

# Signs of the Times

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"Twelve million men to be marshaled  
And murdered and mangled and maimed;  
Twelve million men, by the stroke of the pen,  
To be slaughtered — and no one is shamed;

"Mountains of wealth to be wasted;  
Oceans of tears to be shed;  
Valleys of light to be turned into night;  
Rivers of blood to run red

"Thousands of wives to be widowed;  
Millions of mothers to mourn;  
Thousands in sorrow to wait the to-morrow;  
Millions of hearts to be torn;

"Thousands of fathers to perish;  
Millions of children to moan;  
Ages of time to prepare for a crime,  
That sons can never atone;

"Thousands of homes to be shattered;  
Millions of prayers to be vain;  
Thousands of ways to the glory that pays,  
In poverty, panic, and pain;

"Twelve million men in God's image,  
Sentenced to shoot and be shot,  
Kill and be killed, as a ruler has willed,  
For what — for what — for what?"

## Suicide of Civilization

AT the beginning of the present frightful war, a poet expressed the situation in verse as given above. The situation is much worse now. The slaughter and the suffering and the ruin are beyond description. More than thirty millions are now called to the colors, according to what are considered accurate reports. Many of these are quite young — so young that one writer says "*infantry*" has a new meaning. If this awful contest goes on much longer, it would seem that there would be but mere wrecks of former great nations, who have stood as the embodiment of light and civilization.

Mr. Bertrand Russell, a leading writer of England, says that an early peace is desirable, as the future civilization of Europe is "obscured amid the clash of national ambition."

Writing in the *Open Court*, Mr. Russell says:

"This war, to begin with, is worse than any previous war in the direct effect upon those who fight. The armies are far larger than they have ever been before, and the loss by death or permanent disablement immensely exceeds what has occurred in the past. The losses are enhanced by the deadlock, which renders a purely strategical recision of the war almost impossible. We are told to regard it as a war of attrition, which means presumably that victory is hoped from the gradual extermination of the German armies.

"Our military authorities, apparently, contemplate with equanimity a three years' war, ending only by our excess of population. When practically all Germans of military age have been killed or

A bloody herald of the end

By GEORGE B. THOMPSON

maimed, it is thought that there will still remain a good many English, Russians, and Italians, and perhaps a sprinkling of Frenchmen. But in the course of such destruction, almost all that makes the allied nations worth defending will have been

lost. The enfeebled, impoverished remnants will lack the energy to resume the national life which existed before the war, and the new generation will grow up listless under the shadow of a great despair. I hope that the men in authority are wiser than their words; but everything that has been said points to this result as what is intended by those who control our fate."

The dreadful loss in human life is not all told in the tally of dead and wounded at the front. The nerve-shattering effect of shell fire must be reckoned with. Speaking further, Mr. Russell says:

"In all the armies, a number of men go mad, a much larger number suffer from nervous collapse, becoming temporarily blind or dumb or incapable of any effort of will, and almost all suffer considerable nervous injury, causing loss of vitality, energy, and power of decision. In great part, no doubt, this effect is temporary; but there is reason to think that in most men something of it will be permanent, and in not a few the nervous collapse will remain very serious. I fear it must be assumed that almost all who have seen much fighting will have grown incapable of great effort, and will only be able, at best, to slip unobtrusively through the remaining years of life. Since the fighting will, if the war lasts much longer, absorb the bulk of the male population of Europe between eighteen and forty-



five, this cause alone will make it all but impossible to maintain and hand on the tradition of civilization which has been slowly acquired by the efforts of our ancestors."

And the dreadful carnage goes on without any visible signs of abatement. No one can forecast, with any assurance of correctness, when the bloody contest will end. Approaching two years now, civilization has been engaged in a death grapple, and stands bleeding to death. The hoary fable of a world's millennium, when nations will learn war no more, has received a severe shock. But few now have the courage to argue for this unscriptional position.

#### *A Bloody Herald of the End*

THIS tremendous struggle, costing so much in suffering and sorrow, has a meaning. Our Saviour gave as a sign of the consummation of all things, "distress of nations, with perplexity." Luke 21:25. If such a time as this is not a fulfillment of the words of Jesus,

will some one rise up and explain what would be? Are not the nations distressed? What nation is not perplexed? Even our own nation, though at peace, was never so perplexed since the Civil War. Our chief executive, himself a man of peace, recently made a tour through the country, when he took the people into his confidence, and reminded them that the world was on fire, and our own house was not fireproof. These are ominous words, and serve to emphasize the fulfillment of the words of Jesus, that nations are distressed and perplexed.

This war is a bloody herald of the end of the history of nations and the coming of the Prince of peace. While nations are talking of preparedness, it is time for the people to prepare, that they may be able to stand in the great day of God.

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:12.

unable to crush the minority. In fact, the usual order of things is reversed; the power is with the minority rather than the majority. To illustrate: The Roman kingdom, in order to silence God's prophet, banished John the beloved to the isle of Patmos, to pass the remainder of his life in solitude. No doubt Rome felt a relief that the prophet whose message constantly reproved the wickedness of kings, would no longer be heard.

But instead of suppressing the kingdom of God on earth, this persecution served to extend the work of God. Perhaps no place on earth was so near heaven as was the isle of Patmos on that Sabbath day. The Lord Himself came down and met His prophet, giving the church additional light and instruction. The entire history of the church in the Christian dispensation was revealed to John, to be delivered to the churches. "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain."

God has often used one man to interpret these revelations to the multitudes, as was the case of John the Baptist. In every reform movement, the leaders have been in the minority; but the principle in the parable of the mustard seed obtained, and these heavenly movements grew to be the greatest questions in the world.

#### *Delivering God's Ultimatum*

GOD's last warning message, calling attention to the coming of Christ and the end of the world, has been sounding in the land for three quarters of a century. It began in a small way, and has gone forward in increasing proportions, until mission stations are located in every country, and the message is taught in about a hundred languages. The keynote of this proclamation is, "Prepare to meet thy God."

While the nations are, at the present time, delivering ultimatums one to another, the ambassadors of the kingdom of God are also delivering God's ultimatum to every nation, kindred, tongue, and people.

Soon probation will close, and Jesus will return to this earth as King of kings, and Lord of lords. He will at that time call forth from the graves all who have died in the faith, and take them to the promised land, that glorious heavenly country where "affliction shall not rise up the second time." This great event is right upon us. Are we ready for it?

#### *The Gospel Within the Law*

SOME persons declare that the gospel is greater than the law. Such forget that the law existed before there was any need of the gospel. And further, the law, which served as the rule, or measuring rod, by which God built His universe, provided within itself for the very existence of the gospel; for had not one clause been inserted into this constitution of God's universal kingdom, no provision would have been made for the offering of Christ Jesus the Son, should that law be broken. This one clause made provision for God, its Author, to exercise the mercy offered us in the gospel by the giving of His only-begotten Son to die for sinful man. Here is the clause: "And showing mercy unto thousands of them [generations] that love Me, and keep My commandments." This sentence removed, nothing remains within that instrument but the sentence of death to the offender for its violation. Then there could have been no gospel. Who dare say, therefore, which is the greater, the gospel or the law?

T. E. BOWEN.

"IN the humblest duties and lowliest positions of life, we may walk and work with Jesus."

# The Voice of the Majority

*"Error is no less error because it is in the majority."*

*Truth is no less truth though it be in the minority."*

## Dare to stand for the right

By C. B. STEPHENSON

IN the affairs of this world, the voice of the majority is usually considered final and right; but not so with things pertaining to the kingdom of heaven. Invariably those who most nearly represent the principles of heaven are in the minority—a minority which, however, ultimately wins. In the administration of the affairs of His government on earth, God rules according to righteousness, and not by majority. Error is no less error because it is in the majority. Truth is no less truth though it be in the minority. God is always on the side of truth, whether it is professed by one or by many. Opposition to righteousness does not affect God's relation to it. We should do right because it is right, and not for the sake of reward.

#### *Dare to Stand for Truth*

To the Christian, the test in matters of faith is not, How many concur in the measure? but, Is it in harmony with the word of God? We should be willing to take our stand with Christ, to be alone or with the multitude, as the case may be. True, we are encouraged by the number who believe the truth, but we must not be discouraged if no one believes it.

Truth is truth, though it be rejected by all men. The truthfulness of the word of God does not depend in any sense upon its acceptance or rejection. It is in itself the very essence of truth, and cannot be changed. "Thy word is truth." In the history of the church, there have been times when only a few men were loyal to God and His word—such men as Noah, Abraham, and Daniel.

Consider the prophet Daniel as he stands alone against the mighty power of the unchangeable law of the Medes and the Persians, how for his loyalty he was condemned to die in the lions' den. God sent an angel from the courts above, in which Daniel was innocent, to stop the lions' mouths, and to protect His loyal, faithful servant on earth. One angel, sent from the great kingdom above, was a majority with Daniel on earth, over the most powerful kingdom in the world.

Daniel was saved and delivered because he was right, innocent before God; and the kingdom of the Medes and the Persians was defeated and humiliated because they were wrong. God was glorified in His servant who remained loyal to Him in this life-and-death crisis. As a result, the God of heaven was recognized by the nations as the God of gods.

#### *The Coming Death Decree*

THERE awaits the people of God and the world, at the present time, a crisis which is without parallel in the annals of history. This crisis involves more than one or two individuals and a few kingdoms; it will affect every soul in the world for weal or woe. In this crisis, there not only will be involved national differences and aspirations, but the very law of the God of heaven will be brought into the controversy; and the people who believe the law, and maintain that it should be observed by all Christians, will be considered out of harmony with that which pertains to the best interest of the world, and for their loyalty they will be condemned to die as the prophet Daniel was.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15. Notwithstanding this terrible sentence, God's people will be faithful and true to the law of God, and will triumph gloriously over the beast and his image, and stand on the sea of glass before the throne of God.

This body of Christians is spoken of as the "remnant" church, or as a "little flock," composed of the few who walk the straight and narrow way. The majority of people will choose the broad way, the way of many, and go down at last to destruction. Earth's few are its best.

Opposition to the promulgation of the gospel of Jesus Christ only serves to strengthen it. The power of the majority is absolutely



# The Making of the Sabbath

THE vast majority of Christians, who hold different views among themselves regarding other things, seem to be agreed on this one thing,—that the observance of a Sabbath is an essential part of the worship of God. And this belief is based on the clear teachings of the Bible concerning the origin of the Sabbath institution.

## Who Made the Sabbath?

It was Jesus Christ who made the Sabbath. There are many who think that Christ had everything to do with redemption, and nothing to do with creation. This is a mistake. Christ is Creator as well as Redeemer. It was Christ who brought this world into existence and peopled it with human beings; just as it was Christ who later came into this world and re-created men through redemption. Christ, the Author of the Christian religion, is also Author of the Sabbath. This truth is clearly taught in the New Testament.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only-begotten of the Father,) full of grace and truth." John 1: 1-3, 10, 14.

Attention is directed to the fact taught here, that "the Word" by whom "all things were made," and without whom "was not anything made that was made," was afterwards "made flesh, and dwelt among us," and "was in the world, and the world was made by Him, and the world knew Him not." There is no question, and there will be no dispute, that this Word was Christ, the Son of God, Jesus of Nazareth.

Christ, then, made all things. There was nothing made that He did not make. He made the world in six days. Therefore it was Christ who rested on the seventh day. Christ made the Sabbath.

## Christ the Creator

THIS is taught again in the following passage: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: *for by Him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him*, and

Who Made It? How Was It Made?  
When Was It Made?

By CARLYLE B. HAYNES

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created by Him, and for Him." And again we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1: 1, 2.

And speaking to His Son, the Father says: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1: 10.

There is no mistake here. Christ is the Creator. These verses clearly teach this. He made all things in the beginning. Therefore He made the Sabbath. It was Christ who rested on the seventh day from the labor of creation. It was Christ who blessed the seventh day. It was Christ who made the seventh day holy, and who set it apart for the human race to keep.

Inasmuch, therefore, as Jesus is both the Author of the Christian religion and the Author of the seventh-day Sabbath, it is clear that, unless He later made another day to take the place of the seventh day, the seventh day is still the Christian Sabbath. The Christian Sabbath was made by the Author of the Christian religion. The Author of the Christian religion made the seventh-day Sabbath. Hence the seventh-day Sabbath must, in the very nature of things, be the Christian Sabbath.

Another question which must be understood if the truth of the Sabbath question is made plain is, When was the Sabbath made? It has been taught that the Sabbath originated at Mount Sinai at the time when the Israelites left Egypt, 2,500 years after the creation of the world. At this time, the Ten Commandments were given to Moses, engraved on two tables of stone; and among them was the Sabbath commandment. It is claimed that this was the beginning of the Sabbath institution.

## When Was the Sabbath Made?

THIS claim is not true. The Sabbath was made 2,500 years before the law was spoken at Sinai. It was made at the time of creation. We have the testimony of Moses himself, inspired by God, concerning this fact:

"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.

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## Call of the Vesper Bells

By S. J. TOWNSEND



'Tis the evening of time. 'Tis the Passover night  
Of a world that dreams not of its loss;  
And the lintels of souls that are girded for flight  
Must be sealed with the blood of the cross.  
Oh, look you, and see — is that blood on the door  
Of your heart, where the Crucified dwells?  
For, echoing o'er from eternity's shore  
Comes the call of the vesper bells;

And a feast has been spread in the mansions above,  
That our Saviour has gone to prepare;  
And He's waiting for you to respond to His love,  
And partake of the banquet up there;  
While the fruit of the vine, by each garlanded plate  
Of the feast, all in readiness tells;  
And the eve has grown late — from each beautiful gate  
Comes the call of the vesper bells.

'Tis the twilight of time. Through the gloaming years  
Comes the wail of earth's mourning and woe.  
To that home that shall know neither sorrow nor tears,  
O wanderer, will you not go?  
From the highways and lanes, now the rich and the poor  
To His banquet the Master compels.  
Ere He closes the door of His mercy, once more  
Comes the call of the vesper bells.





# The Way of Love



*Soul Winning as  
Jesus Knew It*

By C. L. TAYLOR

**"BEHOLD** how He loved him!" These are the words of testimony borne by the poor, blinded, hardened multitude that surrounded the grave of Lazarus.

The age in which Jesus lived among men was an age of terrible hardness of heart. Religion—whatever of it may have survived the infidelity of the times—taught its devotees to lay aside as puerile and mean all thoughts of sympathy and affection, and to behold with callous indifference the sorrows and troubles of mankind.

## *The Callous Indifference of Stoicism*

STOICISM was one of the most popular beliefs. But no one could know the merits of that system of philosophy who did not sternly repress all emotions of tenderness, and steel himself against the inroads of loving interest and sweet solicitude.

Farrar has truly said that it was an age of atheism and superstition, of boundless luxury, of deep sadness, of awful cruelty. Godlessness and "lust hard by hate" had found a large place in both heart and home and sanctuary; and thus it came to pass that the suicide's grave was the one supposedly sweet place of refuge to which weary souls might flee and hide. "Men ran to death because their mode of life had left them no other refuge."

## *Into a Seething Pit of Iniquity*

INTO this seething pit of world iniquity and sin hardness came the Son of God. "The fullness of the time" beckoned Him away from the magnificent glory of the eternal purities of heaven. Himself God, and surrounded by the myriads of bright beings whose supreme joy it was to render Him adoration, yet, beholding a world of sin and suffering, He "counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men." Love for sinners forced Him from the throne of infinite rule, and made Him the servant of the lowest peons of earth.

"God is love." LOVE! Mark the word. Not mere human affection, subject to change, a matter of reciprocity, and oftentimes modi-

fied and sometimes annulled by conditions, but the divine principle which eternally works for the good of all who live.

"Love never faileth." God love finds its largest and most welcome fields of operation, and its most splendid opportunities for active service, in the places where sin and darkness and ruin and desolation and death have made their presence felt. God love reaches out with greatest longing and most earnest heart hunger toward the unlovely, the forsaken, the hopeless of earth.

Sometimes we see just a faint glimmer of the heavenly light in the experience of devoted mothers, whose affections seem to entwine themselves most strongly around the wandering boys. Beautiful as are all the others of the family, the one who has gone astray commands mother's time and thought and prayer and care. Thank God for this little glimmer!

## *Found His Life Work Among the Lowly*

AND this was the blessed plant of heaven which Jesus brought with Him from the glory world and caused to take root and bud and blossom and bear fruit in humanity—first in His own dear self, then in all who should truly believe in Him.

So Jesus, "the kindness of God," appeared among men. And true to His matchless soul of love, He found His life work among the lowly ones of earth. He was the Friend of publicans and sinners. And we all well know how utterly incomprehensible to the devout people of the church of that day was the course He took. And the leaders sought to destroy Him because He walked and worked and healed among the sin-sick.

But He could do naught else. He found His heart overcome with the sense of the awful need of the fallen. His whole being was stirred with pity. Irresistible longings seized Him, and moved Him toward the objects of His hungerings. He could no more have refused to go to the side of the fallen Mary Magdalene, than He could have resisted communion with the Father.

## *Encircles Both Throne and Sinner*

LOVE—"the love of Christ"—has but one mighty and eternal impulse, and that is, to

draw created intelligences to God. And when it beholds one going or gone astray, it seeks, by the arm of omnipotent faith, to grasp that one, and lift him up to his Creator. With one arm it grasps the throne of the Infinite, and with the other encircles the sinner, and thus God and His wanderers are brought together.

And the wonderful love of the Saviour was so subtle! Imperceptibly as the sunlight works upon the hidden seed, causing it to germinate and spring forth, so the love of the Lord Jesus operated upon the latent affections of men, and constrained them to develop. Whenever He came in contact with men, a mysterious something emanated from Him and permeated their hearts. The voice of a gentle stillness spoke to their inmost souls, and created within them strange hungerings and thirstings for things that were better.

## *Accompanied by Tremendous Energy*

RELIGIOUS teachers had been before them constantly, but only dull monotony attended their effort, and men slept on in their sins and self-satisfaction. But when Jesus appeared, and quietly and humbly announced the principles of the kingdom of God, a tremendous energy accompanied all His words, and the multitude was enraptured. "Never man spake like this Man." Fathers, mothers, children—all—hung on His words. How good, how beautiful, how gentle, how helpful was everything He said!

The "Friend of sinners" was the Friend of mothers and children. The tired and tried mothers sought His side, knowing that He could and would impart to them comfort and strength. They found in His presence unspeakable pleasure. They felt safe in the refuge of His purity. They unburdened to Him the troubles of their aching hearts, and went away joyous and free. So big was He with sympathy and tenderness that "mothers in Israel" found in Him an unlimited store of healing balm, and carried with them to their homes the spirit of rejoicing.

And the children! Oh, they came without fear and without number. The discerning eye of innocent childhood discovered in the Man of Nazareth the spirit of holy harmlessness, and so the little ones thronged Him. They climbed upon His knees, they stole into His arms, they rested in His bosom. And all this could be true because Jesus *truly loved children*. Mother love, infinitely multiplied, and divinely purified and strengthened, flowed from His heart, and watered the most tender plants of God's human garden, and made them grow and flourish.

## *Emptiness of Formalism*

AND even among the truth-hardened church teachers of the day were found those whose lives were modified and subdued by mere contact with the princely humility and sincerity and gentleness of the despised Galilean. From the time that they first beheld Him as a child of twelve years until He died on the cross, the pulsings of His divine nature were felt by the men who had ever known in their work nothing but the dead emptiness of cold church formalism.

An unseen Agent bore home to their consciences the knowledge that Jesus was the Son of God, a messenger of life and salvation. Every one was charmed and blessed. Well had it been if all had yielded their pride, and had made surrender to the One who made appeal to their souls. But the majority resisted, because they feared men more than God. John 12: 42, 43. But some could not *always* refuse the message which love bore, and in later days were "constrained" to give their hearts into His hands. Acts 6: 7.

Behold how Jesus loved men. Behold how He loved the Judas, the Thomas, the Peter,

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# Sowing Seeds of the French Revolution

THE troubles which Germany experienced early in the Reformation period were mentioned in the preceding article. The struggle began in the year of Luther's death, 1546, and closed in 1555. The emperor and the princes, especially Maurice, were concerned. In the end, Charles was really defeated. Worn out by his troubles and reverses, and by ill health, he was glad to lay aside the cares of state, and retire for the few remaining days of his life.

It was stated that the treaty of peace was not agreeable to either party; but active trouble did not arise until the end of this long period—1618-1648. The interval between the death of Luther and the beginning of this war is occupied with events in the Netherlands, France, England, and with the Armada launched against the island empire. The ground to be covered by this article is now clear, and will be treated briefly in this order.

Charles V, the father of Philip II, had carried on extensive persecutions in the Netherlands for some time before his abdication, but the Dutch were determined to maintain the Protestant worship. Philip closely watched the course of affairs in France and Germany. He eagerly forwarded every conspiracy against the English Protestant queen Elizabeth, and finally manned a fleet with the purpose of dethroning her. He resorted, moreover, to incredible cruelty in his attempt to bring back his possessions in the Netherlands to what he regarded as the true faith. "The chief ally of the pope and the Jesuits in their efforts to check Protestantism in the latter half of the sixteenth century was the son of Charles V, Philip II." (Robinson, page 444.)

## *The Horrible Council of Blood*

CHARLES always regretted that he did not burn Luther in 1521; and he urged his son—who needed no such urging—to rid the land of heresy. Volumes are necessary to tell of the cruelties of Philip and his servants in the Netherlands. The duke of Alva, Requesens, and Alexander Farnese are the servants of this cruel master. Count Egmont, Horn, and especially William of Orange are those against whom Philip waged his terrible wars. All these men gave their lives for the cause of their country.

It is difficult for us to picture the cruelties practiced and the extensive destruction visited upon this little country. The siege and sack of the most beautiful cities of Europe; the cold-blooded murders and fiendish tortures; the burnings and hangings; the Council of Blood and the Tenth Penny, bring to our minds a scene too horrible to describe if we could. Even a few hours spent with Motley and other historians is enough for any one.

The long struggle cannot be described here. On July 26, 1581, the Netherlands declared their independence from Spain; but this was not publicly acknowledged by that country

## *A Century of Religious Wars— A Continuous Example of the Working Out of God's Purpose —Fruits of the Reformation*

By A. EARL HALL



until the year 1648. Three years after this last-named event, William of Orange, the soul of the struggle against overwhelming odds, was assassinated. Many attempts had been made before upon his life, all of which were known and encouraged by Philip and servants of the church. His last words were, "Lord have pity on my poor soul, and on this poor people." (Schwill, page 172.)

"As long as he lived, he was the guiding star of the whole nation; and when he died, the little children cried in the streets." (Motley, volume 3, last sentence.) "The man and the country are alike; both are an epic." "The man condemned by Philip rises greater than any king, and his low country broke the chain with which Spain tried to bind her, and assumes a unique position in the history of Europe." (Wylie, book 18, chapter 26.) With this brief survey, and final victory for Protestantism and liberal government in the Netherlands, we now turn to a similar struggle in France.

## *French Civil Wars over Religion*

THE attitude of the king toward the Reformation would, in the very nature of the case, count for much. Francis I was a "product of the worldlier Renaissance." He cared little for the religious quarrels of the day. But when he saw that it involved political matters and trouble with the pope, he became interested, and struck at the movement very definitely. When he was a prisoner of war, in 1525, his mother acted as regent. She

found that she could have no support of the clergy if she would not consent to allow persecutions. Francis, after his return, stopped them, but soon took up an active crusade against the Protestants. He also signed an order for a wholesale massacre of the Waldenses in 1545.

The massacre at Vassy, in 1562, was an act of malice for which no excuse can be given. The duke Guise, with a company of soldiers, in passing through this little town, found a number of Huguenots worshiping in a barn. A few short quotations will be given, in order that the reader may understand the true cause and nature of the trouble. "His retainers first insulted them, and then attacked them, killing about forty, and wounding many more." (Myers, "Modern Age," page 164. Schwill says sixty were killed, and about two hundred wounded. Robinson agrees with Myers as to how the trouble started; also Hausser, the German historian.) Although unarmed, they tried to defend themselves. This was on Sunday, March 1, 1562; and thus began the civil wars in France over religion, which were seven or eight in number.

## *Preparing for the French Revolution*

THE Massacre of St. Bartholomew, 1572, is an event so well known that there is no necessity for telling of it at length. Suffice it to say that the queen

mother finally succeeded in persuading her son Charles IX to sign the infamous decree for this midnight murder. It almost chills the blood to think of that deliberate attempt to murder a people whose crime was, that in matters involving religion, they maintained the right to differ with the established order of the church.

## *Persecutions in the Seventeenth Century*

To the Huguenots quite full privileges were given by the Protestant king Henry IV (1589-1610). But in 1685, Louis XIV revoked all these privileges; and the horrors of the persecutions that followed are beyond the power of pen to portray. Children under seven were to be taken from their parents and brought up as Catholics. Soldiers were quartered in the homes, and by every inhuman device known, tormented the inmates until some professed the Catholic faith. All the pastors were to leave the country, but the members of their congregations could not. They were burned, hung up by the hair and feet, and made to lie on hot coals, or kept awake for weeks until bereft of their reason. In face of this, the chancellor, when affixing the seal to the decree, said, "Now lettest Thou Thy servant depart in peace, since mine eyes have seen Thy salvation." (Wylie, book 22, chapter 5.) Madame de Sévigné, a liberal-minded Catholic, said, "Never has a king done . . . aught so memorable." (Id.)

In a word, France was preparing for the greatest and most terrible upheaval of his-

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# SKETCHES FROM THE LIFE of BENGEL

*The Early Prophetic Expositor Who Labored to Make Plain to the Common People the Prophecies of Revelation*

By C. C. CRISLER

**H**ALF a century after the death of Mr. Joseph Mede, the Cambridge professor who gave the best years of his life to the exposition of the Apocalypse, God in His providence raised up on the continent of Europe another instrumentality through whom He wrought mightily in preparing the way for the proclamation of the advent message throughout the world.

## *Struggled with Doubt*

JOHN ALBERT BENGEL was born in a village near Stuttgart, Germany, in 1687. He early became a diligent student, giving much time to mathematics and metaphysics. After taking his literary degree in the university of Tübingen, he devoted himself to the study of theology, to which the grave and religious tone of his mind, deepened and strengthened by early training and discipline, naturally inclined him.

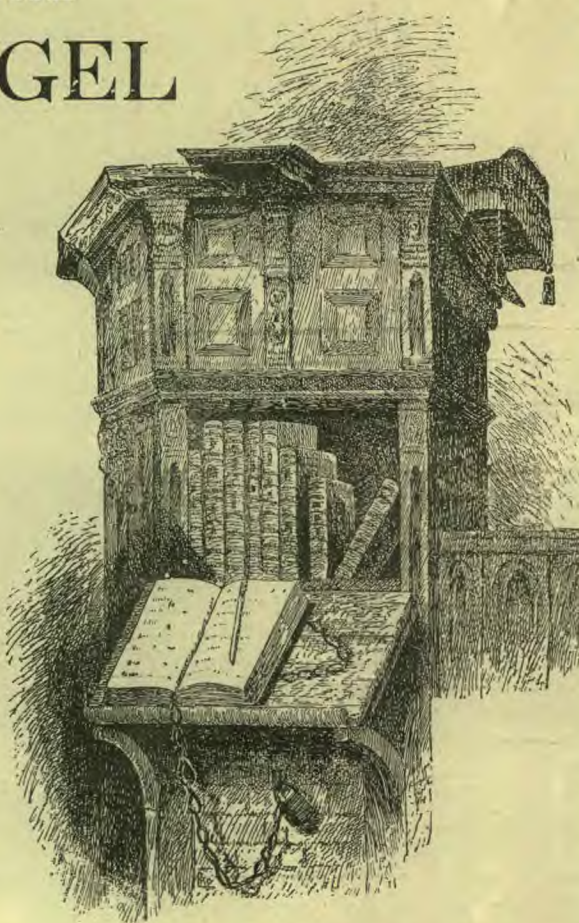
"Like other young men of thoughtful character, he had to struggle with doubts and difficulties of a religious nature; and he alludes, with much feeling, to the 'many arrows which pierced his poor heart, and made his youth hard to bear.'" ("Encyclopædia Britannica," ninth edition, article "Bengel.") But a careful study of the Scriptures gave to him a firm faith which ever afterward served as an anchor to the soul.

At the age of twenty-one, Bengel became junior divinity tutor at the university of Tübingen, where he continued to make progress in sacred learning. Five years later, having been invited to become head tutor of a newly established theological seminary at Denkendorf, he spent several months in an extended tour, at government expense, to various theological seminaries in Germany, Catholic as well as Protestant, that he might the better be fitted to head the new seminary.

## *A Providential Awakening*

It was during this tour that Bengel's attention was particularly drawn to the importance of the prophetic portions of Scripture. While at Halle, he heard some of Dr. Anton's lectures on the Apocalypse, and afterward secured a copy of the complete course. Professor Lang, also of that university, drew Bengel's attention for the first time to Vitringer's "Anacrisis ad Apocalypsios," or "An Impartial Examination of the Different Opinions of Writers upon the Interpretation of the Apocalypse." Vitringer was at that time still living, and occupied the chair of theology and sacred history in the university of Amsterdam. His work on the Apocalypse, published early in the eighteenth century, had been inspired at least in part by the earlier work of Mr. Joseph Mede, from whose exposition Vitringer quotes.

Bengel, in the enthusiasm of early manhood, had several conversations with the little group of teachers and others in the university of Halle who believed that the time of the ushering in of God's kingdom was



approaching. "These conversations," says one of his biographers, "suggested to his inquiring mind a train of ideas which formed the germ of his important system of apocalyptic exposition." (J. C. F. Burk, "A Memoir of the Life and Writings of John Albert Bengel," translated from the German by R. F. Walker; London, 1842.)

## *An Earnest Teacher of Truth*

UPON his return to the newly established seminary, Bengel threw himself heartily into his life work as a teacher of young men preparing for the ministry, and as a pastor and author. "For twenty-eight years—from 1713 to 1741—he discharged his important duties as head of the school at Denkendorf with distinguished ability and success, devoting all his energies to the religious and intellectual improvement of his students. It is impossible to read the extracts from his diary and correspondence, which have been preserved, without being struck with the spirit of fervent piety, combined with sagacity and good sense, which characterized his management of the institution." ("Encyclopædia Britannica," article "Bengel.")

Bengel was a prolific writer, not because of a craving for notoriety or fame, but because, as a teacher of youth and as a minister of divine truth, he felt his accountability before God as a wise and faithful minister. He realized that souls were in peril, either through ignorance, or by reason of the undue influence of false teachers; and so he felt impelled by the Holy Spirit to bear plain testimony in defense of truth. He also regarded it as his duty to give to the world the best of that which he had learned in his study of the sacred text. The fruits of his extensive researches and ripe scholarship in the fields of prophetic interpretation and of textual criticism, have been benefiting the world for well-nigh two centuries, and are still proving an inspiration to thousands. "His 'Gnomon,' upon the whole of the New Testament, and his German translation of the Greek Testament, with its annotations, comprise his general researches; and those which we might term special are found in his chronological and apocalyptic writings, and in his several defenses of them." (Burk, page 251.)

"Bengel's chief principle of interpretation, briefly stated, is to read nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them. His 'Gnomon' exerted considerable influence on exegesis in Germany, and John Wesley translated most of its notes and incorporated them into his 'Annotatory Notes upon the New Testament' (London, 1755). In 1740 appeared Bengel's 'Erklaerte Offenbarung Johannis,' often reprinted. (Eng. transl. by John Robertson, London, 1757); in 1741 his 'Ordo Temporum,' and in 1745 his 'Cyclos sive de anno magno consideratio.' In these chronological works he endeavored to fix the 'number of the beast' and the date of the 'millennium, which he placed in the year 1836. In 1741 he was made prelate of Herbrechtingen; in 1749 member of consistory and prelate of Alpirspach, with residence at Stuttgart; and two years later Tübingen honored him with the doctorate." (Dr. A. Hauck, in "The New Schaff-Herzog Religious Encyclopedia," volume 2, page 53.)

## *Making Plain the Scriptures of Truth*

THE burden that Bengel bore closest to his heart was that of making plain to the common people, as well as to the learned world, the prophecies of Revelation; and his principal works were prepared with this object in mind. His "Exposition of the Revelation of St. John" was followed by "Sixty Practical Addresses on the Apocalypse," a development of his Sunday evening prayer meeting lectures at Herbrechtingen. In these "Addresses," he avoided largely the details of historical and prophetic chronology, and sought rather to make the book of Revelation intensely interesting as a help to practical piety. This collection of "Addresses" was translated into the English language, and obtained a good circulation in Great Britain, largely under the patronage of John Wesley, one of the founders of the Methodist Church. In later editions of his works, however, his comments on the Apocalypse have been largely suppressed by those who have attempted to edit his works by the faith-destroying methods of modern criticism.

The leaders of the advent movement in Germany and Scandinavia received great help from the works of Bengel. New editions of his expositions appeared; and these, with the writings of Hengstenberg, of the university of Berlin, and of Leonard Heinrich Kelber, led many in Europe to proclaim with mighty power the message, "Fear God, and give glory to Him; for the hour of His Judgment is come." Rev. 14:7.

## *Open Ears*

IN the days of Christ, there were those who, having ears, heard not; and to-day there are many who refuse to listen to the plain, unvarnished word of God. They prefer to be lulled to sleep with pleasant songs, fables, and the changing topics of the day, proclaimed from popular pulpits.

David said, "Mine ears hast Thou opened [margin, "digged"]." In the ancient days, the Hebrew law was that the ear of the servant should be bored if, when liberty was offered him, he should say, "I love my master, my wife, and my children; I will not go out free." Those ear scars ever after identified that servant; and thus should every servant of the Most High be marked,—marked by the scars of surrender. The ears thus sanctified will eagerly listen to God's message for to-day.

ELIZA H. MORTON.

THE Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.—Daniel Webster.



THE word "spirit" has a wide range of meaning, but in no instance in the Bible is the term applied to man as possessing an entity with inherent immortality, or a never dying attribute, prior to the resurrection of the dead.

This word is often used to show the temper or character of a person's mind. The following text will illustrate this: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

Of the prophet Daniel it is said, "Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel." Dan. 5:12. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41. "What an excellent spirit such and such an individual possesses!" we say, when referring to the amiability or character of the individual.

#### *Are There Spirit Bodies?*

BUT apart from this and other uses of the word, the Bible clearly shows that "there is a natural body, and there is a spiritual body." These spiritual bodies are called "spirits." I will give several texts of Scripture which are so clear that no question can be raised as to their meaning, and what constitutes a spirit in the general acceptance of that term.

First, God the Father is called a Spirit. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." This text illustrates how the word "spirit" may be used with two meanings in the same verse. The statement that "God is a Spirit" has a different meaning from the statement that "they that worship Him must worship Him in spirit and in truth."

Second, Christ is called a "quickening spirit," and is set forth as an example of a spiritual body after His resurrection. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven." 1 Cor. 15:45, 47.

#### *Are Angels Spirits?*

THIRD, the Holy Ghost, the third person of the Godhead, is many times called, in the Bible, a Comforter, and also a spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . . I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." John 14:26; 16:7-15.

Fourth, angels also are called spirits. "And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. . . . But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:7, 13, 14.

# What Are the Spirits?

*Are They Ghosts,  
or Real Beings?*

By RUFUS A. UNDERWOOD

Fifth, the redeemed become spiritual beings after they receive the gift of immortality at the resurrection. They will each possess a spiritual body. In speaking of the body at death, Paul said: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. . . . Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:44-54.

Then will be fulfilled the statement of the apostle John, when he said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

#### *Are Spirits Merely Ghosts?*

LOOKING forward to the time when all the faithful of the past will receive the gift of immortality at the coming of Christ, and also the faithful who will be alive will be changed to immortality, the apostle Paul speaks in no uncertain manner of the events that are to take place when this spiritual body is received. He refers to the loyal line of the faithful servants of God who have suffered and died in honor of His name. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

The redeemed will ultimately unite in forming one vast family. All will have spiritual bodies, and will be clothed with immortality. These spiritual beings, like their Lord after His resurrection, will be capable of being seen and handled, and of going away from this earth to other worlds, and returning to the earth. The Bible does not deal in myths, phantoms, or ghosts, when speaking of real spiritual beings.

#### *Is the Devil a Spirit?*

SATAN, or Lucifer, and the fallen angels, are also called spirits; yet they are real, intelligent beings. "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:1, 2. Fallen angels are called unclean spirits, devils, etc. "They are the spirits of devils, working miracles, which go

forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

The purpose of Christ's advent to this world as the Son of man, was to redeem man, and to destroy the devil, and all who cherish sin, including the fallen angels. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14.

The prophet Ezekiel gives a graphic description of Lucifer as he once was in his purity, and also his final destruction, thus: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . And I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28:12-19.

#### *Reaping the Wages of Sin*

THIS is a description of none other than Lucifer, the son of the morning, who was once an exalted angel, but was cast out of heaven because of his sin. He, and all those who follow in sin, will reap the wages of sin, which is eternal death. The lake of fire was not prepared for man, but for the devil and his angels, as the following statement of Christ clearly shows: "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. It is sad to know that some will choose sin, and hence will share the fate of Satan and his angels. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. . . . And the devil that deceived them [the wicked] was cast into the lake of fire and brimstone. . . . And another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them. . . . And death and hell [the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

PRAYER connects the finite with the infinite. It allies man's weakness with God's strength. It moves the arm of the Omnipotent. Should we call upon God to-day as did Jehoshaphat, and believe that God hears our prayer and undertakes our battles, that faith would lead us to give ourselves and our all to the Lord, and the work would be cut short in righteousness.

D. H. K.



# Shall We Patronize the Fleshpots?

By the late

MRS. E. G. WHITE

THE diet appointed man in the beginning did not include animal food. Not till after the Flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

In choosing man's food in Eden, the Lord showed what was the best diet. In the choice made for Israel, He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a non-flesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.

Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions, which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals and of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden.

Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself, or from which the blood had not been carefully drained, could be used as food.

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord "gave them their request; but sent leanness into their soul." They valued the earthly above the spiritual; and the sacred preëminence which was His purpose for them, they did not attain.

## Secondhand Vegetables

THOSE who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods, little know what they are eating. Often if they could see the animals when living, and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.

The tissues of the swine swarm with parasites. Of the swine God said, "It is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." Deut. 14:8. This command was given because swine's flesh is unfit for food. Swine are scavengers, and this is the only use they were intended to serve. Never, under any circumstances, was their flesh to be eaten by human beings. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing.

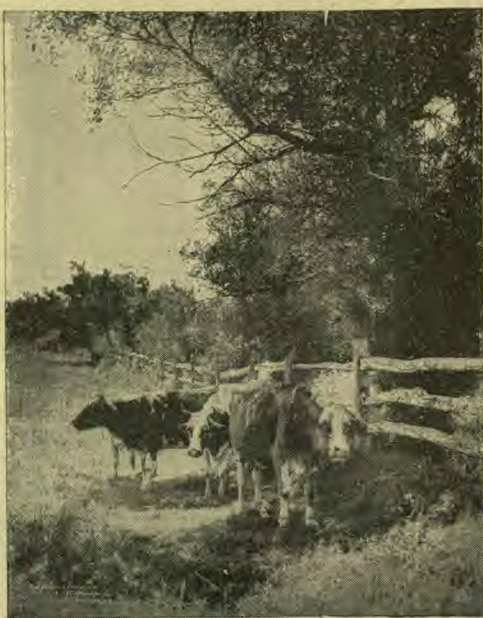
Often animals are taken to market, and sold for food, when they are so diseased that their owners fear to keep them longer. And some of the processes of fattening them for market produce disease. Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter.

## Feast on Diseased Carcasses

ANIMALS are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses.

In many places, fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food, they bring disease and death on those who do not suspect the danger.

The effects of flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten



**"E**DUcate the conscience, enlist the will, supply good, wholesome food, and the change [from a flesh to a non-flesh diet] will be readily made, and the demand for flesh will soon cease."

which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others.

The moral evils of a flesh diet are not less marked than are the physical ills. Flesh

food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!

The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them.

What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher's knife? How could he devour their flesh as a sweet morsel?

## Can One Be Strong Without Meat?

It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning.

When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change.

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances, the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly.

In all cases, educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease.

Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them rather return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion.



# IN THE GRIP OF PREPAREDNESS



Drill of students at the National Service camp in Washington, D. C. Drills are conducted by an army officer. Many prominent women, including the wife of Speaker Clark, and Mrs. Robert Lansing, wife of Secretary of State Lansing, are taking the "preparedness" training.—*Photo by G. V. Buck, from Underwood & Underwood.*



Schoolboys of San Francisco training in military camp. The purpose is to teach schoolboys military life. This movement is part of the "preparedness" campaign that is sweeping over the United States, and which has taken hold of great numbers of the public schools.—*© Underwood & Underwood.*

A noted society leader, who took this unique method of calling attention to the value of "preparedness" in the great New York parade.—*© International Film Service.*



Society women eagerly flocking to the rifle range at Winthrop, Md., learning how to shoot, even to the operating of machine guns. They are mainly "preparedness" advocates.—*© G. V. Buck, from Underwood & Underwood.*



(Center) The mammoth preparedness parade held in New York on May 13. 145,000 marched in the long column.—*© International Film Service.*



The Naval Consulting Board, headed by Thomas Edison, as they marched in the "preparedness" parade.—*© International Film Service.*





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# The World's Preparedness Passion

## 145,000 March in Monster Parade—The Deeper Significance of This Mighty Movement

THE most absorbing topic of this time is preparedness for war. Dr. Jordan, in a recent article in the *Sunset Magazine*, speaks of it as "the impulse of the wave of preparedness set in motion by the fear of the greed of the men about New York."

Without question, the demonstrations in New York City on May 13 were a mighty expression of the strong, impulsive "wave" that has begun to spread over this nation in favor of preparing for war.

The New York *World* speaks of that great demonstration as "a spontaneous exhibition of true Americanism in the first city of the United States."

Mayor Mitchell spoke of the parade as "enough to wake up the dead."

Col. Charles H. Sherrill was the grand marshal of that preparedness parade. He gave six weeks, with "hundreds of men" acting as his assistants, "to produce this great demonstration."

"Mr. Sherrill said that an army officer whose specialty is counting marching troops," gave the "total number of marchers at 145,000." The New York *Times* made a careful count of the paraders, and gives the number as 125,683. These *Times* figures are the lowest of any, but certainly are quite sufficient to be very impressive.

The *Independent* says, "It was probably the greatest procession of civilians that the world has ever seen."

### 60,000 Applications Rejected

WHILE preparations for the parade were under way, many applications were received from different parts of the country for the privilege of taking part in the demonstration by joining the marching columns. But all these out-of-town applications had to be rejected, for the reason that the applicants from New York City alone were so numerous they could not all be received to take a part in the parade. The *Wall Street Journal* said that half as many were rejected as had a place in the procession.

All the various trades of the laboring people were strongly represented, and conspicuous in the marching columns were platoons of women who favored preparedness. It took more than twelve hours for the parade to pass the reviewing stand. The procession started before ten in the morning, and not until 9:40 in the evening did the last of the marching host pass the reviewing stand.

It is believed that fully a million men and women from various positions along the sidewalk, and from windows and other points of vantage, viewed the procession. Even the quarters of some of the peace organizations were usurped by the great crowd, so that it might view the spectacle.

The crowd upon the streets was so great that it did not entirely dissolve until the next morning. After the parade was over, the street cars and other means of transportation were

"a perfect jam," as all through the rest of the night they sought to carry the masses of people to their homes.

The parade was designed to give an expression of the country on the subject of preparing for war. It was evidently designed also to impress the pacifists with the thought that their efforts are both futile and absurd. Catching the contagion started in New York, many other leading cities have had such demonstrations, or are planning to have them in the very near future. Baltimore, Boston, Buffalo, and Rochester are in the list, while Milwaukee and St. Louis are discussing a plan to join Chicago in a great preparedness demonstration. If this Chicago affair is successful, it will probably equal if not outdo the demonstration in New York. Even Porto Rico has asked for a "preparedness" army camp, and "a colonel has been sent there to attend to it."

The "Advisory Committee of Railway Executives," which has been in existence for about a year, and is composed of some of the greatest leaders in the transportation world, affirms, "The keystone of the arch must be transportation preparedness." These men recommend "that a billion dollars a year for the next five years should be expected in railway improvements," in order that the transportation facilities may be brought up to that state of preparedness that would be equal to the mighty strain if the nation were suddenly plunged into war.

"Holland's Letter," in a recent *Wall Street Journal*, says, "The agitations in favor of preparedness are now nation wide, and the overwhelming public interest in this subject is regarded as having been well demonstrated by the unparalleled parade in New York City on Saturday of last week." In the same letter, Holland also says, "The relation of the railway systems of the United States to preparedness, in the opinion of men competent to pass an opinion, is the most important factor in that work."

### Is the Peace Movement a Failure?

It is now quite generally conceded that military preparedness will be the overtowering issue in the presidential campaign this summer and fall. The men who have been making strong statements, through the press and on the platform, against military preparedness and in favor of disarmament, are now asked to take a back seat, while those who are in favor of military training of the most strenuous type are absorbing the attention of the nation.

In a demonstration in Detroit, Michigan, a few days since, in favor of military preparedness, while Mr. Roosevelt was speaking, a woman who had become wrought up by the occasion cried out, "I have two sons whom I offer." To the offer of this sacrifice to the war gods, Mr. Roosevelt replied, "If every mother would make the same offer, there would be no need for any mother to send her sons to the front."

One of the leading theories of the times is suggested in this



statement of Mr. Roosevelt's. It is affirmed that in a nation where every man is drilled to fight, there is the best insurance against war. The theory is a very taking one. It seems quite plausible on the face of it; and the great masses agree to it, as is shown by the demonstrations that are now so strongly in progress.

A few years ago, everybody was telling us that we never could have another war, that peace was assured forever to this world. Then why these explosive feelings in favor of war, in this country that is isolated from every other part of the world? What has brought about this great change? A recent editorial in the *New York World* speaks of the peace movement as "a monumental failure." This editorial says:

"Nowhere in the world has the theory that a just and lasting peace might be secured by moral suasion been more generally accepted than in this city and country. There has been a rude awakening; and Saturday's procession, moving from morning until night, expressed the conviction that this hope must be abandoned.

### *The Shipwreck of Pacifism*

"If pacifism as at present formulated had not fallen short in all respects, Europe would not now be reeking with blood. Those who trusted most to pacifism have most to regret. It is not the Peace Palace at the Hague, but its valiant army, that safeguards Holland. Treaties, laws, and promises which pacifists regard as ample security, went down like stubble in the path of the invaders of Belgium and Serbia.

"Religion was as helpless to prevent this war as it is to end it. International socialism, long boastful of brotherhood, fell into hostile ranks almost without a protest. Nonresistants, peace-at-any-price men, emotionalists, and sentimentalists could not stay the sword for an hour, when the day long fixed by the war lords for its use finally appeared.

"In all history, there has been no such utter shipwreck of a worthy cause as that which has overwhelmed pacifism. It has been generously supported, but only hypocritically accepted. Good men have been lulled by it into deadly delusions. Bad men have taken advantage of it to destroy their neighbors. It is the colossal failure of the age, and yet its dupes in this country do not hesitate to malign those who have had enough of the pretense and would put their house in order.

"What the pacifist cannot see is that a nation armed for defense is a better peacemaker than a nation whose life and property are exposed to the raid of nations armed for offense. With the world full of desperado war makers, the country that depends for security upon correct principles only is as much of a strife breeder as a sheep in a cage of wildcats.

### *"A Rude Awakening"*

"WHEN New York marched for preparedness, it marched also for peace. When New York pronounced pacifism a failure, it condemned not the purpose but the method. When New York demanded weapons, and men trained in the use of them, it did not commit itself to militarism. It indicated its refusal to rely henceforth upon a pacifism known to be worthless. In this we believe that the metropolis spoke also for the United States.

"Until a change comes over the earth of which there are no signs at present, every true aspiration of pacifism, like every right cherished by freemen, can have no adequate defense that does not rest upon force."

These editorial statements from the *New York Daily World* are significant, and worthy of more than passing consideration. The editor says "there has been a rude awakening" from "the theory that a just and lasting peace might be secured by moral suasion." Peace palaces, treaties, laws, and promises, according to the *World*, are not the safeguards of a nation, but its army and its navy. The peace cause, declares that journal, has suffered utter shipwreck, and "is the colossal failure of the age." The editor even thinks that "with the world full of desperado war makers," the "correct principles" set forth by the peace societies, if wholly depended upon, would be about "as much of a strife breeder as a sheep in a cage of wildcats." And furthermore, "until a change comes over the earth of

which there are no signs at present," force is the only thing to be depended upon in seeking for peace.

The *Wall Street Journal* recognizes two great successes shown by the present war. One of them was the highly trained army of Germany, and the other was the efficient navy of England. The *Journal* thinks that both of these organizations should be developed in this nation, in order that we may be made so strong that no power on earth would attempt to invade us.

### *In the Delirium of War Fever*

THE men of this world will range themselves on many different sides of these various questions. They will discuss them very heatedly. They will have their theories, and each one will be sure that his theory is the correct one. The peace society men are sure that if they could have their way, they would end all war. The military men think that if they could have their way, they would make war so terrible that no man would dare fight.

But setting all of these theories to one side, we desire to emphasize the great fact that the world is in the delirium of a war fever. A war plague has burst upon it. Two thirds of the civilized nations of the earth are engaged in a death struggle; and those who are not actually engaged in the conflict, are strenuously exerting themselves to prepare for that which they fear is coming.

When Rome held all the world in her grip of peace, she banished John to the isle of Patmos. While he was on that isle, he had a view of these very times in which we are living, and he described the nations in these days as being "angry," and said that "the spirits of demons" would be provoking them to war.

And the Master, who inspired John, Himself said, when He was here in person: "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27, A. R. V.

Thus does the Master affirm that the days just preceding His coming will be days that will cause men to faint for fear while they are looking at what is coming upon the world.

### *Predicted 2,700 Years Ago*

MOST minutely and graphically does the prophet Joel describe these signs. He says:

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 9-14, A. R. V.

How intensely does this prophecy tell that when "the day of Jehovah is near in the valley of decision," the nations will be called upon to "bestir themselves" as they beat their plowshares into swords and their pruning hooks into spears, in their terrible preparations for the war of the great day! Even the "weak" among them are to say they are "strong," and they are to hasten their great preparations.

The great mass of humanity will not regard these prophecies seriously. But like the generations of the past, they will nevertheless go forward in fulfilling them.

Wise men and women will think seriously of these conditions in the world to-day, and will view them in the light of the clear shining of the predictions of God's word. The war craze that is gripping the world in this our time, is the prelude and the preparation for the great Armageddon of the Apocalypse.





Scene during the Sinn Féin Rebellion in Ireland. The British troops armed with machine guns and rifles behind a movable barricade.—© International Film Service.

The ruins of the "Liberty Hall," Dublin, formerly known as the "Cradle of Irish Liberty," where the Sinn Féin revolt was plotted.—© International Film Service.

Miss Elizabeth Elliott Poe, Commandant of National Service School for Women, Washington, D. C. Two hundred young women will live in camp on a regular military schedule.—© by G. V. Buck, from Underwood & Underwood



(Above) Ruins along Eden Quay, Dublin. This was one of the strongholds of the revolt during the recent rebellion.—© International Film Service.

(Below) Commandant and staff of the National Service School at Washington, D. C.—Photo by G. V. Buck, from Underwood & Underwood.



(Left) Sir Roger Casement on trial; charged with high treason against the British government for his connection with the Sinn Féin uprising.

(Below) Students of preparedness awaiting inspection at the National Service School.—© by G. V. Buck, from Underwood & Underwood.

Mrs. Vella Poe Wilson, Adjutant of National Service School for Women. The young women in camp wear regulation military uniforms. They will sit down to a thirteen-cent dinner.





## THE WAY OF LOVE

(Continued from page 4)

the Simon. Behold, indeed, His heart sympathy for the dishonest, the unbelieving, the rash, the licentious. Behold His love for the proud, the stubborn, the slow, the low. Behold, also, the results of His love. *His love made men live.* He loved them away from sin to righteousness, from death to life. The shafts of His unconquerable love found the vulnerable places in sin-barricaded hearts, and obliged them to give up their warfare.

### Divinity Revealed Through Humanity

PLAINLY, it was not so much what Jesus said, nor yet what He did, that decided men to become His followers. What He was won them to Him. The beauty of the Lord shone from within His soul. Divinity was constantly revealing itself through His humanity. Demonstration went hand in hand with humble profession. Words and works were but wires over which invisible Spirit power was transmitted to mankind.

"God so loved the world, that He gave His only-begotten Son." Jesus so loved that He "gave Himself." This is the secret of His glorious soul winning. He gave all He had, and this made Him *be all He was*. And could any one be with Him and not be obliged to recognize the fact? And recognition of the fact that He was a true and unchangeable Friend also obliged them to reciprocate His love and identify themselves with Him.

### A Miracle of the Holy Spirit

JESUS on earth was a miracle of the Holy Spirit, the mystery of God's grace. He was "God with us," "God manifest in the flesh." His work was miraculous. The greatest of all miracles is the winning of souls. Therefore only the miraculously born—those born of the Holy Spirit—can be truly instrumental in miraculously winning others.

Thank God, the day of the miraculous working of the power of the Christ is not past. His love still constrains men to turn from the power of Satan, and through them constrains still others. It remains only that you and I submit to the divine workings of His love, and *we shall love men, we shall convince men, we shall save men.* More truly, *Jesus in us now will accomplish the same blessed work that He personally did while here on earth.*

Oh, for the baptism of the Holy Ghost which shall fill our lives with the unselfish tenderness and sympathy and fellowship with the lost which filled the soul of Jesus Christ and made Him *the soul winner of men!*

## Sowing Seeds of the French Revolution

(Continued from page 5)

tory—the French Revolution—which came in just one hundred and four years after Louis revoked the edict made by Henry IV. France refused absolutely to receive the seeds of the Reformation. On November 7, 1793, an attempt was made to abolish Christianity. It was determined not to rest until "the king of heaven as well as the kings of the earth had been dethroned." (Myers, "Modern Age," page 382.)

### The Attempt to Restore Catholicism in England

PHILIP II, the Spanish king before mentioned, married Mary, queen of England (1553-1558). He hoped to bring England back, in some way, into the papal fold. The Reformation in England began first as a result of the work of the Humanists. After the break of Henry VIII with the pope, he had himself recognized as the head of the church in

England, which came to be called the Church of England, or the Anglican Church. During the latter part of his reign, and during that of Edward VI, his successor, many reforms were introduced into the church. As Mary was a Catholic, it was hoped that this union with Philip would help to restore the supremacy of Catholicism in England.

But this scheme failed, because Elizabeth succeeded to the throne, and her reign of forty-five years settled the question as far as the national policy was concerned. A number of attempts were made to take the life of Elizabeth, but all of them failed.

It is necessary, at this point, to mention Mary queen of Scots, who was for many years a prisoner in England. The plots to assassinate Elizabeth involved placing Mary on the throne, as she was a Catholic; and these intrigues did not cease until Mary was beheaded in 1587.

In the year following, a fleet of one hundred twenty ships was prepared and sent over the English Channel; but adverse winds, the better and swifter ships of the English, and their "fire ships," destroyed sixty-six of the fleet. The "Invincible (?) Armada" returned to Spain some weeks later. Thus was ended all danger of invasion from the country which devised and put into operation the Inquisition. From that time, Spain sank until she was no more recognized as a European power of the first rank. The revolt of the South American colonies in the early nineteenth century, and our war of 1898, left her hardly a bit of territory outside of Spain proper.

The Thirty Years' War, lasting from 1618 to 1648, probably has had no equal until the present one. It was begun by some Bohemian insurgents' tossing two royal governors out of a window into a ditch about a hundred feet below. This trouble soon spread into the Palatinate. Europe began to be alarmed at the success of the arms of the Catholic party. When Christian IV of Denmark attempted to help the German Protestants, the promised aid of England and Holland failed to materialize. In a battle fought in 1626, he was defeated and pursued into his own territory. He was glad to promise that he would remain at home. This is what is known as the Danish period.

Hausser speaks of the Swedish period. the

time of Gustavus Adolphus, as the second period of this war, because success came to the cause of the Protestants. The young Swedish monarch gained victory after victory. But in the terrible battle of Lützen (1632), he was killed; and the struggle then degenerated into "fighting as a profession." In spite of this, much permanent good was accomplished by the help rendered to the German Protestants.

France would have entered the war before had she not been busy at home, reducing the power of the nobles, and in conflict with the Huguenots. She helped the Swedes during the previous period, but soon became an active independent factor. This was not for the purpose of helping the Protestants, because France was intensely Catholic, but solely for the acquisition of territory and prestige in European affairs. This period brought the long struggle to a close. The following statements will give the reader some idea of the havoc wrought by this terrible series of conflicts:

### Civilization Broken Down

"A FRENCH historian has declared the fact that Germany did not become an out-and-out wilderness, one of the most extraordinary examples of endurance which humanity has furnished."—Schwill, "Modern Europe," page 213.

"In some regions the population was reduced by one half, in others to a third or even less, of what it was at the opening of the conflict. . . . The people were fearfully barbarized by privation and suffering, by the atrocities of the soldiers of all the various nations. Until the end of the eighteenth century, Germany was too exhausted and impoverished to make any considerable contribution to the culture of Europe."—Robinson, pages 473, 474.

"The simple fact is that the material edifice of civilization, together with most of the moral and intellectual savings of an ancient society, had been destroyed, and what was left was barbarism. . . . The generation which survived the war had grown up without school, almost without pastors and churches."—Schwill, page 226.

The principle of toleration was hardly worked out or recognized. But a beginning



AT THE SINGAPORE MISSION SCHOOL

## Notes from Malaysia

By F. A. DETAMORE

OUR mission school has grown wonderfully since it was started, less than a year ago, and we have students from all parts of Malaysia who wish to prepare for the work. Some who have recently accepted Christ came from Borneo, and they are doing well in the school. Others came from Battakland, in Sumatra. We have thirteen from there, all of whom seem likely to become workers in time. Some of these boys walked four days, and others six, in coming to Singapore. They sold what land they had, and left their loved ones, that they might secure an education. Many in that land are calling earnestly for us to come there and teach them the truth.

The latest student to arrive was a young man from Timor, a long distance east of Java. He accepted Christ as a result of reading some of our literature, and then went all the way to Java to see one of our missionaries and learn more about the gospel. God is sending these young people from various parts of the field, so that they may get a preparation, and then return to their own people to tell them of the soon-coming Saviour.

### LEARNING TO DO BY DOING

The English department in our school gives work through the tenth grade; and besides this, we have a Chinese and a Malay department. Our teachers in

these departments are doing excellent work. They go out to sell gospel literature, and have their students go with them. They give Bible studies, and teach their pupils to do the same. Thus the pupils are getting a practical experience while attending school. Several heathen have been found who are now about to accept Christianity through their efforts.

A brother from Australia has come to take up the colporteur work here. He is now studying the language, and at the same time is getting experience in Singapore. He will take the general oversight of the colporteur work.

We are hoping for some one to come soon and take charge of our editorial work. There is a large work before us in this field in developing literature in the vernacular of the people. Where our Malay missionary paper has gone, we have found that interest has been aroused, and some have accepted Christ from reading the paper and then coming into touch with our workers. Small subscription books are needed, that will sell at a price so low that the natives can purchase them. This will call for a printing plant in the near future. As there are native printers in our church, these books could be produced at moderate cost, and thus our colporteur work may become established.

At Padang, Sumatra, we have an English school. The students are all natives, and this brings our missionaries in contact with them.



ONE OF THE MISSION CLASSES



was made; and by the next one hundred and fifty years, this idea had reached Europe, and in turn the United States, which, by our Declaration of Independence, constitution, and the French Revolution, became a possession of mankind.

#### More than a Religious Revolt

BEFORE any endeavor to answer questions which may arise, one statement will help to clear the situation in at least a general way. "Just as the medieval church was by no means an exclusively religious institution, so the Protestant revolt was by no means simply a religious change, but a social and political one as well. It was not merely a change of religious belief, for the church permeated every occupation and dominated every social interest. . . . Education, acts in the home, the guild, books, . . . sat in government assemblies, acted as rulers' minister." "The conflicts which the attempt to overthrow this institution, or rather social order, brought about, were necessarily terrific. . . . Nation rose against nation, kingdom against kingdom. Households were divided among themselves." (Robinson, pages 370, 371. See Walker, chapter 1; Schwill, chapter 2.)

Pope Adrian VI, though a legate, fully confessed, at a German diet, the corruption of the popes. He also said that the German revolt was a divine judgment called down by the wickedness of men, especially priests and prelates. (See Robinson, page 410.) One devout writer of the times said that young men were considered quite good enough to be priests to whom one would not intrust the care of a cow. (*Id.*, page 385.)

From Wycliffe to the present, the period is full of God's special providences. In fact, the whole Reformation is one great example of the working out of God's purpose. We are inheritors of the freedom and liberties which were at least partially worked out at this time. Just as Scholasticism had to give way to a better system of education—Humanism and later reforms—so Catholicism was forced to relinquish her hold on Europe because of Protestantism. Likewise in the political world, republicanism has to a large extent conquered absolutism. These are the three great movements of the late medieval and all of modern history.

Large parts of Germany, Scandinavian countries, Switzerland, Holland, and England championed the new faith; or to put it in another way, northern Europe declared for the gospel as found in the Bible, while the Romance nations and southern Germany rallied to the help of the church. The period fairly pulsates with events of tremendous magnitude.

ONE of the commonest of wastes is in preparing too much food, and when the meal is over, throwing out the "scraps." It is said that a French family could live well on what an American family wastes. Foresight should be used in preparing the proper amount of food for the meal. By skillful cooking, whatever food may be in excess can be incorporated into tasty dishes for subsequent meals.

FREDERICK BULPITT.

#### 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.

## The Making of the Sabbath

(Continued from page 3)

From these verses it is clear that the Sabbath was made at the very close of the creative week, at the very beginning of time, at the starting point of the human race. This same truth is taught by the Sabbath commandment itself:

"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.

#### At the Creation of the World

IT is worthy of notice that the very commandment, the giving of which is said to be the beginning of the Sabbath, makes plain in itself the fact that the Sabbath was not then a new institution, but that it had been given when "the Lord made heaven and earth." This commandment does not inaugurate a new institution; it bids all to "remember" an institution already established.

The time of the making of the Sabbath is given again in the following passage: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 12-17.

There can be no doubt, therefore, that the Christian Sabbath was made by Jesus Christ at the time of the creation of the world.

#### Like the Light of Lightning

"I BEHELD Satan as lightning fall from heaven." Luke 10: 18. In anticipation of His death upon the cross, Christ uttered these trenchant words. They are deep with a significance one cannot grasp without prayerful thought.

Lucifer—such is one of Satan's names. It signifies "the lightbearer." But ever since he fell from his place of honor and service in heaven, he has been like the light of the lightning—baleful, destructive. The lightning sheds light in the dark storm, but its light is an omen of destruction. True, it falls from heaven; but it strikes the earth only to blister and burn. So Lucifer fell from heaven, and upon the earth he strikes in a fury that rivals the unleashed lightning.

These words of Christ, indicative of the work of Satan, are voiced again in the twelfth chapter of Revelation, where it is said that the dragon, Satan, when he fails in his work against Christ, turns in fury against the church; and the voice of warning sounds from the courts of glory, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12.

Satan, like the devastating lightning, has fallen from heaven. L. A. REED.

#### "The Other Side of Death"

WE have just received a copy of "The Other Side of Death," by Carlyle B. Haynes. This is one of the most attractive little booklets we have seen on this intensely interesting topic. Mr. Haynes is a successful evangelist. The subject is presented in his pamphlet from the standpoint of an active, useful experience in soul-winning work.

He introduces the subject in a short, terse chapter in which he states the positions that are usually held in regard to what becomes of man after death. The next chapter, on absolute and conditional life, prepares the reader to enter with intense interest into chapter 3, devoted to the subject of immortality and its source.

The subjects of man's creation and his condition in death are also treated in two brief chapters. Then comes the presentation of "The Wages of Sin" and "The Punishment of the Wicked." Is this punishment eternal misery in a lake of fire, or is it everlasting destruction from the presence of the Lord?

As suggested by the author, the discussion of the topic would not be complete without considering the subject of spiritualism; hence there is a chapter on that very interesting topic, showing the true source of spiritualism, and the part it acts in deceiving mankind.

Very fittingly does the pamphlet conclude with chapters on the second coming of Christ, the millennium, the destruction of sin and death, and the eternal home that is given as a reward to the righteous.

The pamphlet is well printed, in large type, and interestingly and helpfully illustrated. It may be had from any of our representatives listed on page 15. Price, 25 cents.

#### WANTED FOR MISSIONARY WORK

Mrs. Louisa Hedrick, Box 3, Smithville, Arkansas, desires a continuous supply of SIGNS weekly, *Signs Magazine*, *Liberty*, *Life and Health*, *Watchman*, *Youth's Instructor*, and *Little Friend*, for missionary work.

Mr. C. A. Van Cleve, 1560 N. Grant Street, Salem, Oregon, desires a continuous supply of clean copies of the SIGNS and *Youth's Instructor*, for missionary work.

Mrs. Ida North, Baum, Carter County, Oklahoma, desires a continuous supply of denominational literature for home missionary work.

A continuous supply of papers and magazines suitable for use in reading racks is desired by S. L. Stafford, Statesville, North Carolina.

Mr. G. H. A. Beerman, Astoria, Oregon, desires a continuous supply of all denominational literature for free distribution.

Mrs. Henry Malone, Hagerman, New Mexico, desires a continuous supply of magazines, tracts, etc., for missionary work.

Miss Bertha Hamilton, Burke, South Dakota, desires late, clean copies of magazines, tracts, etc., for free distribution.

Mrs. Carrie S. Hammond, 208 Red Rock Avenue, Colorado City, Colorado, desires a continuous supply of denominational papers to use in her work in the jails.

#### Fireside Correspondence School

THE report of our good Fireside Correspondence School for 1915 is at hand, and shows that it is making commendable and continuous growth. It was started in the year 1910, under the direction of Prof. C. C. Lewis, one of our ablest and most experienced educators. The school affords an opportunity to many young men and women, as well as the older ones, who have not had the advantages of a regular schooling, to obtain nevertheless a liberal education. The prospects for a heavy enrollment in 1916 are of the brightest. The enrollment of new scholars during the first two months of this year was as great as it was up to May 15 of last year. These figures indicate more than a doubling of what was done in 1915. Those who may be interested should address Prof. C. C. Lewis, Takoma Park, Washington, D. C., who will be glad to furnish literature giving courses of study, expenses, and any other information that may be desired.



## Our Representatives

## UNITED STATES AND CANADA

Alabama Tract Society, Room 316, Lyric Bldg., Birmingham, Ala.  
 Alberta Tract Society, 502 17th Ave., W., Calgary, Alberta, Canada.  
 Arizona Tract Society, 417 W. 5th St., Los Angeles, Cal.  
 Arkansas Tract Society, Box 14, Little Rock, Ark.  
 British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.  
 California Bible House, 537 25th St., Oakland, Cal.  
 California-Nevada Missionary Society, 341 E. Lodi Ave., Lodi, Cal.  
 California Tract Society, Northwestern, 537 25th St., Oakland, Cal.  
 California Tract Society, Southeastern, 417 W. 5th St., Los Angeles, Cal.  
 California Tract Society, Southern, 417 W. 5th St., Los Angeles, Cal.  
 Central California Bible House, Box 1304, Fresno, Cal.  
 Chesapeake Tract Society, 1611 10th St., Baltimore, Md.  
 Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.  
 Colorado Tract Society, Western, 122 S. 8th St., Grand Junction, Colo.  
 Connecticut (See New England, Southern).  
 Cumberland Tract Society (Eastern Tennessee), Rooms 31 and 32 Deadrick Bldg., Knoxville, Tenn.  
 District of Columbia Tract Society, 7 4th St., N.E., Washington, D. C.  
 Florida Tract Society, Room 11, Yowell-Duckworth Block, Orlando, Fla.  
 Georgia Tract Society, 169 Bryan St., Atlanta, Ga.  
 Greater New York Tract Society (See New York).  
 Hawaiian Tract Society, 767 Kinau St., Honolulu, H. T.  
 Idaho, Northern (See Upper Columbia Tract Society).  
 Idaho Tract Society, Southern, 230 B. C. National Bank Bldg., Boise, Idaho.  
 Illinois Tract Society, Northern, 116 N. California Ave., Chicago, Ill.  
 Illinois Tract Society, Southern, 304 W. Allen St., Springfield, Ill.  
 Indiana Tract Society, 521 E. 23d St., Indianapolis, Ind.  
 Iowa Tract Society, Nevada, Iowa.  
 Kansas Tract Society, Room 615, Butts Bldg., cor. First St. and Lawrence Ave., Wichita, Kan.  
 Kentucky Tract Society, 1122 Park St., Bowling Green, Ky.  
 Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.  
 Maine Tract Society, 75 Grant St., Portland, Me.  
 Manitoba Tract Society, 418 Lansdowne Ave., Winnipeg, Manitoba, Canada.  
 Maritime Tract Society, Can. Pub. Assn., Box 308, Oshawa, Ont., Canada.  
 Maryland (See Chesapeake Tract Society).  
 Massachusetts Tract Society, 607 Tremont Temple, Boston, Mass.  
 Michigan Tract Society, East, Holly, Mich.  
 Michigan Tract Society, North, 510 Petoskey St., Petoskey, Mich.  
 Michigan Tract Society, West, 1214 Madison Ave., Grand Rapids, Mich.  
 Minnesota Tract Society, 679 Holly Ave., St. Paul, Minn.  
 Mississippi Tract Society, 703 S. Gallatin St., Jackson, Miss.  
 Missouri Tract Society, 203 Franklin St., Clinton, Mo.  
 Montana Tract Society, 411 S. Black Ave., Bozeman, Mont.  
 Nebraska Bible Supply House, 315 E. 9th St., Hastings, Nebr.  
 Nevada (See California-Nevada Missionary Society).  
 New England Tract Society, Northern, 136 N. Main St., Concord, N. H.  
 New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.  
 Newfoundland Tract Society, Box 217, St. John's, Newfoundland.  
 New Hampshire (See Northern New England).  
 New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.  
 New Mexico Tract Society, 112 W. Otero St., Clovis, New Mexico.  
 New York Tract Society (Greater), Room 902, 32 Union Square, New York, N. Y.  
 New York Tract Society, Eastern, 317 W. Bloomfield St., Rome, N. Y.  
 New York Tract Society, Western, 60 Grand Ave., Rochester, N. Y.  
 North Carolina Tract Society, 234 Summit Ave., Greensboro, N. C.  
 North Dakota Tract Society, Drawer N, Jamestown, N. Dak.  
 Ohio Tract Society, Box 8, Mount Vernon, Ohio.  
 Oklahoma Tract Society, Box 644, Oklahoma City, Okla.  
 Ontario Tract Society, Box 308, Oshawa, Ont., Canada.  
 Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.  
 Oregon Missionary Society, Southern, 1164 Military St., Roseburg, Ore.  
 Pennsylvania Tract Society, Eastern, 4910 Arch St., Philadelphia, Pa.  
 Pennsylvania Tract Society, Western, 7155 Mt. Vernon St., Pittsburgh, Pa.  
 Rhode Island (See New England, Southern).  
 Saskatchewan Tract Society, Room 103, Willoughby-Summer Block, Saskatoon, Sask., Canada.  
 South Carolina Tract Society, Majestic Building, Greenville, S. C.  
 South Dakota Tract Society, Drawer 586, Watertown, S. Dak.  
 Tennessee, Eastern (See Cumberland Tract Society).  
 Tennessee River Tract Society (Western Tennessee), 2014 23d Ave., N., Nashville, Tenn.  
 Texas Tract Society, North, Box 47, Keene, Texas.  
 Texas Tract Society, South, Box 755, San Antonio, Texas.  
 Texas Tract Society, West, Box 46, Amarillo, Texas.  
 Upper Columbia Tract Society, College Place, Wash.  
 Utah Tract and Bible Society, 776 E. 6th South, Salt Lake City, Utah.  
 Vermont (See Northern New England).  
 Virginia Tract Society, 2705 W. Main St., Richmond, Va.  
 Washington Missionary Society, Western, 228 S. Brannan St., Auburn, Wash.  
 West Virginia Tract Society, cor. 3d and Julian Sts., Parkersburg, W. Va.  
 Wisconsin Tract Society, 305 Ruh Bldg., Fond du Lac, Wis.  
 Wyoming Tract Society, Crawford, Nebr.

Above is a list of our authorized agencies and depositories, and we invite you to communicate with them if you wish to secure any books or periodicals advertised in this journal.

OUR foreign tracts are put up in envelopes, price 25c each. They are obtainable in Arabic, Armenian, Bohemian, Bulgarian, Chinese, Danish, French, German, Italian, Portuguese, Spanish, and many other languages. Address your Tract Society.

## "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

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## National Citizenship Sunday

THE United States Department of Labor has announced Sunday, July 2, as "National Citizenship Sunday." The department is putting forth a strong organized effort to educate the foreign element in the United States in the principles of American citizenship. Among other things, they desire to teach them to read and write the English language. This is certainly a very commendable work, and the pastors of all churches of all denominations are requested to give citizenship sermons on that day.

The Department of Labor, Washington, D. C., will furnish literature to pastors or others who may desire information that will help them in preparing sermons and programs for the day.

America, without any question, stands at the head of the list as one of the best nations that has ever existed within the whole range of the history of mankind. This nation's foundation principles of liberty, justice, and equal rights for all, have never been excelled in the constitution and practice of any nation or state anywhere. It is always a pleasure for any lover of liberty or right to do anything within his power to help out the good work of this great government.

But while making these statements, we could not be true to conviction unless we pointed out the dangerous tendency at this time to confuse the separate realms of the church and the state.

The church has its specific work to do; it is the great work of preaching the gospel and of saving the souls of men for eternity. And this work, when it is properly done, will always result in the betterment of all citizens who receive the great principles of the divine Christ.

But, on the other hand, when the church, as an organized body, begins the work of assisting and guiding the state, there is always a tendency for it to become more and more a political body, until finally the minds of men become confused, and they are unable to recognize the great difference in the spheres of these two separate bodies.

The state has its public schools and its other organizations for the training of its citizens. Then why call upon the church to assist it? If the work went no farther than the preaching of a citizenship sermon on Sunday, July 2, there might be no occasion for alarm. But history is one continued succession of experiments in church-and-state movements. There is a large part of mankind that believe that church and state must in some way be interlocked in order to uphold and strengthen society. But every experiment has shown itself a miserable failure. Yet notwithstanding these manifest failures, the evidences all point clearly toward the fact that the twentieth century is preparing throughout the world to try again in the same line. This twentieth century experiment will, without doubt, in many respects, be different from any of former times; but it will end in as great a failure as any of the others.

Enlightenment and civilization cannot save us when we violate the fundamental principles of righteousness.

## Will Preparedness Insure Peace?

MR. W. M. HUGHES, prime minister of the Commonwealth of Australia, in visiting London recently, made a speech in which he said:

"The least that we can say of the navy is that it has saved Britain. But the truth is that it has saved the civilized world. Behind that impregnable wall of triple steel, we have had opportunity to remedy, in some fashion, our lack of preparation. But is there a man among us who does not pale as he looks back and sees the awful gulf which he has missed by a hair's breadth? Who does not rejoice that there are men among us who shut their ears to the cries for a smaller navy? Think of the hundreds of millions we are spending to-day on this awful war. Think of the spec-

tacle of the civilized world wallowing in blood, straining every energy in this awful work of mutual destruction. Think of the holocaust of lives, the fearful sufferings; and then think that had Britain taken heed of Lord Roberts's warning voice, had we been as well prepared on land as we were on the sea, the peace of the world would have been, in all probability, unbroken."

It was arguments of that character that led the world, in the face of the enlightenment and civilization of the twentieth century, to build up the awful war preparations that are used so destructively to-day. Arguments of that character will cause men to continue these mad theories of building engines of destruction, for we are in the days



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EXPENSES  
of a Millionaire

Master John Jacob Astor, four years old, who is unable to live on less than \$75.60 a day.

Since his birth he has been allowed \$20,000 a year out of the income of the estate of his father, John Jacob Astor II, who died in the Titanic disaster. He has petitioned the New York Surrogates' Court, through his mother, Mrs. Madeline Force Astor, for an additional allowance. Mrs. Astor showed that in addition to her son's allowance of \$20,000, she had to spend \$7,590 of her own funds on her child's behalf last year.

Since the little millionaire's birth, he has been receiving his allowance from the \$150,000 a year income of the \$3,000,000 trust fund left him by his father. Such conditions were graphically pictured 1900 years ago, by the apostle James (James 5: 1-9), when he declared that in "the last days," fortunes would be "heaped" together by kings of finance. And the wanton pleasure attending opulence is vividly portrayed in the words, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts."

The characteristics of the last days are in bold evidence.

when the demons are making the nations of earth mad, preparatory to the great Armageddon that lies ahead. It is folly to think that the thousands of floating fortresses in the form of battleships, and millions of men under arms, will keep the world at peace. The only hope for permanent peace is in permitting the Prince of peace to change the hearts of men, not that men should build more battleships and create larger armies.

## Habit-Forming Drugs

A DOCTOR was recently placed under arrest in New York City for administering drugs to a "drug fiend." It was said that a detective from the "narcotic squad" made the arrest.

Quacks who pose as physicians, find a sufficient demand for their services in some of the cities, so that they may devote their time and energies quite fully to prescribing narcotic drugs to those who have the drug habit and who cannot secure them except by a "physician's prescription"; and the city governments, in order to break up these evil practices, are required to have their "narcotic squads."

This country is grappling heroically with the drink evil. The prospect seems good that we may be able to secure an amendment to our national constitution that will prohibit the manufacture and sale of alcoholic beverages. But when this is accomplished, there are still left the habit-forming drugs to which the nation is addicted, not the least among which are coffee and tea.

As will be pointed out in an early number, in an article by a leading physician, these drugs and narcotics which fix upon men and women strong habits that demand their continual use, present a menace to our civilization and to our sanity that is even more forbidding than the liquor evil itself.

In some of the foreign nations that have prohibited the use of alcoholic drinks since the war broke out, coffee has been used so freely that other perplexities are arising which present a very difficult situation. Leading physicians have raised the danger signal; and thoughtful people will not only abandon these habits themselves, but will use their influence as strongly as possible to have others join them.

DURING the month of February, 1916, \$49,398,036 worth of war materials left United States ports for the warring nations of Europe. The amount shipped in the month of August, 1914, the first month of the war, was only \$405,881; the amount shipped for the first four months of the war was only \$6,034,814. In other words, during one short month of this year, more than eight times as much war material was shipped to the Old World as was sent during the first four months of the war. Practically three quarters of these tremendous shipments for February were labeled "Explosives other than gunpowder." These "explosives other than gunpowder" are usually what are denominated high explosives. The greed of this time is interested in a business way in prolonging the European war. These figures show one of the greatest impediments to the acquiring of peace.

On the same day that New York was having her great demonstration in favor of preparedness, Glasgow, Scotland, had a demonstration in the way of a procession of thirty thousand women who marched through the streets of that great city, "as a protest against the manufacture and sale of liquor during the war." The procession was headed by bands, and speeches were made demanding prohibition.

THE meeting of the League to Enforce Peace, of which William Howard Taft is president, and before whom President Wilson delivered his much discussed address of May 27, will be discussed in a strong forthcoming article by M. Ellsworth Olsen, our Washington correspondent.