter night; and in all the churches, cantatas, oratorios, special orchestras, and musical programs are the order of the day. Many of our friends have told us that they cannot be with us this evening. Therefore we do not look for any such large audience as we had a week ago to-night; but when the hour for opening comes, we are pleased to note that the main body of the auditorium and the boxes are filled, also the second gallery, and part of the third gallery. It is estimated that some fifteen hundred at least are present.

The subject of the evening is "The Millennium." No effort is made to combat false theories on this subject. The speaker plunges at once into a consideration of "The Millennium: When and How It Begins; What Occurs During the Thousand Years; When



Second Quartet of Mass Meetings in Pittsburgh

A FURTHER REPORT OF THE MAMMOTH MEETINGS DEALING WITH THE GREATEST RELIGIOUS QUESTIONS OF THE DAY, AND PRESENTED IN THE LIGHT OF THE SOON-COMING WORLD'S CRISIS

By BENJAMIN G. WILKINSON

and How It Ends." With manifest interest, the audience sit throughout the evening, no one leaving the auditorium. They want to know what is the true light of the Bible upon this important question; and as the speaker pictures to them from the Scriptures the coming of the Lord to this earth, the beautiful journey past unfallen worlds to the throne of God, and the great changes that are yet to come and are evidently soon to come, the audience manifest every sign of indorsement.

After the benediction is given, the crowd still linger, as if unwilling to go. They seem to say that contemplation of the things of God gives greater joy than anything else. In fact, one man in the audience, as he went out, spoke to one of the associate workers, saying that he had made up his mind that by the grace of God, he would stand at last on the sea of glass. He made an appointment for two of the workers to call at his house the next day, and give him a Bible study.

It was pleasing to stand at the doorway, and see the great streams of people coming down the stairs, and pouring out of the doors; and as they passed one by one, some gave their cards to the ushers, asking for reading matter upon the subject of the evening. We are pleased to learn of one man, a bond broker in the city of Pittsburgh, who publicly disclosed his intention to quit his tobacco, which he has used for many years, and to begin the observance of the Sabbath of the Lord.

Sunday, April 30

THIS is a great day in the history of Pittsburgh. This afternoon, there has been a big debate in the Pitt Theater, on the subject of preparedness. The speakers, unable to terminate the debate, and the judges, unable to decide it, have begged the crowd to

adjourn to another theater, in order to make way for our coming meeting. But that is not all. The street car men are threatening to strike. At midnight, every car line in the city of Pittsburgh will be tied up. In the other theaters, there are assemblies of strikers addressed by fervent labor union chiefs; and we wonder if providence will be propitious to us, and has left us any vestige of a chance to have an audience.

However, yesterday — Saturday — we held our first public Sabbath meeting in the Moose Auditorium in the city. Nearly three hundred people assembled to worship with us on this Sabbath afternoon. So although to-night three thousand five hundred street car men will "walk out," and to-morrow or Monday the street car company will lose one thousand two hundred dollars in nickels, yet we hope for a hearing.

We are not disappointed. About twelve hundred people are present to listen to the subject of the evening, which is "The Second Coming of Christ." Of course, it is impossible

for the speaker to avoid saying anything on the sign of capital and labor as seen in the epistle of James, chapter 5. We are told that one Sunday school teacher is out with all his class. A Jewish lawyer who has attended every meeting, expressed himself as believing that these meetings will be of great interest to the Jews, because emphasis is laid upon the true Sabbath of the Lord.

Sunday, May 7

WE have an excellent audience again to-night, fifteen hundred people filling the main auditorium and the boxes, and also nearly filling the second gallery. The electrician of the theater expressed his astonishment in the vernacular of the day when he said, "You certainly are getting the people." And this is now the eighth Sunday night meeting we have held in this theater. The subject of the evening is "Spiritualism, or Preparation Against Unseen Aggressors."

Emphasis is laid on the fact that all classes of society are dabbling in these mysteries, or as Dr. J. Raupert, a great scientist, says, "The tendency to occultism has been encouraged by men of science, by exalted personages at various courts, and by disinterested inquirers." "Among the intellectuals, we read further, are thousands of men and women who, after abandoning Christianity, have, in the search for some kind of spiritual life, plunged into 'occult science.' Society women and shop girls, clergymen in large numbers, city clerks and young men with a smattering of self-taught culture, are rushing to séances, crystal gazing, and the invocation of spirits to an extent incredible to one who has not kept track of this cause of emotional disturbance." (*Current Opinion*, April, 1914, page 283.)

After the speaker leaves the stand, he is
(Continued on page 13)



The Battering-Ram of the Reformation

By A. Earl Hall

THE Printing Press "Thundered Night and Day"—
Providential Freedom for the
Development of the Reformation—
One Lone Man Defeats
the Emperor's Sword

WE left Luther at the Diet of Worms, as he closed his reply to the emperor. Soon after the meeting was over, he started for his home. When he was on this journey, masked horsemen took him from the carriage in which he was riding, and took him to the castle of Wartburg. "The pope had launched his bolt, the emperor had raised his mailed hand to strike, on every side destruction seemed to await the Reformer; at that moment, Luther becomes invisible. The papal thunder rolls harmlessly along the sky—the emperor's sword cleaves only the yielding air." (Wylie, book 6, chapter 7.) "In 1523, another diet came to a precisely contrary resolution than Worms; and after nine years, the emperor, on his return, found the disturbance, instead of being quelled, had attained gigantic proportions." (Hausser, pages 46, 47.)

A Providential Imprisonment

WHAT a working of Providence! But of what value is the Reformer shut up in a castle? Let us see. During the few months of his forced sojourn, he began a work which, if he had done nothing else, would make his name immortal to Germany and the world. This was the translation of the Bible, the New Testament of which was completed in 1523. "A considerable number of German translations of the Bible might be mentioned; but they have all become bibliographical curiosities, and nothing is known of their influence upon the nation. Luther's translation, on the contrary, is a historical event, both for those who regard the book as their rule of faith, and for those whom it prevented from longer withholding it from the world. . . . What a great and difficult work it is to make the Hebrew writers speak German! . . . The high German style had to be created, and it was created by Luther's labor." (Hausser, pages 60-63.)

The possessions and consequent influence of Charles V have been rehearsed in a previous article, also the signs of unrest in Germany. "His difficulty was complicated by the growth of Lutheranism, in addition to which was the quarrel with France, which was intensified because Francis desired the position of emperor. Then, too, the Turk must not be forgotten; troubles in Spain and expeditions to Africa occupy his attention during this period. Thus the cause of truth has nine years of almost unlimited freedom." (See "Encyclopædia Britannica," ninth edition, article "Charles V.")

The political situation is complex. The war on Luther is a farce. Francis is looking toward Italy. Charles is in doubt about the plans of the pope. In the battle of Pavia, during February, 1525, the emperor wins a decisive victory over Francis, and imposes a severe treaty upon him. This fright-

ened the pope, who in May joined the vanquished in an alliance against Charles. Francis was of course absolved from the oath to keep the treaty he had just signed with the emperor. Before Charles knew of this, a letter was sent to the German princes, in which he speaks definitely of suppressing heresy, and was then counting on the pope and Francis.

Saved the Protestant Cause

THIS move of the pope against Charles was the one thing that saved the Protestant cause. Think of it—two Catholic rulers and the pope himself in an alliance to forward what they called heresy!

Yet another item: In 1526, at a Diet in Speyer (or Spires), it was decreed that "every state shall live, rule, and believe so that it shall be ready to answer for itself before God and his imperial majesty." (Hausser, page 107.) This sudden turn in affairs was a hard blow for the emperor. In a letter to the cardinals in October, he said that he could not understand it, as he had been very devoted to the church. He could not, on those grounds. The pope was of the house of Medici, which has furnished more than one infamous ruler for Europe.

The pope was in difficulty from another quarter. This takes us to England for a short time. Henry VIII had married his brother's widow. As this was contrary to the canon law, a special dispensation from the pope was necessary to make the marriage valid. In a few years, he became tired of her, and applied for a divorce, which the pope would not give. Catherine, the wife of Henry VIII, was an aunt of Charles V, the emperor. The embassy from England came just after the victory of Pavia, mentioned in a previous paragraph. Instead of granting the request, the pope sent a legate to England to investigate the matter further. He was in no hurry, and in 1529 was recalled to Rome. This greatly angered Henry, who organized a court, and the divorce was given him.

Charles was furious at the alliance of the pope and Francis. Just as the emperor was offering his aid to France and the pope to put down the heretics, he received for answer a declaration of war from both. (See Hausser, page 111.) A large army of Germans and Spaniards appeared before Rome on the sixth of May,

1527. It was a wild scene, as plunder was one object of the attack. "The Germans mocked the sacred relics of Rome, and proclaimed Luther as pope." (*Id.*) Other complications arose; but we notice that in 1529, after a prolonged visit of Charles with the pope, a reconciliation took place, and the emperor was again ready to strike at the Reformation. But an event of utmost importance in Germany in the same year now claims our attention.



LUTHER'S DYING PRAYER

"O God, my heavenly Father, and Father of our Lord Jesus Christ, God of all consolation, I give Thee thanks that Thou hast revealed unto me Thy Son, Jesus Christ, in whom I have believed, whom I have confessed, whom I have loved, whom I have declared and preached. . . . I beseech Thee, my Lord Jesus Christ, receive my soul. Three times he repeated these words, 'Into Thy hands I commit my spirit; Thou hast redeemed me, O God of truth,' and then gently passed away."

Planning a Blow at Luther

AS Charles could not attend in person the Diet of Speyer of 1529, he delegated his brother Ferdinand to preside. This was another large assembly of princes, with their retinues of knights and servants, and on the other hand, Philip of Hesse and Melancthon. The diet was called, and informed about the business to be done. In a word, it was this: The edict of 1526 (the Diet of Speyer) was to be repealed. A motion could be made to this effect, the diet would be dismissed, and all could return home. An easy task this. But what did it mean? — "Religious freedom then, so far as enjoyed in Germany, was to be abolished."

The edict of 1526 suspended the edict of Worms regarding Luther and the cause for which he stood. By the repeal of that, the sentence passed upon Luther would come into operation, which meant that he would be put to death, and the Reformation be rooted out of the land. Persecution would of necessity follow. "The message, if passed into law, would have laid the rights of conscience, the independence of the diet, and the liberties of Germany, all three, in the dust." (Wylie, book 9, chapter 15.)

On the eighteenth, Ferdinand presided, as usual, and told the diet he was grateful for the work it had accomplished. He then turned to the elector of Saxony, Luther's protector, and told him the matter was decided, and they must submit to the majority. This was a rather abrupt answer, and the Protestant members retired to draw up a statement of their position. On the morning of the nineteenth, they appeared to present it; but Ferdinand had gone. He knew but one word, "Submit." Nevertheless, the "protest" was read. A few sentences are given, to illustrate the general character of this famous document:

A Memorable Protest

"We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His holy word. This Word is the only truth, . . . and can never fail or deceive us. . . . He who builds on this foundation shall stand. . . . For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, WE PROTEST, by these presents before God, our only Creator, Preserver, Redeemer, and Saviour, who will one day be our judge."—Wylie, book 9, chapter 15, "Historical Leaflets," No. I, full report.

"This protest, when we consider the long domineering and formidable character of the tyranny to which it was opposed, and the lofty nature and vast range of rights and liberties which it claimed, is one of the grandest documents in all history, and marks an epoch in the progress of the human race second only to that of Christianity itself."—*Id.*

Think of it! Secular princes understanding so much of the gospel and the principles of Christianity within eight years after Luther's first public appearance! What greatly helped to make this possible? One sentence will answer this question: "The printing press, like a battering-ram of tremendous force, thundered night and day against the walls of the old fortress." (*Id.*, book 9, chapter 3.) "In 1523, four hundred and ninety-eight publications, most of which were Protestant, were issued from Wittenberg." (D'Aubigné, book 9, chapter 11.) In this connection, it is interesting to remember that Luther spoke of the printing press as the "latest and greatest gift by which God enables us to advance the things of the gospel."

At the Diet of Augsburg, in 1530, Charles was present — the first time he had been in Germany since 1521. The whole situation was gone over, as he was very anxious for the

uniting of the opposing parties. It cannot be too fully understood that Charles never comprehended the real principles at issue. As it would be too much of an insult to those concerned, Luther did not come to the meeting, but was in a castle not far away. A creed or confession was drawn up by Melancthon at the request of the emperor. It was a rather mild paper that he presented, as he was inclined to give every possible point to his opponents. It should also be remembered that Luther would have made it much stronger, and emphasized the points of difference. This document forms the creed of the Lutheran bodies of to-day.

Resulted in Complete Religious Freedom

THE Statement of Charles, at the close of the Diet of Augsburg, that pending a council, the Protestants should submit to the pope, was to go into effect in six months. But spring came, and there was no execution of the threat. Charles was very anxious that his brother Ferdinand should be elected king of Germany; but even the Catholics opposed this. At this juncture, the Turks were coming up the Danube, and Charles was forced to sign a truce with the Protestants, to secure their much needed help in the campaign against the Turks. A large force was mustered, and started after the "on-coming infidel." For some reason, they did not offer battle, but retreated, as they had in 1529. This truce gave the Protestants complete religious freedom.

An Empire Powerless Before One Man

IN 1535, Charles conducted an expedition to Tunis; and in 1541, to Algiers. In 1540, a rebellion in Ghent was suppressed; but in 1542, he was again at variance with Francis, and continued thus until 1544. This gave another free period for the Reformation.

Luther was becoming very weary, and suffered much. On the seventeenth of February, he quietly passed away. A part of his last prayer is here given, as we believe the reader will be interested to read it.

"O God, my heavenly Father, and Father of our Lord Jesus Christ, God of all consolation, I give Thee thanks that Thou hast revealed unto me Thy Son, Jesus Christ, in whom I have believed, whom I have confessed, whom I have loved, whom I have declared and preached. . . . I beseech Thee, my Lord Jesus Christ, receive my soul." Three times he repeated these words, "Into Thy hands I commit my spirit; Thou hast redeemed me, O God of truth," and then gently passed away."—Wylie, book 12, chapter 4.

Luther died on his own bed. He had often said it would be a disgrace to the pope if he should so die. Ever since 1521, the law of the empire and the pope's anathema had hung over him, yet no harm came to him from either source. The emperor's sword could defeat France, the Turks, win victories in Africa, and even curb the papal policy, but was powerless against one lone man, the embodiment of the Reformation and of the principles of Protestantism.

The Treaty of Augsburg, 1555

REVERSES brought Charles to his knees in 1552. In fact, he was nearly taken prisoner by a German prince. His abdications followed, and he retired to a monastery in Spain. The peace gave full recognition to Lutheranism. But it was not satisfactory to either party, and was to a large extent the cause of wars that followed. This period of religious wars will be the subject of the next article in this series.

CHRIST touched the leper, and healed him. He Himself was not contaminated. In this world of sin, we may touch and heal the afflicted, yet not become infected, if it be the Christ touch. Without that, we would be contaminated. Phil. 2:15. M. A. H.

The Redemption of the Body

MANY believe that the saints of God will have no material bodies in the future world. But why not? Was not Adam, before he sinned, in possession of a corporeal body? Is not redemption full restoration to the Edenic condition? Under the decree of the Creator, "Dust thou art, and unto dust shalt thou return," the body returns to its original element. Notwithstanding it crumbles to dust, the Scriptures teach that the saints will come forth from the tomb bodily. Job says, "After my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26. The prophet Isaiah plainly declares that "thy dead men shall live, together with my dead body shall they arise." Isa. 26:19.

Is not the resurrected body of Christ proof that all the redeemed saints will have bodies fashioned like His glorious body? Christ, after His resurrection, proved to His disciples His identity by revealing Himself bodily. He said: "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." And "we know that, when He shall appear, we shall be like Him." Luke 24:39; 1 John 3:2. Now Christ arose bodily from the tomb, in bodily form ascended, in the presence of men, and will return in like manner. Acts 1:9-11.

In speaking of redemption, the apostle Paul says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. Father Adam will be resurrected soul and body, and placed again in Eden, to dress and keep the garden. This is redemption — full restoration; and it is not for Adam only, but for all who are loyal to the mandates of heaven. Let us thank the Lord that in the resurrection morning, our loved ones will have hands for us to grasp. We will talk face to face with them and with our glorified Redeemer.

E. HILLIARD.

The Patrons of Divorce Courts

DIVORCE courts these days have plenty to do. For one cause and another, the marriage vow is severed. This is because of the hardness of men's and women's hearts. God joined the first pair in Eden. He provided for no separation. This came later, but Jesus said that in the beginning it was not so.

This is what our Lord says about divorces: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, *saving for the cause of fornication*, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." Matt. 5:31, 32, A. R. V.

This language is authoritative and explicit, and is the rule laid down by Him who has been appointed by the Father to judge the world. This will be the rule, therefore, by which persons patronizing divorce courts shall be judged when their cases come in final review before the bar of God.

T. E. BOWEN.

EVERY one of us has a net. The Lord of the sea commands us to let it down. It may be a small net, and out of repair; but Jesus says, "Let down your net." To let down our net is to do what God commands us to do, and to do it without question and without excuse. When God says, "Remember the Sabbath day, to keep it holy," let down your net, and you will find it filled with blessings.

ELIZA H. MORTON.

I HAVE learned, in whatsoever state I am, therewith to be content.—Paul.

CREATION NOT CONTINUOUS

BY L. A. REED

THE doctrine of evolution is a teaching that creation is a continuous process. According to that theory, it is assumed that the world has been æons of ages in its origin and development, and that it is still moving on toward some great goal, infinitely far away as to time and ultimate results.

But the Bible teaching is utterly antagonistic to this theory of the modern scientist. Creation is not a continuous process. Creation was confined to the first week of time. All the matter of the world was brought into existence upon the first day. All of its orderly arrangement, organization, and full realization of form were produced upon the succeeding five days, and man's mental and moral conditions fully realized upon the seventh day.

That the works were finished at this time is plainly stated to us, both in the Old Testament and in the New. To quote from the New Testament: "The works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4: 3, 4. This language is too plain to bear any misinterpretation, or to be in any sense misunderstood. God's works were finished from the foundation of the world; because when the seventh day was set apart as a Sabbath, God was said to rest on that day from all His works. And then we are told that this rest remains (verse 9), and that the man, the sinner, who accepts and enters into this rest of God, ceases from his own works of sin as completely as God ceased from His work of creation. Verse 10.

Finished in Seven Days

WHAT God said of the seventh day in "a certain place," as here mentioned, is recorded in Genesis. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 1-3. In this scripture, we are told, four times over, that the work which God did was finished in the seven days. We are told in the first verse, referring to the first chapter of Genesis, "Thus [that is, in this way] the heavens and the earth were finished." Further, we are told that it was on the seventh day that God ended His work; thirdly, it is announced that He rested on the seventh day from all His work; and fourth, and last of all, He set apart the seventh day as a holy day, as a blessed day, because on the seventh day He had rested from all His work.

Now, this is the challenge to the truth of the Bible, which evolution makes: it declares that creation is not finished, that God, or the creative energies, have not ceased. But the Bible is unequivocal in its statements. There is no uncertainty in its teachings — God's creative work is done.

The Bible being true, creation must agree with the record of the Book. And when we challenge the scientist to give us any evidence of creation now continuing, he points to certain factors which he says demonstrate this, but which, when examined, show that the scientist has nothing — absolutely nothing whatever — to offer in harmony with this statement. There is nothing in the universe to-day that the scientist can show us, even remotely suggesting a continuous or continued creation. Merely to make the state-



ment is not, on our part, enough. We will give ample illustration to show the truth of the Bible that creation has ceased, and thereby demonstrate the falsity of the claims that creation is still continuing.

The Preservation of Creation

ACCORDING to the Bible record, the creation consisted of two acts on the part of God: first, a bringing of creation into existence; secondly, a providing for its preservation. "He spake, and it was done; He commanded, and it stood fast." See Ps. 33: 6, 9. Or, as stated in the first chapter of Hebrews, He upholds all things by the creative word, the word of His power. Heb. 1: 3. That is to say, by the creative word, all things exist, or are held together. Col. 1: 17.

Now let us see in nature evidence that creation is merely being preserved, that it is not being produced. For example, the evolutionist will point to the fact that when a tree is cut, in a little while, by the infolding of the bark, the scar will be healed. The same is true of the ordinary wounds upon the body. An abrasion of the skin is soon healed and closed over, almost as well as before. We are told that there is an example of creation; but when it is closely analyzed, what do we find? — There is no creation at all; it is merely a preserving of what has already been created, — an attempt, on the part of natural forces, to keep in normal condition

fittest always survive, and that there is a law of natural selection which chooses only the strongest, the fittest, what does it show? — Simply an attempt, on the part of nature, to keep up to her normal type.

Something cannot come from nothing; and if the two strongest unite to produce a third strong type, they cannot give more than they have, and that which results will be only the composition of the two factors. It cannot be more; for if it were, it would be something coming from nothing, which is philosophically impossible to conceive of. That is to say, if the law of natural selection, of the survival of the fittest, were absolutely true always, it would merely mean that nature would never deteriorate, but would always keep up to her highest type, that what is here would never be lost; but it does not show how a single new factor could come in. The thing that evolutionists point to as their greatest demonstration of the theory of evolution, merely demonstrates the truth of the Bible, that nature is conserved, and also the emptiness of the claims of scientific false philosophy.

A Gradual Leakage

THE dual parentage in nature is an effort toward the same thing — the holding of that which already exists, without loss, as far as possible. On the plan of nature, a creature is the product of two parents, it being presumed that the two parents will not be weak upon the same point, and that the resulting creature may not inherit weakness, because the strength of one parent will offset the weakness of the other. But at the best, this is merely to say that creation is upheld — that that which has been produced, shall not be lost. It is not any evidence whatever that creation is still going on.

In fact, when we examine into all these effects, we find that although nature is struggling constantly to keep up to the normal, there is a gradual leakage, so to speak, and nature is slowly losing in the great struggle, degenerating, deteriorating, from age to age. Man's life is shorter, his physical, mental, and moral strength less. All creation groans and labors, enslaved under the bondage of corruption, with its tendency to deteriorate and decay.

Not only does nature show an attempt, on the part of the power working within it, to hold and preserve that which already exists, but we find the divine activity everywhere manifested toward the same end. When Christ was upon earth, He never attempted to produce a new thing. It was always to restore to the normal type those who needed help. If He healed a man of blindness, He but gave him sight, and made him a normal man. If He made the lame walk, it was but to restore the normal type of God's creative work; and even when He removed sin, turning men back toward God, it was but to place them thereby the nearer to the type of men that was created by God in Eden. Restoration to the original type, or preservation, or conservation, if you please, of the original creation, is all that we see presented in the Bible, both from the side of nature and from the side of spirituality.

Supernatural Power Required

THE Sabbath was given as a memorial of this restorative or preserving work. The Sabbath itself is a rest, and rest is restoration, or preservation. It is a sign of God's mighty power working to maintain man and creation. Ex. 20: 8-11; 31: 16, 17.

The idea of a rest is not the idea of com-

NEXT WEEK THE SUICIDE OF CIVILIZATION

By GEORGE B. THOMPSON

what already exists. It does not show, it does not faintly suggest, even, how a world might be created, how a body might be produced.

Do the Fittest Survive?

ONE of the greatest arguments offered by the evolutionist is that of natural selection — that nature always attempts to choose the strongest, and that only the fittest survive. This law breaks down in a thousand places; for the strongest, by taking the place of greatest danger, are sometimes destroyed, and the weaker, being protected, survive. But ignoring exceptions to the law, and granting, for the sake of argument, that evolution is correct in assuming that the

plete cessation from activity, for that is death; but rest means a cessation of that activity which destroys, and a turning to a condition that will restore. So God's Sabbath rest suggests the restoration of the Edenic type, the preservation of man as he was in the Garden of Eden; and that is the survival of the fittest according to the true doctrine. It requires, however, the supernatural power of God to maintain a hold where sin has entered, where deterioration has taken place, where degeneration is going on, where death is claiming its prey, where rottenness and corruption are seeking to overwhelm.

But when we look at nature, and see her healing, restoring work, and when we turn to the Bible, and see the miraculous, supernatural power of God restoring man morally, and sometimes physically, with its promise of ultimately restoring him completely, we see that it is a part of the original act of creation. He commanded it to stand fast, and the original creation will stand fast, ultimately fully restored, preserved. The fittest will survive, but not as evolution teaches.

— Repudiating Philosophic Sophistries

THUS we see that creation is not a continuous process, that God did it once for all—and that when this time of imperfection which threatens to destroy is past, we shall see that God's creation has not been marred. Meanwhile, let us remember that the doctrine of uniformity as put forth by evolution, is an utterly false claim. They do not consistently hold to it; they cannot, and even suggest how the world began.

Then, since the law of uniformity is utterly repudiated by the scientist, and must be by the Bible believer, let us remember that only faith can understand how the worlds were formed by the word of God; and from that clear and holy faith let us not be turned by the sophistries of philosophy or science falsely so called.

The Triumphs of the Cross

(Continued from page 2)

cal and religious control were coextensive. To-day over three fourths of the Mohammedans of the world live in lands which they do not rule politically." There are more millions of people under the rule of Protestant nations to-day than there are under the rule of all the heathen nations combined. There is great significance in this change of population from the control of non-Christian to Protestant nations. It is altogether in favor of the efforts of the Christian church to make Christ known to all men.

When Christian missionaries began this work in heathen lands, there were few if any institutions maintained for the betterment and relief of the masses. Education such as there was in a few countries was impractical, and could be obtained by only a few of the most favored. There were no hospitals for the sick, no asylums for the insane, no homes for the blind and the deaf and dumb, and no stations for lepers. During the last century, all these helpful, uplifting institutions have been established in the lands entered by the heralds of the cross. Thousands of educated, skilled, sympathetic men and women are rendering the greatest service, in these institutions, to millions of people in great need. This Christian service is breaking down prejudice, and bringing about marvelous changes in the condition and attitude of the people of these lands.

A Hundred Years in Five

IT is the universal conviction of all men who give the conditions now existing in the mission fields of the world careful study, that a

mighty providence has been shaping affairs in these lands for a great spiritual reformation. John R. Mott, who has recently returned from an extended visit to the principal mission fields of the world, says: "God seems to have done a hundred years' work within the last five years. . . . There never has been a time when simultaneously, in so many non-Christian lands, the facts of need and opportunity presented such a remarkable appeal to Christendom as now. . . . From the point of view of the Christian church, the present moment is incomparably the most critical and urgent it has ever known. . . . To delay, by even a half decade, facing the situation and acting upon it comprehensively, would be the most serious mistake which the Christian leaders in this generation could make."

Then Mr. Mott asks this significant question: "Why is it that at the very time the Christian forces have more to do than ever at the home base, they are also confronted with an immeasurably greater opportunity abroad than that which has faced any preceding generation?"

The answer is plain: This is the generation appointed by the Lord for the triumph of the gospel throughout the world. This is the generation of which the Saviour spoke when He said this gospel was to "be preached in all the world for a witness unto all nations; and then shall the end come." This is God's appointed time for the finishing of His work in the earth. And the present world-wide proclamation of the gospel is a sign of the end, a token that the glorious reign of our Lord and Master is soon to be ushered in.

The Approaching End of the Age

Two great facts are kept constantly and impressively before the minds of men, warning them of the approaching end of the age. One

is the devastating conflict among the nations, which is surely preparing them for the war of Armageddon. The other is the saving work of the gospel missionaries, which is preparing millions of lost men and women for the kingdom of God.

The unprecedented preparations for exterminating wars constitute an impressive warning of the approaching "battle of the great day of God"—the war of Armageddon. The warring world could know this if it desired to know it.

On the other hand, the world-wide missionary activities and achievements of the Christian church are convincing evidence, to the humble followers of Christ, that the reign of sin is soon to be broken, and the reign of righteousness is to begin. Every call for missionary volunteers, and every call for missionary offerings, should remind the people of God that the end is near.

Truly the world is approaching a new age. Old things are passing away. How important that this hour should be rightly understood and improved!

IN bursting the bars of death for the human race, Christ banished every consequence of sin. Come to Him with all your difficulties. There is soothing balm for every ailment. He will point you to the portals of glory, and say: Walk with Me. I know the way. You may forget Me; "yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49: 15, 16.

A. M. D.

A PUBLIC nuisance infringes upon personal liberty more than a law against it.



The Calf or the Serpent--Which?

By F. D. STARR



SOME things in this world are attractive, and some repulsive. Some are beneficial, and some injurious. Some are very valuable, and some of little worth. Among the most valuable of metals, gold holds the most prominent place. Silver is inferior to it, and brass is inferior to silver. In fact, brass is sometimes classed as dross—"the dross of silver." Ezek. 22: 18.

In the animal world, one of the most useful and acceptable of all is the patient ox, ready for either the altar of sacrifice or the yoke of service; while of the living creatures, perhaps the most repugnant and revolting, the most dreaded and abhorred, is the poisonous serpent. Its presence is so unwelcome that a community from which it has been banished is thought to be most fortunate. Surely the most prized of metals, associated with the most useful of animals, would apparently make an ideal combination. Fancy, on the other hand, the loathsome reptile fashioned out of the dross of the precious metals. Would it not be repulsive?

We have these two hypothetical creatures actually materialized in the golden calf and the brazen serpent of Israel's desert wanderings. But, lo, what a reversal of all our conjectures about the comparative merit of the two objects! The golden calf brings embarrassment, idolatry, disaster, and death.

The brazen serpent, on the contrary, seen through the eye of faith, affords forgiveness, healing, life, and a prophetic view of the world's Redeemer. How can we account for this? What is the solution of this paradox? "Hearken, all ye people." "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3: 37. "The Lord seeth not as man seeth." 1 Sam. 16: 7.

The difference is this: The brazen serpent was an arrangement of God's own appointment, but the golden calf was a creature of human invention. No matter what our own finite reasoning or judgment may dictate to us to be the right and proper thing to do, if God has not appointed it, there is no merit whatever in it; it is useless and valueless.

While many are slighting the opportunities offered them in a land where most abundant means of grace are afforded, many from heathen countries, "dark places of the earth," will be led to serve the God of heaven. And He that gathers the outcasts will accept them. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. 1: 27, 28.

A WORD TO OUR READERS

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often cannot be furnished.

SCRIPTURE QUOTATIONS

Our authority for the doctrines we teach is the Bible. Quotations are usually from the King James Version or the American Standard Revised.

Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post office, under Act of Congress of March 3, 1879.)

A. O. TAIT, EDITOR

L. E. FROOM, ASSISTANT

EDITORIAL CONTRIBUTORS

A. G. DANIELLS W. A. SPICER W. T. KNOX M. C. WILCOX
G. B. THOMPSON B. G. WILKINSON
I. H. EVANS R. C. PORTER E. E. ANDROSS
J. E. FULTON J. O. CORLISS L. A. REED M. N. CAMPBELL

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, California.

SUBSCRIPTION RATES

Three months\$0.50
Six months90
One year (50 numbers) 1.75
With "Questions and Answers" 2.00
With Bible Atlas (maps only) 2.25
With Bible Atlas (maps and text) 2.50
With Bible Dictionary 2.50
Two yearly subscriptions 2.50
Three yearly subscriptions 3.75
Four yearly subscriptions 5.00
Two yearly subscriptions with
"Questions and Answers" 3.50

Two or more copies to one person, six months, each \$0.60.

Two or more copies to separate addresses, six months, each \$0.65.

Weekly and monthly SIGNS one year, \$2.25.

JAMES COCHRAN, Circulation Manager.

UNDER THE SPELL OF GREED

Turbulent Unrest of Labor—Tremendous Earnings of the Big Corporations

THE New York *World* of April 30 announced, through its news columns, that 25,000 women garment workers of New York were in a "lockout"—this in addition to the 5,000 on April 28, two days before.

The same paper announced that the marine engineers of New York City threatened a strike that would tie up the port.

In the same issue was also an account of the Westinghouse strike in Pittsburgh, which was still in progress.

Mention was also made of the strike in Alaska that had just been settled.

The *World* of May 1 announced that from 60,000 to 70,000 of the women garment workers of New York were either out on a strike or about to go out.

The same paper, of the same date, also informed us that there were "1,800,000 workers on strike or lockout throughout the United States to-day."

An editorial in the *World* of May 1, under the caption, "May Day Unrest," stated:

"By custom, May 1 has been made the special date for labor parades and demonstrations. If labor is generally employed, contented, and prosperous, naturally the prospects are not good for a big holiday showing in the streets. If it is idle and in distress, inevitably it finds an outlet for its feelings, and marshals its forces under a common impulse to manifest its strength. . . . In this city, there is a growing tendency to look and prepare for labor disturbances with the advent of May. It is an epidemic to be counted on in advance. It is recognized as a sign of the period of year, like budding trees."

After thus speaking of the habitual May Day manifestations, the *World* added, however, that "this spring, labor has been in extraordinary demand. Many employers have complained of a shortage, and many classes of employees have benefited by larger earnings. Yet, in a number of trades and industries, to-day finds lockouts and strikes. It is a threatening situation, aggravated especially in the case of the cloak makers by the unreasonable attitude of the employers."

The *World* of May 2 continued to tell about the strikes, particularly in its own locality. It stated that "60,000 in the garment trade quit to-day." The same paper also informed us that "carpenters to the number of 10,000, and painters and decorators in as great number, went on strike yesterday, threatening the great majority of the building operations of the greater city."

We were also informed that "300 marine engineers went on strike, taking that number of tugs out of service in the harbor." Then there were also longshoremen that had gone on strike; and 2,000 jewelry workers returned to work, who had been out on strike twelve weeks.

In Cincinnati, 3,500 machinists struck. Three other Ohio cities had strikes on their hands, involving 3,400 machinists and carpenters; while in Cleveland, strikes involving 20,000 men were narrowly averted.

Speaking of the May Day labor celebrations in New York City, the *World* affirmed that they were both "orderly" and "impressive."

Incidentally, the *World* of the same date, May 2, spoke also of a strike in Shanghai, China.

As declared in the *World* editorial, "This spring, labor has been in extraordinary demand." Therefore lack of work is not the cause of this unrest; yet we must acknowledge that there has never been a time of such great unrest, in the history of the nation or of the world. Labor, generally speaking, is dissatisfied; and if we should inquire carefully for the cause,

might we not find it in the fact that the laboring man of to-day quite generally is intelligent? He can at least read the papers, the tracts, and the pamphlets that are continually coming from the presses, discussing the situation in this world.

\$240,000,000 This Year

WALL STREET is ever giving out facts in regard to the earnings of the big corporations, that are simply tremendous. We know of no other word to express it sufficiently. For instance, Wall Street informs us, "It is estimated that United States Steel may earn \$240,000,000 this year, compared

with the previous high record of \$161,000,000 reached in 1907." On the same day, Wall Street affirms that "the present Du Pont company is earning \$15,000,000 net a month, and it has \$75,000,000 on deposit in banks."

On a later date, Wall Street says, "The industrial stocks have presented the most striking advance in an abnormal time, due, of course, to the inclusion of one of the most active 'war' stocks, General motors."

In reference to one of the big automobile concerns, we are told that "dividends on this class of stock will be earned five times over." In other words, it gets five years' profits in one.

On this latter date, regarding the tremendous profits on United States Steel, it is declared that "from net earnings of \$15,082,369 in the first quarter, Steel's earnings jumped to \$53,580,796 in the last quarter, and it would not be surprising if net exceeded \$60,000,000 in the quarter to end this month [March]." This same report also tells of United States Steel, that "since organization, the surplus available for dividends has averaged 18.9% annually on the preferred stock; and after deducting preferred dividends, the balance available for the common averaged 8% on that issue."

On a still later date, reports from Wall Street say of another lesser manufacturing establishment, "Profits in the March quarter are understood to have been approximately \$2,250,000, or at the annual rate of 90% on the stock."



"1,800,000 workers on strike or lockout throughout the United States."

Enormous Profit from Speculation

SPEAKING in a speculative way concerning one of the big shipping industries, Wall Street reports indicate that if the war in Europe should suddenly terminate, the prospects for profits in the shape of "Industrial" would not be so promising, but "on the other hand, if the war should continue for a long time — and this supposition is a general one in the financial district — it is conceivable that the most fantastic estimate of Marine's value may fall short of the mark."

On the supposition that the war will continue, the report further states that after payment of the war tax, the amount still remaining would be "twelve times the preferred stock dividend requirements."

Continuing the facts that Wall Street gives on this last date, we find a report of the tremendous earnings of "United Fruit." Concerning this monopoly, the statement is made that "during the seven months to May 1, the net profits from all sources were three times as great as during the same period of the 1915 year. In specific figures, the contrast was \$4,325,000 of net against \$1,460,000 during the seven months of 1915. Here is an increase of better than \$2,800,000, or practically 200%."

After giving these figures, representing such enormous profits, it is remarked that "the period of substantial profits is, of course, ahead." It would seem that the profits already gained were quite "substantial," yet we are informed that we may look for still greater things ahead.

Another paragraph from this report is quite significant: "The sugar situation alone would seem to promise an increase in net profits during the balance of the fiscal year. The company has sold six cargoes at 5 cents or better. The last two cargoes went at 5½ cents; and it is interesting to know, as measuring the remarkable earning capacity of sugar producers at this time, that the net profits on these two cargoes were slightly in excess of \$525,000." From these figures, the conclusion is drawn that "on this basis, it would seem as if the minimum expectation on United Fruit shares this year would be between 23% and 25%."

Incites a Spirit of Anarchy

WE are told, on every hand, that the tremendous rise in the price of sugar is due to war conditions. But it would seem, from this report, that "United Fruit" is enjoying some rather handsome profits at the consumers' expense. The profits of these great concerns, that show so unmistakably the grasping greed of the men who are in control, are openly published from Wall Street and other great financial centers.

These reports go into the hands of the people, and the editors of socialistic and laboring men's papers are not slow to take them up. They send these great facts broadcast; and the man who is working for a few dollars a day, very quickly makes the contrast. He says: Here is a man who is in control, and whose very success depends upon my labor. I get a few dollars a day, and he gets his thousands a day. His yearly income mounts up into the millions. The laboring man says that it is not fair, and discontentment and the spirit of revolution and anarchy grow with indescribable activity.

There is no lack of men and women to argue the right and the wrong of these conditions from their various viewpoints. The capitalist thinks that he is justified in pursuing his course; the laboring man is just as sure that the money baron's whole plan of operations is wrong. But let those discussions be as they may, we know that the conditions are here. We know that these tremendous fortunes are being amassed at a rate which stands without a parallel in the history of the world, and he is blind who cannot see the preparations well advanced for the greatest political and social explosion this world has ever seen.

Labor is, indeed, in a state of ferment and unrest; and the most unpromising thing in connection with it is that it has much material out of which to build its arguments, and create public sentiment, and inflame the passions of the masses. With such conditions as are in the world, why should we not have unrest? What else could we expect? And with the determination manifested on both sides of the controversy, where is

there any hope for a peaceable solution? God's word informs us that the last days will be made perilous because "men shall be lovers of self, lovers of money." 2 Tim. 3: 2, A. R. V.

Oblivious to Their Approaching Doom

THE prophet Isaiah, describing the last days, says, "Their land is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots." Isa. 2: 7, A. R. V. The prophet also speaks of the haughtiness of the people of that time, and their wanton wickedness; and when the climax is finally reached, God, being unable to endure it any longer, arises in His majesty, and "men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth. In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth." Isa. 2: 19-21, A. R. V.

On one side, we see a comparatively small number of men so insanely absorbed, under the spell of greed, in amassing wealth, that they are oblivious to every danger signal that would warn them of their approaching doom. On the other hand, we see the innumerable host of the discontented masses ready to break forth throughout the world in tornadoes of violence and revolution. The divine Book tells us unmistakably that these are among the conditions that are to characterize the last days. Wise men and women will know what to do under the circumstances.

THE PASSING OF EMPIRES

Another Universal Empire About to Be Established

SIX centuries before the birth of Christ, Nebuchadnezzar reigned over the Babylonian empire. Success had crowned his military ventures, until the world was at his feet, and he sat upon the throne of world dominion. Among the nations that had fallen before the victorious march of his armies was Israel — the chosen people. Continued apostasy had separated this people from the Source of their strength, and they were finally given over into the hands of their enemies, and the seventy years of Babylonish captivity began.



"Daniel declared that the image, in its metallic divisions, represented the four great world kingdoms that should successively bear rule over the earth."

As a nation, they were removed from the sacred hills and vales of the promised land, and carried off to Babylon, where for long years they mourned for the land of their fathers, hanging their harps on the willows, and weeping for Zion, the city of their solemnities.

Counselors of the Empire

AMONG those taken captive from Israel by Nebuchadnezzar were Daniel and his three companions, Shadrach, Meshach, and Abed-nego, all youths of tender age. Soon after their arrival in Babylon, the king decided to choose the most promising of the youth of his dominion, and give them an education that would qualify them to be the leaders and counselors in his empire. Daniel and the three young Hebrews were among those chosen. Their training, which covered a period of three years, was completed with honor, and they were judged worthy to be numbered among the wise men of Babylon.

About this time, the incident occurred which is recorded in the second chapter of Daniel.

King Nebuchadnezzar retired one night reflecting upon the

uncertainty of human greatness, and wondering if the mighty empire that had been built up by his prowess would sink to insignificance after his death. Naturally he hoped that his dynasty would continue from one generation to another for "time. With this thought uppermost in his mind, he fell asleep, and dreamed a dream, which, upon his awakening, he felt was in some way connected with the burden of his thoughts. But the substance of the dream faded away as his eyelids opened; and try as he would, he could not recall it.

His inability to remember the dream gave him deep concern and evident dismay. But he had in his courts men known as magicians, astrologers, and soothsayers, who professed ability to unearth hidden mysteries; and they were called in. He told them he had dreamed a dream which had gone from him completely, and he asked them to use their occult powers to bring the matter before him again.

Duped by Deceivers

THIS was a just proposal, in view of their pretensions; but it was one which exposed the fact that they were frauds and impostors. They told the king that if he would tell them what he had dreamed, they would interpret it for him. To this he replied that if they did not in this instance prove their claims to supernatural powers by telling him the dream, they would be slain. Then they admitted that they could not do it; and the king, furious over having been duped by these deceivers, ordered all the wise men to be put to death.

The captain of the guard, setting out to execute the king's decree, called first on Daniel and his three friends, to slay them. To Daniel had been given the gift of prophecy by the Lord; and upon hearing from the executioner the cause of the trouble, he asked to be taken in to the king. Nebuchadnezzar granted Daniel time in which to seek his God for help in this crisis. On his return to his lodgings, he and his three companions prayed most earnestly for help from on high; and in response to these petitions, the Lord revealed to Daniel the dream that had been given to and taken from Nebuchadnezzar.

Events of the Latter Days

DANIEL returned to the king, and unfolded before him that which had been shown in response to prayer. In reply to the question of the king as to whether he could reveal the dream, he said:

"The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2:27-29.

It is evident from these words:

(1) That the dream was prophetic in its nature, for it foretold "what shall be in the latter days."

(2) It was given in response to the thoughts which the king was entertaining in his mind the night the dream was given him.

Daniel then proceeds to narrate the dream:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king." Dan. 2:31-36.

The World's Advance History

It would not be difficult for the reader to imagine the astonishment of King Nebuchadnezzar as he listened to this recital, and recognized in detail the very thing he had dreamed, and concerning which he had felt such anxiety. Daniel not

only related the dream, but proceeded to make plain the interpretation of it:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Dan. 2:37-47.

In the explanation, Daniel declared that the image, in its metallic divisions, represented the four great world kingdoms that should successively bear rule over the earth. The head of gold represented Nebuchadnezzar in his capacity as ruler of Babylon. This mighty nation was then in the zenith of its power and glory.

Throne of World Empire Transferred

BUT the king's countenance doubtless fell as Daniel proceeded with the explanation, "And after thee shall rise another kingdom inferior to thee." He had hoped that his kingdom would last forever; but this interpretation, which he could hardly dare gainsay, indicated that his kingdom would pass away, and be succeeded by another of inferior glory.

Babylon was overthrown by the Medes and Persians on that fatal night when Belshazzar was holding his impious feast described in the fifth chapter of Daniel. Two brief verses tell the story: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

The Medo-Persian kingdom succeeded to world empireship in 538 B. C., continuing until 331 B. C., and was represented by the arms and breast of the image. But this kingdom also was to give way to another. The rise of Alexander the Great marked the decline and fall of the Medo-Persian kingdom. In the battle of Arbela, in which the Grecians under Alexander were far outnumbered, a crushing defeat was administered to the Persians, and the throne of world power was transferred to Grecia. The silver of the breast and arms gave place to the brass of the thighs.

Mistress of the World Broken

FOR a short time only did Grecia pose as mistress of the world. Then the iron monarchy of Rome came upon the stage of action, and thereafter claimed world-wide authority. This power is fitly represented by the iron legs in the image. The infidel historian Gibbon uses the symbolism of Nebuchadnezzar's dream in describing the rise of Rome:

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

Continuing his explanation of the dream, Daniel said:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were

part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 41-43.

The Roman Empire began to disintegrate, and was divided into a number of smaller kingdoms. The present divided state of Europe is in direct fulfillment of prophecy. Efforts have been made, from time to time, to weld these nations into one great empire again. Charlemagne, Charles V, Napoleon, and others, each tried it; but the unfailing prophecy had said, "They shall not cleave one to another," and the plan has never succeeded, and moreover, it never will until "He come whose right it is."

All Kingdoms to Crash

BUT the most stirring part of this prophecy is yet to come. The prophet declares:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 44, 45.

The head of gold, representing Babylon, passed away long ages ago. The breast of silver, symbolizing Medo-Persia, has followed Babylon into oblivion. Grecia played her brief part in the world's drama, and is also off the stage of action. The long, bloody history of Rome, represented by the legs of iron, is a thing of the past. We are now living in the divided state of the Roman Empire, represented by the mixture of iron and clay in the feet and the toes. What next?—The ushering in of the kingdom of God; the destruction and extinction of earthly kingdoms; the resurrection of the dead; the glorious reign of the King of kings, and Lord of lords.

The kingdoms of this world are about to become the kingdom of our Lord and of His Christ.

M. N. C.

THE STAR OF HOPE

FRIEND, have you lost your way? Has the night of sin fallen upon your soul? Has the serpent of intemperance coiled its slimy form about you? Are you down and out, friendless and forsaken? Listen: Some one cares for your soul. Christ loves you. He has proved His matchless love by His death on the cross. What greater evidence could you ask? Do not doubt Him. If you loved another enough to die for him, how would you feel if he doubted your sincerity? Christ will set you free. His love will be your everlasting shield.

Hear this: "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31: 24. Courage, then! Look up, and see the star of Hope. There is a way of escape from the pit of despair into which you have fallen. No one concerned about his salvation has gone too far in sin to be saved. He who is willing to meet the conditions will find pardon, peace, and power. "For I the Lord thy God will hold thy right hand; saying unto thee, Fear not; I will help thee." Isa. 41: 13.

L. E. F.

THE DIVINE TOUCH

THE Master touched the fever-stricken woman, and immediately the fever left her. He touched the deaf man's ears, and the deaf heard. He touched the tongue of the dumb, and the dumb spoke. He touched the sightless eyes, and the blind saw. He touched the leper, and the leprosy was cleansed.

A woman in great timidity, conscious of her need, came up behind Him, and said, "If I may but touch His garment, I shall be whole." Matt. 9: 21. Of others it is said, "As many as touched Him were made whole." Mark 6: 56. There is virtue in the Master's touch. His hand is strong to save. His sympathy is the same to-day as when He was here in the flesh. But He waits for the human touch. He quickly discovers, even amid the jostling throng, the heart longing for His help; and as many as thus touch Him with this touch of faith are made whole.

J. E. F.

HEAVEN TO BE ON EARTH

By H. A. WEAVER

THE millennium, so far as this earth is concerned, is to be a time of desolation and chaos, not a time of peace and happiness, when all who have not accepted the gospel will have a second chance to be saved.

The term "millennium" is not, as many suppose, found in the Bible, but is a Latin phrase of two words, *mille*, meaning a thousand, and *annus*, meaning a year. But while the word itself is not found in the Bible, its equivalent is used therein a few times. The millennium is a period bounded by two resurrections. It begins at the second coming of Christ in glory with His angels.

The events during the period show that God's people of all ages will be with Him in heaven, while at the same time all the wicked of all ages will be in their graves or lying dead upon the surface of the earth. The earth itself will be a vast charnel house of desolation, ruin, and wreckage. Chaos will reign supreme, while Satan and his wicked angels will be left on the earth to wander about, beholding what their rebellion against God has wrought.

Jerusalem the World's Capital

AT the end of the millennium, there will be a resurrection of the wicked, and they will live "a little season," after which they will be entirely annihilated in the lake of fire. Then the earth, purified and cleansed from sin and sinners, including Satan and all his angels,

will be renewed by the creative power of God. The New Jerusalem will become the capital of the new earth, and the Lord's people will receive the earth in its Edenic restoration for their inheritance. Thus will be fulfilled the promise made by the Saviour in Matt. 5: 5, which says, "Blessed are the meek: for they shall inherit the earth."

In Rev. 20: 1-3, we are told that Satan is to be bound, and cast into the bottomless pit for a thousand years, and after that be loosed a little season. It is not to be understood that Satan is to be bound with a literal chain, for the language employed is symbolic. He is to be bound by a chain of circumstances, the links of which are: (1) the second coming of Christ; (2) the resurrection of the righteous dead; (3) translation of the righteous dead and living; and (4) the destruction of all the wicked inhabitants of earth. These links form a chain that removes from him the power to deceive, for it takes from him all upon whom he could possibly practice his deception.

The bottomless pit is simply this world in its wild and desolated condition. Indeed, the term "pit," as here used, is translated from the same original word that appears in Gen. 1: 2, and is there called "deep."—"Darkness was upon the face of the deep." It refers, throughout the Bible, to any barren, desolate, and uninhabited region.

A word picture of the earth during the

millennium is given by the prophet in Jeremiah, chapter 4, verses 23 to 27: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

If the binding of Satan is the taking away of his subjects from him, then the loosing of Satan is the giving back into his hands of at least a portion of them. And this is precisely what is to take place; for Rev. 20: 5-8 says: "But the rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." This shows that the wicked will have a resurrection, and that as soon as they are raised to life, Satan goes forth to his old work of deceiving them, and is thus loosed from his prison.

The Wicked Burned to Ashes

MEANWHILE the holy city descends from heaven, as foretold in Rev. 21: 2; and in it are the saved of all ages, who were translated to heaven at the first resurrection, at the be-

ginning of the millennium. Then Satan and his deceived followers of all past ages attempt to capture the city, as stated in Rev. 20:9; and at that time fire from heaven descends upon them, and devours them all, Satan with the rest.

The same fire that destroys the wicked, also purifies the earth of all sin, and of all traces of the curse as seen now in the decay of nature. Then are fulfilled the words of Malachi 4, verses 1-3, and the wicked are reduced to ashes. The Lord will then and there, before the admiring gaze of His people, speak the words, "Behold, I make all things

new." And from out the chaos and ashes will spring a new earth, "and the former shall not be remembered, nor come into mind." All tears will be forever wiped away.

God's throne will be removed from its present location, and set up on this earth, and here will be the center of the universe forever. Heaven will be on earth. Christ will come forth and say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Eden will become the New Jerusalem, and the plan of salvation through Christ will be accomplished in the "restitution of all things."

A CHEERING REPORT FROM THE MALAMULO MISSION

Jottings from a Tour of Our Mission Stations in Africa

By W. C. DUNSCOMBE, M. D.

A FIVE hours' ride on the train took us from Port Herald, at the head of the navigable portion of the Shire River, to Luchenza, which is the station nearest to the Malamulo Mission. Here Brother Robinson was waiting for us with a ricksha, and eight native boys to push it, and others to carry our baggage. We soon found that eight boys were none too many for the ricksha, for the country is very hilly, and four boys relieved the other four at frequent intervals. In this way, we traveled the twenty-five miles to the mission, walking up all the hills, as we felt very uncomfortable at the idea of human beings puffing and blowing to push us up hills. We arrived at the mission station about eight o'clock at night.

From the time we left the river, we had been gradually ascending, until at the mission the altitude was nearly four thousand feet, and the evenings were so cool that a fire in the fireplace felt very good. When we awoke the next morning, we were enchanted with the view from the front veranda. We were surrounded with beautiful wooded hills and green valleys, and in the distance the mountain M'Lange.

Successful School Work

THE mission station consists of two thousand acres and several well constructed buildings, — two dwelling houses, a church and school building capable of holding three hundred people, a building containing extra classrooms and store, boys' dormitory and dining room, a stable for the mules, and cattle sheds and kraals.

A hospital building is planned, and will probably be erected soon. This mission is perhaps the best equipped, as far as buildings are concerned, of any of our stations. Yet, because of the conditions here, they have cost very little. The hospital building and the dispensary will cost only \$150, as the bricks are all made on the place, the labor costing only about \$50. There is plenty of wood on the mission land for shingles, doors, door frames, and furniture. This, with cheap labor, makes the problem of building a light one.

The farming operations here consist in merely raising enough to supply the needs of the mission family. To do more than this would be waste, for there is no market for

grain or other produce. They have about two hundred head of cattle, however, and the income from butter making is an appreciable help to the mission finances. But the outstanding feature of this station is the very successful school work that is prosecuted here.

120 in the Baptismal Class

THERE are over two hundred native boys and girls in the school, and about one hundred twenty in the baptismal class. Twenty-four



"Brother and Sister Rogers have gone far north, to establish a new station in the northernmost part of Rhodesia, near the Kongo."

were baptized during our visit; and in the course of a few months, the remainder will be ready for baptism. Besides the school work at this, the central station, nearly forty out schools are taught by natives who have been trained at Malamulo. With all these out schools, a goodly number of students for the future seems assured.

While the study of the Bible forms a large part of the curriculum, the students are carried as far as the fourth grade standard. In addition to this, the teachers come in from the out schools at the close of every term, for a further course of instruction. It is planned this year to send out some of the most experienced boys as evangelists.

Only a small area around the mission can be covered by our out schools, as the territory beyond is occupied by other missionary societies. But the news of Christ's soon coming must be carried to every part of Nyasaland; and we look forward with confident expectancy to the time when we shall be able to send out more and more evangelists from

this school until the glad news shall be heard in every part of this section of the Dark Continent.

As we met in our council meetings, the ideal continually held before us was, how to plan our work so as to make this an efficient training school for evangelists. It was voted to ask for a small printing plant, to be used in getting out small books for the various school classes, and especially to get out, in this language (N'yamja), literature dealing with different Bible topics. When this plant is installed, we shall be able to supply the evangelists with literature to carry from village to village. The boys throughout Nyasaland are being taught to read and write, and thus in God's providence they are being prepared for the everlasting gospel, which shall be preached in all the world.

The social service on Sabbath morning was conducted by Pastor White, and the working of God's Spirit was markedly manifested. Many consecrated their lives to God's service, and several gave their hearts to God for the first time. Our hearts are filled with gratitude to the Master for the work that has been so well begun here.

Brother and Sister Rogers, in their years of faithful labor, built strongly and well; and Brother Robinson, and Brother and Sister Ellingworth, and Sister Eadie are laboring efficiently to carry on the work so well begun. Brother and Sister Rogers have gone far north, to establish a new station in the northernmost part of Rhodesia, near the Kongo. Brother and Sister Konigmacher, after laboring faithfully for some years at Mantandane, a large out station about one hundred miles from Malamulo, are about to go to Rhodesia to relieve Brother Anderson.

When the hospital is built, a nurse with a dispensary training is to be called to take charge of it. This will greatly increase the efficiency of the work here, and will enable the native boys in the school to get a medical missionary training along with their evangelical training.

Second Quartet of Mass Meetings in Pittsburgh

(Continued from page 4)

challenged by the leading spiritualist minister in the city to debate this question. As he goes to the door to shake hands with some of the stream of people coursing down the stairways and out of the aisles, the editor of one of the leading papers in the city steps up to him to ask him a question. He is interrupted about thirty times by those who pause a moment to address the speaker and say a few words on the subject of the evening, until the editor remarks, "You certainly have the people stirred."

That these meetings are not without influence upon people's lives may be seen by the fact that since these public meetings began, something like nineteen persons have decided to begin the observance of God's true Sabbath. Yet not a word has yet been said in public on the Sabbath question.

HOUSE FOR SALE

On account of constantly traveling, and desiring to leave Mountain View, will sell house with half acre, six rooms, bath, pantry, and all modern improvements. Thirty-two assorted fruit trees suitable for family use, also walnut and almond trees, grapes, and blackberries. All young and bearing.

House in excellent condition. Good lawn. Good church and church school privileges, also public and high schools. Price \$2,850. For terms, address Frank Dickson, Mariposa Avenue, Mountain View, Santa Clara County, California.

A. J. Iden & Company is headquarters for Bible mottoes, Bible post cards, and fine vegetable cooking oil. Bible mottoes, 200, size 12 x 16, \$7.00; 200 post cards, \$1.50. Write for prices on cooking oil. We prepay all express on mottoes and post cards. Oil is f. o. b. Nevada, Iowa. Address A. J. Iden & Company, Nevada, Iowa, Lock Box 403.

SIGN-BOARDS on the ROAD to DISEASE

By
D. H. Kress, M. D.

*The Folly of
Treating
Symptoms
Instead of the
Disease*



IN order to know how to treat disease rationally, it is necessary to understand what disease is. The following is probably a definition that will cover most of the diseases to which humanity is subject: "Disease is the retention or accumulation of foreign products or poisons in the system."

The presence of these products gives rise to a great many symptoms. To these symptoms names are given, such as rheumatism, gout, neurasthenia, neuralgia, etc. When we speak of disease, we mean merely so many symptoms of disease. Understanding the nature of disease, it is not difficult to apply rational remedies; without this knowledge, the treatment will be wholly symptomatic. As a rule, people want to get rid of symptoms. They do not feel so much concern about the disease.

To illustrate this more fully, we will represent the human body by a circular figure, attached to which, on one end, is an inlet for the food, the air, and the drink, and at the other end, an outlet for the carrying off of body wastes. The skin, the lungs, and the kidneys may be called the sewer outlets of the body. As long as people live in a natural way, these organs experience no difficulty in eliminating the wastes that are normally formed. But if additional wastes are introduced in food or drink, or are formed in the alimentary canal through errors in eating, accumulations result, and symptoms arise which bring discomfort.

Wastes Pile Up in the System

IN Bright's disease, among the first questions the physician asks are these: "Do you feel weak in the knees? Do you have a dull pain in the back of the head? Are you troubled with confusion of thought, or specks before the eyes? Do you experience difficulty in adding up columns of figures?" The physician recognizes that these are some of the prominent symptoms of this disease. But these symptoms are present in other conditions than Bright's disease, for they are merely symptoms of self-intoxication.

The kidneys are able to eliminate a certain amount of the acid waste that is formed within the body; but in subsisting upon flesh, we are introducing an excess of the same kind of body waste, formed in the body of the animal. The kidneys will in time become diseased, and unable to do their work, and then these wastes will pile up in the system. This piling up of body wastes is not at once felt; but if it goes on day after day, for five,

ten, or perhaps twenty years, at the age of forty or fifty, pains will appear in the muscles, the joints, or the nerves.

The physician is then sought, and the patient is informed that the trouble is an excess of uric acid. The physician's advice is, "Abstain from the use of flesh foods."

It took time to accumulate these wastes, and it will take time to get rid of them. The habits of eating have to be reformed. The person has to commence to eat pure food, breathe pure air, and do everything in his power to assist nature in her effort to dispose of this accumulated waste. By persistent efforts, they may be entirely eliminated.

Knocking Down the Danger Signals

THE difficulty is, however, that people do not treat disease in a rational way. As a usual thing, when troubled with a headache, they think only of stopping the headache, the disagreeable symptom. An opiate may be taken—something that paralyzes the nerves. When the headache disappears, the particular preparation is applauded and recommended as a wonderful remedy. After a time, another bad spell comes on, and again there is recourse to an opiate or to a patent medicine containing such. The system is gradually becoming overwhelmed with impurities, and finally death results.

When we speak of neuralgia, or neuritis, or megrim, we speak of them as diseases; but they are merely symptoms of diseases. For instance, a deposit of waste or foreign products around the muscles, we call gout. If this deposit is in the joints, we call it rheumatism; if around the nerve sheath, as for instance in the face, we speak of it as neuralgia; if around the membrane of the brain, we term it sick headache, or megrim. We might name a great number of symptoms, all of which indicate the presence of disease products in the system. Merely to get rid of the symptoms accomplishes no good while the diseased products that are responsible for the symptoms remain. To treat merely the symptoms of the disease could be compared to knocking down signals which notify of danger. Dangerous bicycle roads frequently have boards projecting, warning the cyclists that there is danger ahead, cautioning him to slow up. The pains felt in various parts of the body are signals, warning of the danger ahead, and calling upon us to slow up. Anything that merely knocks down these signals is not a friend. While palliative measures should be employed, the prin-

cipal treatment should consist in assisting in the elimination of the accumulated products. Combined with this must be a correction of the habits of life which are responsible for the accumulated poisons.

A Cause for Every Disease

SICKNESS does not come without a cause. The violation of natural law and sickness bear to one another the relation of cause and effect. The effect is right, and the cause is wrong, and needs to be removed. There is but one way of getting rid of disease; that is to cease to do evil, and learn to do well.

Elimination must be encouraged. The skin should be put into a good, healthy, active condition. The lungs should have pure air. Uric-acid-free diet should be provided. By breathing pure air, eating properly, and only the purest kinds of food, we aid nature in her efforts to restore health. The Lord is doing the best He can for us all; but the difficulty is, we do not always cooperate with Him. We often neutralize His efforts. God, by calling our attention to the laws we have been transgressing, calls upon us to remove the obstacles we have created. Just to the extent that we come into harmony with the laws ordained for the government of our bodies, will we see the disagreeable symptoms disappear. This is the only rational way to get rid of disease.

Diseases considered incurable can often be overcome when the nature of the disease is understood, and the cooperation nature calls for is granted her.

The Bible and the Bible Only on the Sabbath Question

"**AND** on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

"My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89: 34.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12: 13.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

ARRANGED BY BERNARD P. FOOTE.

THE peace of Christ is more than a condition. It is a gift. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. The reception of this gift of peace does not depend upon external conditions. It is not governed by circumstances. Christian, accept this gift of peace from Christ, and let your troubled, fearful heart be at rest.

J. L. McELHANY.

THE CHURCH Correcting God

Getting things twisted a bit when they attempt to do that, aren't they? This article shows that this is the tendency nowadays. The title is no more startling than many of the statements that you will find in the article.



The two dejected, homeless souls depicted on the cover are comforted by their invisible Friend. Beautiful in its three colors, and sure to make a lasting impression.

Ten or twelve other topics, any one of which may be of even greater interest to you, are featured in the July number. Consider carefully the following:

"My Kingdom Is Not of This World"
Fifteen Facts Regarding the Sabbath
The World Outlook
The Great War in Heaven
Christ's Example in Prayer
Talking for Peace
Our London Letter
Current Topics

Think of It

All of this for a single dime. Even less if you subscribe for a year—\$1.00, or 8 1-3c a copy.

You can keep pace with developments in the religious world, and understand the unfolding prophecies of our Lord and His servants of old, only by reading and studying such publications as the *Signs of the Times Magazine*.

He Buys Fifty

A Boston gentleman who has a class of fifty-two men in the Methodist Sunday school, was so impressed with a recent number, that he personally called on our representative, and bought fifty more for distribution among his class members.

Our representative nearest you will gladly forward your subscription to us.

SIGNS of the TIMES MAGAZINE
Mountain View, California

"ADVANCE GUARD" REDUCED

The officers of the Young People's Society of Missionary Volunteers have selected ADVANCE GUARD as one of the books to be used in their Reading Course for the year beginning October, 1916. No doubt there are hundreds of people, both young and old, who would be glad to read this excellent series of missionary biographies, even though they do not belong to this society. Therefore we are making the same price to all during the year, which is seventy-five cents for the regular one dollar cloth bound book. A partial list of missionaries whose lives are sketched in this volume is as follows:

John Eliot
The Mayhews
David Brainerd
Marcus Whitman
Bartholomew Ziegenbalg
Hans Egede
Count Nicholas Ludwig
Zinzendorf
The Wesleys
Christian Frederick Schwartz
William Carey
Henry Martyn
Robert Morrison
Adoniram Judson and
Ann Judson



Gordon Hall
Dr. John Scudder
William Butler
Robert Moffat and
Mary Moffat
David Livingstone
William Taylor
John Williams
John Gibson Paton
Allen Gardiner
Guido F. Verbeck
J. Hudson Taylor
Alexander Duff
William Miller

Each chapter has an engraved heading, which in nearly every instance gives a portrait of the subject of the sketch. This gives a feeling of acquaintance with the person described that will be greatly appreciated by the reader. The author, Prof. C. G. Howell, has been particularly fortunate in selecting such incidents in the lives of these men and women as combine the deepest interest with the greatest profit, and he has presented them with rare power and pathos.

The book contains nearly 350 pages. Remember that this Reading Course edition is identical with the regular dollar cloth bound style. Orders are now being filled at the reduced rate. Address your tract society

PACIFIC PRESS PUBLISHING ASSOCIATION, Mountain View, California
PORTLAND, OREGON CALGARY, ALBERTA, CANADA KANSAS CITY, MISSOURI

Yosemite ---

*More Beautiful This Year than Ever
Its Waterfalls Are Magnificent
Its Laughing Streams Foam Joyously*

Reduced
Round Trip Excursion Fares

Via Merced and El Portal

from

All Points in California

FOR TRAIN SERVICE ASK AGENT

Southern Pacific

Dr. Godsmark's HYGIENIC COOKING OIL

The shortening used by vegetarians. Shipped everywhere from Louisville, Ky.

Write for prices and descriptive circulars
Address Dr. O. C. Godsmark, Chattanooga, Tenn.

OLIVE OIL.—Pure, clean, and wholesome. Made by myself, from olives fresh from the trees. Per gallon, \$2.00.

CHOICE DRIED FRUIT.—Muir peaches, 5½c; prunes, 8½c; pears, 8c; apricots, 11c; ripe olives, full quart cans, \$2.25 a dozen; full gallon cans, small size, 55c. Quality excellent. Will keep 12 months. Hydrated or evaporated olives, 60c a gal. Only a small part of store prices. A. E. Crist, Chico, California.

A Plan to Save the World

A PARAGRAPH sent out recently to the socialist press, telling how the world will be saved, reads as follows: "The system that fabulously enriches the few and impoverishes the many because the many are economically dependent upon the few—and this only because the few privately own the earth's resources and the means of life, which were intended for the equal use of all—has got to be destroyed; and when it is destroyed, and the new system, based upon industrial democracy and universal freedom, takes its place, and all men and women have the inalienable right to produce and enjoy on equal terms, vice and crime will vanish, peace and good will will prevail, and the sons of God will again shout for joy."

One of the fondest dreams of humanity is to devise some plan by which the whole human race will be made ideally good. Men have dreamed about it and talked about it all through the centuries; but the divine Book tells us that "there is none other name under heaven given among men, whereby we must be saved," aside from the name of Jesus. We may seek for many different plans of salvation; but we will find ultimately that God knew the human race, and knew how to devise a plan, and His plan is the only one that will bring success.

The paragraph quoted above says that "vice and crime will vanish," and "peace and good will will prevail," and that in consequence of this, "the sons of God will again shout for joy"; but the old Book says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived"; that the last days will be made "perilous" because men are "lovers of self" and "lovers of money." The Book describes the conditions, and tells us that these conditions of greed which create perils will be the very worst in the last days.

We shall see which will stand the test, the dreams of men, or the statements of the divine Book.

Trailing in the Dust

"In the first place, the divorce evil is not the divorce. Neither is the divorce the remedy for the divorce evil. The divorce evil is the evil, whatever it may be, which leads to divorce. Consequently the divorce never removes the evil. The divorce only alleviates—or aggravates—the unfortunate situation arising in some particular case from a previously existing evil."

And this pertinent statement from the *Independent* of May 1, 1916, is true. Divorce is rather a symptom than a disease, due to the ruthless abandonment of the divine principles of the marriage institution. The former standards of morality are trailing in the dust. The pitch of the moral tone is being lowered year by year.

Will Christians be swept along by the popular current?—They will if they do not "watch and pray." Sin loses its repulsiveness to those who constantly behold it.

God has forewarned us of these distressing conditions that are to characterize the "last days." "As it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

The sins of Sodom will be, are being repeated. L. E. F.

Consoling to the Elderly

A LATE issue of the London *Times* gives the names of the leading British, French, and German generals that are at the head of the armies in this terrific slaughter.

The average age of the British generals is fifty-three and nine tenths years. The youngest one is forty-six years of age, and the oldest is sixty. The forty-six-year-old general is the only one that is below fifty-one years of age.

The average age of the fifteen French gen-

erals is sixty and five tenths years. Ten of these French military leaders are sixty or above, the oldest one being sixty-seven years of age, and the youngest one forty-seven.

There are twenty-one German officers in the list, and their average age is sixty-three and five tenths years. Five of the German military leaders are seventy or over. Two of them are sixty-nine years of age, and only three of them are below sixty. These three

Sponsor for the New Powderless Weapon



MRS. KATHRYN M. STANTON

An absolutely new type of gun, the invention of an American citizen, and sponsored by Mrs. Kathryn M. Stanton, of Whitestone, Long Island, is soon to be tried out by the United States government at Fort Hancock. The new weapon is operated without powder, is noiseless as well as smokeless, and hurls missiles with deadly aim. The missiles may be anything from an egg to a lump of dynamite. There is no barrel, and the gun can be operated by an untrained man or woman. It is simple of construction, and all of its parts can be made at any machine shop, with a cost of less than one tenth the price of a weapon using explosives. Mrs. Stanton is an ardent preparedness advocate, and she soon became interested in the gun, after the workings had been explained to her. She financed the building of a model, and personally superintended the making of the gun. The weapon was tried out at Sandy Hook, and the officers who were present pronounced the gun the weapon of future warfare. It is a purely mechanical device, and can be operated by any sort of motor, including hand power. To put it more scientifically, the harnessing of centrifugal force is what does the work. Any kind of engine will run the machine—steam, gasoline, or electric.

The first crude working model could be packed in a dry goods box. It threw shots to a distance of a mile and a half, so accurately that fifty shots struck inside of a two-foot ring. The power?—An electric motor of only one half of a horse power. With more powerful motors, there seems to be hardly any limit to what the new "gun" can do. It can be regulated to fire one shot a second or one shot an hour, as desired. A large model will be ready for trial in a few weeks.

are thirty-four, forty-seven, and fifty-one respectively.

It is too bad that the great ability of these strong old men is used so effectively in the work of destruction. The sentiment has prevailed, for a number of years, that old men could not do anything; but these facts show that this notion is a very sad and gruesome mistake.

If a man cultivates the preservation of his power as he should, by leading a careful, well regulated, and helpful life, there is no reason why he should not do the greatest part of his life work after he passes sixty; and for the Christian there is the inspiring promise:

"He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 29-31.

The Greed for Gold

WITHIN two days (May 5 and 6), the price of sugar advanced 25c a hundred pounds, making the wholesale price \$7.85 and the retail \$8.35 a hundred. Commenting on this, one press dispatch says: "The reason for the continued and prospective advance of sugar is due to conditions that give the wealthy plantation owners of Hawaii and Cuba an opportunity to squeeze the consumer. They are availing themselves wholeheartedly of this opportunity. High ocean freights, small European production, and other circumstances due to the war, all claim a part just now in lining the pockets of sugar plantation owners with gold." And this is but one example of a like principle that has fastened its grip upon nearly every phase of the world industries.

Nineteen hundred years ago, the apostle Paul declared that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Tim. 3: 1, 2. It is this greed for gold that constitutes the real yellow peril of to-day. It is this greed for gold that makes the last days "perilous." It is this greed for gold that causes so much distress in the lower half of the world, that inflames the passions of men without Christianity in their hearts, resulting in threats and deeds of retributive justice by the laboring classes. It is this greed for gold that will act as a spark in setting fire to the mighty powder barrel of force and lawlessness in the coming industrial conflict.

The miseries that will come upon the rich as predicted in James 5: 1-4, will be caused by the infuriated workers, the desperate idlers, the despairing, poverty-stricken wretches, who some day will refuse to tolerate longer such conditions. The times are growing more and more unsettled. It behooves every serious minded person to study earnestly these strained conditions, in the light of the Scriptures, and to obey the divine admonition to set the affection on things above, not on the world, with its golden god, which will soon be destroyed in the fire of the last days. L. E. F.

THERE are now 350 producing companies in the moving picture business, 17,127 moving picture exhibitions, at least twenty star actors on a contract of \$1,000 a week, one actress who is receiving \$200,000 a year, and a comedian whose net receipts are \$600,000 a year. As high as \$100,000 is spent on a single production. More than \$350,000,000 is spent annually in the moving picture theaters of the United States.

Such are a few of the evidences of the appalling grip that pleasure has upon America, and the price the devotees will pay for their favorite pastimes and dissipations.

In the "last days," the inhabitants of earth will have this undeniable characteristic,— "lovers of pleasures more than lovers of God." 2 Tim. 3: 1-5. L. E. F.