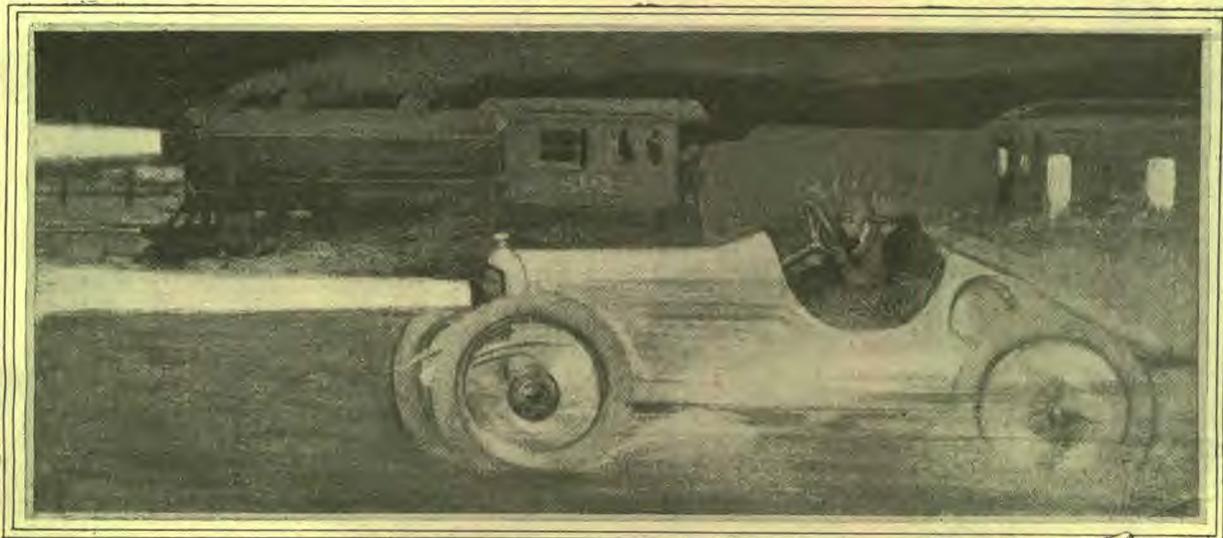


Signs of the Times

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Modern Speed Mania

By Charles G. Bellah

IN this time of intense action and reaction, brevity is the universal slogan. We say there is no royal road to learning, yet we persuade ourselves that there is a stenographic one. Shorthand work is very popular now. Time is too precious to spend in climbing the winding stairway to success; so we make a bee line for the elevator. Vigorous endeavors are made to crowd days into hours, and hours into minutes; while the candle is burned at both ends, and in the middle too.

Holy Writ clearly indicates that in the last days, just such a spirit will be manifest. In "the time of the end," "many shall run to and fro." Dan. 12: 4. Both sinner and saint will be running. The sinner runs with the world for pleasure and profit; the saint runs through the world with power and pardon. The sinner runs for love of silver, and glitter of the coin; the saint runs for the love of souls, and the glitter of the crown. The sinner will run, and the saint must; and the intensity of both classes will increase as the days slip by.

Sixty years ago, our forefathers manifested no impatience while driving across the country in an old ox cart, at the rate of a few miles a day, and joyfully arrived at their destination in ample time. Now as men are whirled over ribbons of shining steel at the rate of sixty miles an hour, when the throbbing engine stops but a moment to coal and take water, one may observe a dozen heads thrust out of half as many windows, and hear anxious voices asking why they are losing

so much time. And at the station, if the train is five minutes late, watches are inspected at least every minute.

The multiplicity of modern inventions for quickly doing things has almost annihilated time and space. More of this world's history is lived in six months now, than in a hundred years a few centuries back. Men used to be satisfied with keeping a diary; but now, when so much is crowded in so little, a "horary" is the only requisite. We literally throw the flimsy rein on the neck of the panting steed, apply the spurs, and away we go. Old Phil Sheridan wouldn't keep in sight now. In life's brief record, we flip two — yes, a half dozen — pages at once. Truly life is but a fleeting noise between two long silences. Scarcely do we begin to live till we begin to die.

A modern globe-trotter enters an up-to-date barber shop, gets a hair-cut, has his suit pressed, and his shoes polished, and reads the news, all at the same time. On his way, he pauses a moment in a circulating library, secures a book of quick reference, up-to-date, revised, addenda, and with loose-leaf attachment for later revisions. Then he cuts across lots, past transient houses, quick-lunch counters, mended-while-you-wait shops; rushes into the station, purchases a ticket over an air-line limited through train from "St. Joe" to "Frisco," gets aboard, sits down, and nervously reads the five o'clock *Meteor* at four-thirty.

Perhaps it is nobler to wear out than to rust out; but when either is done, we are dead, and dead for a long time. People are prone to forget that fast living is slow dying, and that to burn the candle at both ends is an expensive way to "make ends meet." If we would unstring the old harp occasionally, it would last much longer, and make sweeter melodies. Hurrying around after wealth the first half of life, often necessitates worrying around after health the remainder.

Modern mottoes are, "Strike till the iron gets hot," and, "All things come to him who hustles while he waits." The average business man acts as if he had been born about fifteen minutes late, and was doing his utmost to catch up. He retires with the owl, and gets up with the rooster, and is never considered late until he is dead; then people speak of him as "the late Mr. ———."

We have no condemnation or criticism for this spirit of intensity. The sad thing is not that it gets a firm hold upon God's people, for this very spirit is for the express purpose of assisting in quickly giving to all the world, in this last generation, the gospel of Jesus Christ. God will have no fault to find with the majority of His people for not running; but because in their haste, obedience is often left out. Paul says, "Ye did *run well*;

who did hinder you that ye should not obey the truth?" Gal. 5:7. Commended for running, but condemned for disobedience!

A little boy and girl, on their way to school one morning, saw they were going to be late. Having no written excuse, the boy feared the teacher. A bright idea seemed to have come to him, as he said, "Mary, let's stop and pray that the teacher may not be angry with us." His sister, wiser than he, replied, "No; let's keep hiking while we pray." That is what God wants all His children to do in these last, perilous times.

Every one must run. He who runs now with a message will not have the sad experience of running later for a message and not finding it. The prophet Amos sternly says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. Reader, which will you do, run willingly now, or woefully then? God help each to make the right decision!

Yet through it all, and above all, every true, blood-bought child of the King must —

"Take time to be holy.
The world rushes on.
Spend much time in secret,
With Jesus alone."

While the Master says, "Go out quickly into the streets and lanes of the city, . . . and compel them to come in, that My house may be filled" (Luke 14:21, 23), He also says, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49). No use to run in the world, unless we have first tarried with its Maker. Get down in humility with the old Book, and we get up in power with the Author. Always talk to God for the people, before talking to the people for God.

"The race is not [always] to the swift, nor the battle to the strong." Eccl. 9:11. Ahimaz greatly outran Cush; but having only heard a great tumult, he did not know what it meant, and was told by the king to stand aside. Cush received his tidings, bowed, and then ran with a message that mightily stirred the mourning father. When we "run with patience," as the Father desires we should, then we will be able not only to sing with mighty inspiration, "I'll go where You want me to go," but to sing with grim determination, "I'll stay where You want me to stay." May God help us to start right, and start right away.

Does the Sabbath Begin at Sunset?

THERE are many people who think they can make a Sabbath of their own; and it will be well for us to consider the question, Was the Sabbath difficult to make? The claim is made that merely selecting one day and resting on it makes that day a Sabbath. It is said that a person can begin work at any time,—on Monday, Tuesday, or Wednesday,—work six days, and then rest one, and the one on which the rest is performed thus becomes the Sabbath of the one who rests. Those who make such statements lose sight of the fact that God's rest, and not theirs, forever fixes the day.

There are others who declare that the custom and will of the majority is the deciding factor in this matter, and still others who assert that the law of the land should settle the matter. It becomes important, therefore, to find an answer to this question as to the difficulty of making a Sabbath.

And to find a correct answer, we must refer to the question we have considered in previous articles, How was the Sabbath made? In studying that question, we learned that Christ made the true Sabbath by creating a world in six days, resting on the seventh day from this creative work, blessing the seventh day, and making it holy.

Can Congress Create?

THE first requisite to the making of a Sabbath, then, is the power to create. And with this we may bring our study of this particular point to an end; for all will admit that no man, no body of men, no congress of men, no denomination of men, possesses creative power. And from this it is plain that only the Creator can make a Sabbath. And He has made a Sabbath. He does not ask us to make another, but He does ask us to keep holy the one He has made.

Was It for the Jews Only?

THE assertion is often made that the seventh-day Sabbath was for the Jews only. Referring to our consideration of the time when the Sabbath was made, the reader will recall that the Sabbath was made at creation, which was more than two thousand years before there was a Jew. Therefore it could not have been made especially for the Jews.

Is It for the Christian,
or for the Jew Only?

By Carlyle B. Haynes



We do not need to go outside the Bible to find proof of this. "He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The Sabbath was made not merely for the Jews, but for all mankind. It was given to the father of the race, Adam. It was set apart, sanctified, appointed in Eden to be the Sabbath of the human race. Therefore all mankind are under obligation to observe it.

If all mankind had observed the Sabbath, idolatry would never have been established on the earth. The keeping of the Sabbath takes one's mind back to the work of creation, of which it is a memorial; and no person could have worshiped an idol when every week his attention was called to the Creator.

Temporary or Eternal?

WHENEVER the Sabbath question is discussed, the claim is advanced that the seventh-day Sabbath was designed by God to continue only until Christ should come and introduce the gospel. This claim will be discussed in detail later, when the subject of the relation of the law and the gospel is considered; but at this point, attention may be directed to a passage or two of Scripture to show how groundless this claim is.

The Sabbath is not a temporary but an eternal institution. This is evident from the following text: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever,

and are done in truth and uprightness." Ps. 111:7, 8. Thus the Sabbath commandment will "stand fast forever and ever." To observe the Sabbath is just as much the duty of every person now as it has been at any period since the beginning of the race.

God designed that His people should keep the Sabbath not only until Christ's first coming, but until the very end of time. Even throughout eternity, His people will keep the Sabbath; for we are told: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

Inasmuch, therefore, as the Sabbath is to be kept by those who are saved in the kingdom of God, and who will live on the new earth, would not all who desire a home in that land do well to begin its observance at this time?

Sunset or Midnight — Which?

IN closing our discussion of the making of the Sabbath, it may be well to point out that the Sabbath of the Bible, the seventh-day Sabbath, begins at sunset, and closes at sunset. We are told that "the evening and the morning were the first day." Gen. 1:5. That is, the evening, the dark part of the day, comes first; and then the light part. The day begins at sunset, the preceding day then closing.

Again we are told that "from even unto even, shall ye celebrate your Sabbath." Lev. 23:32. The "even" begins at sunset, as will be evident from the following verses: "At the place where the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Deut. 16:6. "At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." Mark 1:32.

An illustration of this will be found in the following scripture: "When the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13:19.

THE lust for empire and world dominion—each one of the great powers striving to exalt itself—is one of the causes of the present colossal upheaval in Europe. An innate desire for self-exaltation possesses the soul of each of the belligerents.

And this is true not only of the belligerents; it is true also of the would-be peacemakers. On the part of the Vatican there is a determination to thrust herself into such a position between the mighty wrestlers that when the war shall end through her mediation, a restoration of her old-time power, glory, and world empire shall have been brought about. She seeks, in the rôle of a peacemaker, to reestablish her claim to a power and authority superior to that of kings and rulers of nations; and certain it is that if she is successful, she will use this power as she has used it before,—to force her religion and creed upon the inhabitants of the world, whether they like it or not. She will be true to her motto, "*Semper eadem*"—always the same. To bring the world beneath her sway, politically and religiously, is the undying purpose of the Vatican.

Rome, in a recently issued papal encyclical, declared that the "root cause" of the war is that her theories in regard to the relation of civil government to religion have been abandoned by the nations.

The "Earth Hunger" Disease

FORTUNE, in one way or another, seems to have smiled upon some of the great powers more than upon others. These have gathered to themselves much of the earth and the things that pertain thereto. Such fear that if they peaceably permit any of their neighbors to share in their acquisitions, it will mean their own undoing in the nerve-racking race for international supremacy.

Other great powers have not been so fortunate. They do not possess as many or as flourishing colonies, and they are determined to secure by force of arms what they consider their just share.

"Earth hunger" is a disease with which all so-called great powers are afflicted. For many years they had been suffering of the malady; and when 1914 came, the fever was running so high that an eruption was due to appear.

Of all the worldly lusts to which the mind of man is heir, the lust for universal empire, civil or religious, is the mightiest. To the unregenerate heart there is nothing like it. Compared with it, the acquisition of gold and silver pales into insignificance. Only a few bold souls have ever dared even to conceive of this, the most entrancing of human ambitions. It is truly a game for kings and popes to play, and few even of these have had the nerve to play it. Nebuchadnezzar, Alexander the Great, Julius Cæsar, and Napoleon Bonaparte have each in turn aspired to the pinnacle of world dominion. And in a religious way, Gregory VII, the famous Hildebrand, was infected with the same germ. It is this insane lust for universal empire, in things religious and things civil, that dominates in the world to-day.

The Right of Universal Empire

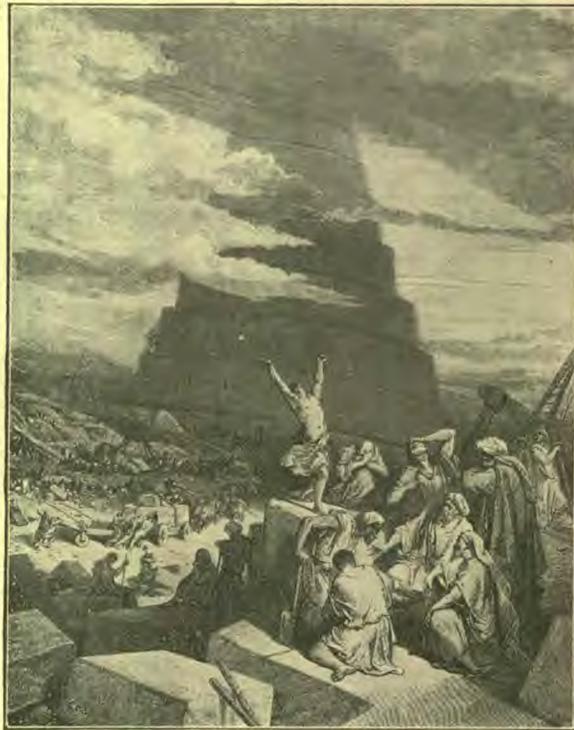
BUT there is only One who holds inherent right to universal empire—the Maker of the universe. To Him, by virtue of His creative power, belongs the right to reign—to reign over earth and all mankind; for the Scripture says:

"For by Him were all things created, that are in heaven, and that are in earth, visible

The Lust for Empire

*A Thwarted Attempt
to Wrest
Universal Sovereignty
from the Creator*

By Percy T. Magan



"Such, then, was their scheme: one universal empire; one heathen monarch to reign over it; one capital city from which his decrees were to emanate to the entire globe; one tower, or idolatrous temple, from which his heathen religion was to be disseminated to all mankind."

and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 16, 17.

From this it is clear that all thrones, dominions, principalities, and powers are created by the Lord. His, therefore, is the right to prescribe the extent and limits of their authority.

But in the very dawn of time, an attempt was made to wrest this universal sovereignty from the Creator. The story is familiar to most of us, that Satan was once an angel of light, and that he fell from his high estate, and was cast out of heaven. But the cause of his degradation is little known or understood. Concerning this the Scripture states:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14: 12-15.

Lucifer was cast out of heaven because he had said, "I will exalt *my* throne above the stars of God: . . . I will be like the Most High." In other words, the thing for which Satan was cast out of heaven was his arbitrary attempt to usurp the throne of God. He had attempted to make himself ruler over the angels of heaven, and he had done this without ascertaining whether they wished to have him rule over them or no. He did not care anything for the doctrine of the consent of the governed. Here lay the origin of that wicked principle of arbitrary rule and authority which has been seen in so many kings and nations from that day down to this.

Satan's Ideal Government

MARK it, Satan did not say, "I will exalt myself," but, "I will exalt *my* throne." In the very nature of things, a throne signifies *government*—governmental power. Therefore Satan's proclamation was that he intended to set up a government of his own in place of the government of God. Moreover, his plan was, to set up his government arbitrarily. "I will exalt." He did not propose this prerogative for himself by the suffrage of his fellows. He had determined to make himself absolute sovereign of the universe by his own despotic power. Absolute, despotic monarchy was then Satan's model and ideal of government.

It was for this principle and purpose that he fought against God and against Christ and against the angels of Christ; and it is for this principle and this purpose that, directly and through instrumentalities, he has been contending against Christ and the church of Christ ever since. "He was cast out into the earth." Rev. 12: 9. And this is made clear from the words in the Scripture concerning Satan, "which didst weaken the nations." He is the one who has instigated rulers to acts of aggrandizement and arbitrary rule, and in the end these elements bring only weakness to a nation.

Thwarts the Babel Builders

DURING the days immediately after the Flood, it was divinely appointed that the descendants of Noah, although they all spoke the same language, should journey to different parts of the earth, and dwell there as separate and distinct nations. Thus it is written: "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the Flood." Gen. 10: 32. See also Gen. 10: 5, 18, 20.

As these people journeyed, they found a plain in the land of Shinar, "and they dwelt there." They had been told to go on and scatter abroad; but instead of doing this, they remained together in one company in the land of Shinar. There they built a city and a tower, and said, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11: 4. The Lord had told them to scatter abroad; but they determined, in spite of this, to remain together under one flag, as one nation. Then the Lord said: "Behold, the people is one, and they have all one language; and this they begin to do: and now *nothing will be restrained from them, which they have imagined to do.*" Verse 6.

Therefore the Lord confounded their language, and scattered them abroad upon the face of the earth; for the Almighty well knew that if there was only one nation on the earth, its power would be so great that its rulers would be restrained from nothing, and the

situation of mankind in general would be intolerable.

Why was it, then, that God visited His displeasure in such a drastic manner upon the builders of the Tower of Babel? Why should He compel them to cease their building? God certainly knew that they never could construct a tower whose top would reach to heaven. But the visitation at Babel was a preventive measure, interposed by God to make it impossible for the human family to pursue a certain policy. It was done to restrain them from embarking upon certain projects which they had conceived.

Devil's Counterfeit of Gate to Heaven

THE leader in this rebellion was Nimrod, which name signifies "an extremely impious rebel." Nimrod and his followers had determined to disobey the commandment that man should scatter abroad throughout the earth and found many nations. They had determined to "make us a name, lest we be scattered abroad." The city which they designed to build was to be the capital of this

world-wide empire; and the tower, or temple, was to be the place from which the tenets and doctrines of this one state-controlled, heathen religion was to be promulgated and enforced upon all the sons of men. Such, then, was their scheme: one universal empire; one heathen monarch to reign over it; one capital city from which his decrees were to emanate to the entire globe; one tower, or idolatrous temple, from which his heathen religion was to be disseminated to the inhabitants of all the earth.

The genius of the thought in the whole scheme is found in the name of the kingdom. At the present time, the word "babel" signifies "confusion," because of what occurred at that place; but originally it meant "gate of God." It was the devil's counterfeit of the gate and road to heaven. It was his endeavor to accomplish on earth what he had failed to accomplish in heaven. But God foresaw that it could only result in the very opposite of all this, and knew that instead of peace and liberty, it meant bloodshed and despotism. Satan originated the vast scheme so that

whenever and wherever some soul should arise to teach the true religion of God, he could be crushed to the dust.

The introduction of different tongues was God's method of forever checking a world empire — a world-religion plan. Forever the different languages were to prove a barrier to world empire in either church or state. In God's goodness, He did it so that in the ages to come, when His worshipers were persecuted in one land, they could flee for safety to another. God did it so that when laws restricted liberty of conscience in one country, another could extend to the oppressed an asylum and a sanctuary.

Foiled in his efforts, Satan has worked unceasingly, from that time to this, to do indirectly that which he has been prohibited from doing directly; and when the dire day shall arrive that he shall accomplish his desires, God will come down, and there shall be a confusion infinitely greater than that at Babel. And in that day, the different languages will come to an end forever, and again there will be one tongue for all the righteous.

DO WE LOOK FOR ANOTHER?

FROM Herod's dungeon, where, in disappointment and perplexity concerning the Saviour's work, John the Baptist watched and waited, he sent two of his disciples to Jesus with the message:

"Art Thou He that should come, or do we look for another?" Matt. 11:3.

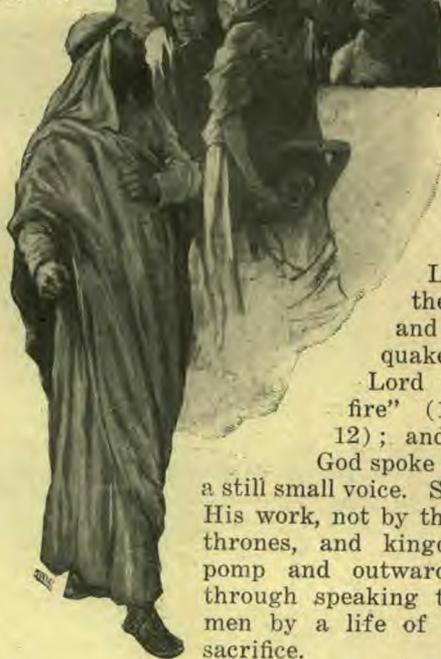
The Saviour did not at once answer the disciples' question. As they stood wondering at His silence, the afflicted were coming to Him. The voice of the mighty Healer penetrated the deaf ear. A word, a touch of His hand, opened the blind eyes to behold the light of day, the scenes of nature, the faces of friends, and the face of the Deliverer. His voice reached the ears of the dying, and they arose in health and vigor. Paralyzed demoniacs obeyed His word, their madness left them, and they worshiped Him. The poor peasants and laborers, who were shunned by the rabbis as unclean, gathered about Him, and He spoke to them the words of eternal life.

Liberating the Captives

THUS the day wore away, the disciples of John seeing and hearing all. At last Jesus called them to Him, and bade them go and tell John what they had seen and heard, adding, "Blessed is he, whosoever shall not be offended in Me." Verse 6. The disciples bore the message, and it was enough.

John recalled the prophecy concerning the Messiah: "Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and . . . to comfort all that mourn." Isa. 61:1, 2, A. R. V. Jesus of Nazareth was the Promised One. The evidence of His divinity was seen in His ministry to the needs of suffering humanity. His glory was shown in His condescension to our low estate.

The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. To John was opened the same truth that had come to Elijah in the desert, when "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the



Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire" (1 Kings 19:11, 12); and after the fire, God spoke to the prophet by a still small voice. So Jesus was to do His work, not by the overturning of thrones, and kingdoms, not with pomp and outward display, but through speaking to the hearts of men by a life of mercy and self-sacrifice.

The kingdom of God comes not with outward show. It comes through the gentleness of the inspiration of His word, through the inward working of His Spirit, the fellowship of the soul with Him who is its life. The greatest manifestation of its power is seen in human nature brought to the perfection of the character of Christ.

The followers of Christ are to be the light of the world; but God does not bid them make an effort to shine. He does not approve of any self-satisfied endeavor to display superior goodness. He desires that their souls shall be imbued with the principles of heaven; then, as they come in contact with the world, they will reveal the light that is in them. Their steadfast fidelity in every act of life will be a means of illumination.

Wealth or high position, costly equipment, architecture or furnishings, are not essential to the advancement of the work of God; neither are achievements that win applause from men and administer to vanity. Worldly display, however imposing, is of no value in God's sight. Above the seen and temporal, He values the unseen and eternal. The for-

mer is of worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character, which is the fruit of the Holy Spirit's working in the soul.

The Treasures of Eternity

WHEN God gave His Son to our world, He endowed human beings with imperishable riches — riches compared with which the treasured wealth of men since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity; and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart.

Human effort will be efficient in the work of God just according to the consecrated devotion of the worker, — by revealing the power of the grace of Christ to transform the life. We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love. Our Redeemer covers us with His righteousness.

In choosing men and women for His service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks: "Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?"

God can use every person just in proportion as He can put His Spirit into the soul temple. The work that He will accept is the work that reflects His image. His followers are to bear, as their credentials to the world, the ineffaceable characteristics of His immortal principles.

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

By the late

MRS. E. G. WHITE





A Declaration of Interdependence

The Proposed International Court to Induce the Recognition of Justice by Concerted Military Action

By M. ELLSWORTH OLSEN

DURING the League to Enforce Peace Congress in Washington, May 26 and 27, Prof. John Bates Clark, of the Carnegie Endowment for International Peace, called attention, in his speech, to the fact that a world league to enforce peace is what we may naturally expect as the outcome of the present war.

"Three alternatives," he said, "are within the limits of possibility; namely, a draw, a crushing victory by one side, and a moderate victory by one side, leaving its opponent strong. The last is by far the most probable outcome; and if it occurs, the successful league will become, *ipso facto*, the league of peace which the nations need, and the only one they can get. . . . A world court can be established by their coöperation. The neutral powers will readily join in maintaining it. International law can, in a like way, be developed and made exact. Economic activities can be resumed on an international scale, and, as the years advance, with fewer hindrances and causes of irritation. Conferences of all the powers can be held with greater frequency, till they become periodic and increasingly influential. In the end, let us hope, a single League of Nations can be established, as nearly as may be akin to the one foreshadowed by the programs of our own organization.

"Out of one of the fighting leagues must evolve the union that will convert Dreadnoughts into cargo carriers, huge guns into engines of industry, and the fighting instinct of men into strenuous rivalry in the activities of peace."

Would Bring Swift Retribution

THE possibility of the members of the proposed league getting into war was discussed by Theodore Marburg, former minister to Belgium. "The only contingency," he pointed out, "which binds the league to make war, is an overt act of war committed by one of the signatories without a previous hearing of the dispute. The certainty that such an act would bring swift retribution at the hands of a league representing practically the civilized world, would cause any nation to pause. It is not claimed that the plan would prevent all wars. Nations bent on aggression might go through the form of a hearing and afterwards proceed to war. But the demand for a hearing, leaving the nation free to make war afterwards, is such a reasonable demand, and the penalty of ignoring it is so heavy, that it is almost inconceivable that any nation, however powerful, would ignore it; and

therefore the league, as such, would seldom, if ever, be called upon to make war upon a recalcitrant member. But this result cannot be brought about without great preponderance of military strength on the part of the league. And we must face the fact that the United States, as a signatory, would be called upon to make its proper contribution to this military strength."

Other speakers, as well as Mr. Marburg, were not backward in admitting that the United States needs an adequate army and navy. Even the adoption of the program of the league does not mean disarmament.

Armaments to Maintain Reign of Law

"LET us not deceive ourselves," urged Oscar S. Straus, former ambassador to Turkey, and member of the Hague Court, "by failing to see that this war has let loose throughout the world the spirit of conquest, the hunger for territory, and the rivalry for domination on land and sea. Even our efforts to maintain our neutrality, instead of making for us friends, have made us envied, distrusted, and, by some nations, hated. But entirely apart from the menace of foreign attack, if we are to be an effective influence, either now or hereafter, in the promotion or maintenance of the peace of the world, the measure of our influence will certainly not be in proportion to our weakness, but in proportion to our available strength. It is said by some that to enlarge our naval and military forces will of itself be a provocative of war, in that it will prompt the spirit of militarism. This is true where armaments are piled up for the sake of domination or of conquest; but armaments for defense — subordinated, as they always must be under our form of government, to the civil power — are not the promoters of militarism, but a bulwark for the maintenance of the reign of law and of justice, and for the security of all those ideals which constitute the elements of enlightened and progressive civilization."

He went on to show, however, that while the pacifists who encouraged their governments to participate in the peace conference at the Hague have met disappointment in the events that have since occurred, it is also true that the militarists have come woefully short of accomplishing what they expected.

"This world war," as the speaker summed the matter up, "is a distinct proof that neither pacifism without *might*, nor *might* — unless dominated by *right* — can be effectual in securing a permanent peace."

Induce the Recognition of Justice

THE possible effect of a world league upon the Monroe Doctrine was considered by George Grafton Wilson, professor of international law at Harvard University. He admitted that the United States might have to relinquish some of its older interpretations of the doctrine in case of a dispute with European powers, but said we should have to do that anyway under the peace treaties signed during the present administration.

Ex-president Taft, who presided at the meetings, discussed certain constitutional objections which had been raised, showing that there is nothing in the program of the league that calls for any change in the constitution. Congress would still have, as it does to-day, the power to declare war. The relations with other nations into which this country would enter as a member of the league, would correspond to the relations we have already entered into by means of various treaties which have been signed.

Benjamin Ide Wheeler, in opening the discussion in the afternoon of the second day, emphasized the fact of the prevalence of force in the world as constituted at present. "To undertake," he said, "*the automatic and unerring production of peace* — all kinds of peace, at all times and everywhere — is an inspiration of folly."

"Our optimism," he added, "may have led us too far in tempting us to use the word 'peace.' The associations which come to us from the hopeless and light-winged use of that word in



HON. NEWTON D. BAKER
Secretary of War

organization, movements, and orations warn us that what we perhaps meant to say was, *League to Enforce the Recognition of Justice*. It is a delusion and a snare to speak or think of peace as a normal status of human affairs, to which we must seek return. It is a delusion to think out our problem in that order — a delusion of the same cast as the old-time argument from 'the state of nature.' This argument from the state of nature finds no standing in anthropology, nor, for that matter, in zoölogy. Man

is by anthropology and zoölogy a homicidal mammal. He kills and often eats his enemy. The normal status of human affairs involves competition, contention, strife. With that he starts; from that he must seek to advance. . . . What we need to find is some form of expressible innate power in human society which will induce the recognition of justice."

Stage Tricks for Arousing Patriotism

SPEAKING for the American workingman, Samuel Gompers, president of the American Federation of Labor, said: "No class has more to lose and less to gain in war than the workers. No class renders such sacrificial service during war, and bears such staggering burdens after war, as does labor. In war, labor sees the results of years of struggle for wider justice swept away. In one mad moment, the clock of industrial progress may be turned back for a generation. War diverts the mind of peoples from the constructive work of humanizing and democratizing the relations of men. Recognizing them, workingmen the world over have avowed their allegiance to the cause of peace, and have sworn undying opposition to the forces that make for war."

He recurred sadly to the way the workingmen of all the warring countries had been brought into the struggle.

"Before the present war, the working people of the several countries now in conflict sincerely gave international pledges that they would not fight each other. I confess that I banked strongly upon these pledges; but in an hour of crisis, brought about by forces over which workingmen had little control, their pledges were shattered by the hurried ultimatum of kaiser and king, of president and czar. Secret diplomacy and arbitrary autocracy lifted the battle standards, raised the cry that the integrity of the fatherland was at stake, and placed the workingmen of all the nations in a position where adherence to their pledges and to the larger interests of humanity would have branded them as traitors. Under the urgency of the situation, with autocracy and militarism resorting to their accustomed stage tricks for arousing patriotic emotions, instinct prevailed over reason, and the laboring men of the nations rushed into the paths that had been marked out by the diplomatic and ruling classes."

Points at Issue Not Yet Determined

IN expressing general approval of the proposed league, he summed up, under five heads, what he understood to be the program of the new organization:

"1. That the nations shall band themselves together in a federation, and agree to delay, in every instance, the actual declaration of war until the dispute at issue has been thoroughly examined by an international tribunal, and the public opinion of the world given a chance to express itself.

"2. There shall be an International Court to consider questions that can be decided upon established law and evidence.

"3. That there shall be a Council of Conciliation to consider questions that are not ordinarily regarded as justiciable, such as questions of national honor.

"4. That in addition, there shall be, at stated intervals, international conferences for the progressive amendment of international law.

"5. That the nations of the league shall agree to turn their united strength — first in the form of a business and economic boycott, and finally in concerted military action if the boycott is not effective — against any one of their number that wages war without first submitting its dispute for complete examination to one of the International Tribunals created."

"The league's program," he continued,

"wisely refrains from attempting to stop the present war. Hating war as I do, I am free to confess that if I could stop this war now by a turn of my hand, I would not do it. I hold that something must be determined by this war; and that something is, whether the future belongs to autocracy and militarism, or to democracy, liberty, and humanity. These are the points at issue, and they have not yet been determined."

No Man Lives to Himself

THE Hon. Newton D. Baker, secretary of war, spoke on "American Ideals and the League Program." The ideals of America, he said, were not some fixed and unchanging thing, but a growing and expanding principle. In general, America stands for "the opportunity of the man in the world as against things."

"American history, for the first century of it, was a struggle to preserve a kind of individualism which was ideal under the condi-

tions which civilization had then assumed. But we have outlived all that. We have come to a time now when no man lives to himself, when the artisan at his bench in this country is dependent upon some producer of raw material in the antipodes. There has come a situation in the world in which, whether we want to or do not, whether it is good business or just ordinary idealism, we are obliged to take a planetary view of the human race."

Hamilton Holt, of New York, editor of the *Independent*, who has been prominent in advocating the league idea, gave a stirring address, in which he showed very clearly the practical working of the proposed federation of nations. He said in part:

"When our forefathers established the United States, the state of New York and the state of Virginia each had a separate navy; but by the constitution, they abolished their separate navies. They guaranteed home rule and local autonomy. But more than that, the taxes which the states paid for protection were less than they had paid to the state treasuries for state protection separately, their *pro rata* share by pooling forces were less, and they disarmed. Further than that, they created these machineries for doing interstate business, and with less expense.

A Proposed Internationalism

"THE same thing could be done between nations. Let them have a court to settle justiciable questions, a legislative body to make rules, and let them disarm, as our forefathers did down to the point where in Congress assembled they agreed that the forces of the Union were strong enough to preserve it from enemies from within or without. Let them reduce armaments to the point where the combined armaments are a little larger than any one nation's. . . .

"The object is, to substitute for the competitive theory the collective theory of armaments. Instead of one nation being against all, it is to be all against one; and that means a change in the whole theory. When you have all against one, the combination will be greater than the so-called English navalism or German militarism, and it will gradually go down until we get to the international police.

"It seems to be the destiny of the United States to lead. The United States itself is the greatest league of peace known to history. The demonstration of that is that all peoples can come and live under one form of government. Every president of the United States has advocated peace through justice, and none has grasped this idea more directly than the president of this League to Enforce Peace, Mr. Taft. Every president, from the first great Virginian, George Washington, to the last great Virginian, Woodrow Wilson, has upheld that idea. Another great Virginian, Thomas Jefferson, called war the greatest scourge of mankind. Is it too much to suppose, therefore, that the man who happens to be president when this war is over, can do, if he has the courage and vision and world statesmanship, something analogous to what George Washington did for our states after the Revolutionary War? Stranger things than that have happened. So let us add to the Declaration of Independence, a Declaration of Interdependence, when, as Victor Hugo prophesied, the only battlefield will be the market open to commerce, and the mind open to new ideas."

The closing of the League to Enforce Peace Convention with its memorable banquet, and its speeches by President Wilson and President Lowell of Harvard, forms the subject of the concluding article of this series, which will appear next week.

EDITOR.

"TAKE very little account of what your neighbors think of you, but think much of what God thinks of you."

CHRIST OR BUDDHA

THE GOSPEL OF HOPELESS FATE

BY L. H. CHRISTIAN

THERE is a persistent effort, on the part of certain faddists, to bring into this country the religion and philosophy of Buddha lauded to the skies. Assiduously, though indirectly, in lectures and by artistic magazines, the people are educated to believe that Gautama was the equal, if not the superior, of Christ.

Great interest was awakened in this subject years ago when Sir Edwin Arnold first published his pagan poem, "The Light of Asia." That poem purports to give us the preëxistence, birth, life work, and final destiny of Buddha. Those who read it will see at once the vast difference between Christ and Buddha. Buddha, like any other child, had a human father and mother. His father reigned as a mighty monarch of India; and his mother, who died when the boy was nine days old, was a beautiful queen in an Indian harem of women and wine.

At his birth, both heaven and earth were stirred and expectant. The wise and mighty among men and the great spirits above ministered to him. He was brought up in the splendor and glory of an Indian palace, and spent many years after his marriage in all the luxury of royalty. During the latter part of his life, he labored as a teacher. He died at the age of eighty, surrounded by his friends.

LIGHT THAT IS DARKNESS

Speaking of his departure from this life, Buddha informed his followers that he was going into Nirvana — that is, a state of hopeless nonexistence. Of this he said:

"If any teach Nirvana is to live,
Say unto such they err!"

As to his preëxistence we read that one day when he, by some strange spell, had subdued a black stallion which no other rider could tame, he told his friends that he remembered using the same magic power "myriad rains ago," when as a male tiger in the forest he fought and subdued the other tigers, in this way winning his mate, a large, beautiful tigress. When asked, at another time, why he chose the beautiful maiden who became his wife, he replied that in "ages long gone by," he was a hunter's son, and as such lived with and loved her in a humble home. The gospel of Buddha was a gospel of law and fate. There was in it no power to save from sin, and no hope of eternal life.

How different from this is the Bible story of Christ! Buddha was first a tiger, then a hunter, then a mighty prince, and then nothing. Christ came from the glory of His Father, lived in humility upon earth, and returned to prepare a kingdom of glory for His own. His gospel is not mere ethics or morals, but the power of God to salvation. The light of Asia is darkness; the Saviour of the world is light and life.



The Struggle Against Apostasy

By Benjamin
G Wilkinson

Apostolic Church
and Doctrine
Succumb Before
a Baptized Paganism



This is the second article by Dr. Wilkinson on Revelation unfolded, dealing specifically with the seven seals, and spanning the time from the first to the second advent of Christ. The article that will appear next week portrays the "struggle against the medieval darkness," the suppression of truth, and the persecutions of the church.
EDITOR.

"AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6: 1, 2.

By reading Prov. 21:31, we see that in Scripture the horse is used as a symbol of warfare; and by referring to Luke 9:29, we understand that white is the color of purity and divinity. The first seal therefore announces a warfare that is pure and conducted under divine leadership. We find that the warrior, as he starts out, has already given to him the crown of victory. Of no other conqueror could the surety of victory be predicted than of the Lord Jesus Christ. Moreover, it is said that he went forth "conquering and to conquer."

The first seal, then, denotes the combat of the early Christian church with the Roman Empire. With great solicitude, Christ endeavored to unite the twelve disciples in the bonds of perfect unity, though at times the strife for first place was manifest among them. Yet the humility and love of the Saviour bound them together with a united front before a common enemy.

Had Spread Like Wildfire

ON the other hand, there stood the Roman Empire, with a population of one hundred million. The provinces reached from Scotland on the northwest to the Euphrates on the southeast, and from the forests of Germany on the north to the sands of the Sahara on the south. One writer says that it was the mightiest fabric of human organization ever formed. The legions stood on the frontiers of the empire, guarding the imperial domain from external foes; while its splendid organization and legal system made the empire, as the historian Gibbon says, a safe and dreary prison for any one who had offended against its majesty.

Yet, "greater is He that is in you, than he that is in the world." So victorious was the spread of the gospel, that Pliny, writing in the second century to the emperor Trajan, said that this sect, or heresy, had not only entered the cities, but had spread like wildfire through the villages and the country places as well. In great purity, therefore, was the conquest of Christianity under the first seal made.

The rider had a bow in his hand; and we read from the prophet Habakkuk, "Thy bow was made quite naked, according to the oaths of the tribes, even Thy word." Hab. 3:9. So the weapons of warfare of the Christian church were not carnal, but were the mighty arrows of truth, shot from the bow of God's divine word. In other words, we may say that the period covered by the first seal reaches from the birth of Christianity to about 100 A. D., the time of the last apostles.

"AND when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Rev. 6: 3, 4. The word "red" here is the same word used elsewhere in the Scriptures to denote blood-red. The sword that the warrior carries is not the ordinary war sword, but it is more the sacrificial knife. These specifications agree with the statement of the result of this rider's work. He was "to take peace from the earth."

The church had no longer its united front. Strife and division had entered into the body; and in the eyes of God, the progress of truth was being sacrificed to the blood-red work of ambition, worldliness, and covetousness. If the church during the apostolic period had the power of union and peace within, and went forth conquering and to conquer, she soon was to see worldliness and sloth sow discord among her members, and turn their arms one against another.

Already the apostles, during their own day, had warned their disciples against the appearing, at an early hour, of ambitious leaders. As Paul says (Acts 20:29, 30): "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Likewise we read the words of Cyprian, bishop of Carthage, speaking of the Christians in the time succeeding the apostles: "Forgetful of what believers had either done before in the time of the apostles, or always ought to do, they, with insatiable ardor of covetousness, devoted themselves to the increase of property. . . . Among the priests there was no devotedness of religion; among the ministers there was no sound faith. . . . They would swear not only rashly, but even more, would swear falsely; would despise those set over them, with haughty swellings; would speak evil of one another, with envenomed tongues; would quarrel with one another, with obstinate hatred." (The Lapsed VI.)

And this went on until Constantine, that half pagan, half Christian Roman emperor, that colossal juggler of men and religions, arose to exalt the church to imperial favor. And then to her was given the great sword of civil power.

"AND when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Rev. 6: 5, 6.

Black, in the Bible, is a symbol of mourning or famine. The ages were growing dark. It was in 325 A. D. that Constantine presided

over the great Council of Nice, and exalted the Christian church to imperial favor. Professor Emerton, of Harvard University, in his book entitled "Introduction to the Middle Ages," says that at the Council of Nice, the Christian church had ceased to be a persecuted body, and had now become the church of the Roman Empire.

In Lam. 5:10 and Jer. 14:2, we find that black represents famine. The time had come for a famine of the word of God, for the voice from the throne said that a measure of wheat was sold for a penny. The Saviour told of the sending of men into the vineyard as laborers for a penny a day. Therefore a penny was the wages for a day's work. But a measure of wheat, which was all that could be bought for a penny, was absolutely insufficient for a man or his family.

Wheat represents the word of God, as the Saviour once said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the injunction to "hurt not the oil and the wine" brings us to the consideration that wine represents Christian doctrine, as Christ once spoke of His inability to put new wine into old bottles. The oil, we all know, represents the Spirit of God. So then the pair of balances in the hand of the rider represented a scarcity of Christian graces, with divine Providence to see that neither the Holy Ghost nor the Bible should be rendered entirely extinct.

Adulterated the Gospel Doctrines

THIS is precisely the situation as recorded in history. That things developed just as this scripture described them, from the days of Constantine, may be seen from the following quotation from Beugnot:

"Through Constantine, the Christians acquired the love of riches and of luxury; and it is beginning with his reign that those simple and frugal habits which had been the glory of the church in the three preceding centuries began to disappear."—"History of Paganism in the West," volume 1, page 87.

To denote the darkness that came into the church from the study of the heathen philosophy, against which Paul had warned in Col. 2:8, and which crowded God's word out of sight, Beugnot further says:

"Christianity during the third and fourth centuries was troubled by two formidable enemies, Neoplatonism and apostasy. One prevailed in the East, the other in the two empires. The first strove to appropriate to itself, while adulterating them, the doctrines of the gospel; the second caused the most scandalous depravity to run riot among the Christians." So, from about 325 A. D., when the church came into favor, until 538, when she came into power, we may consider the period of time covered by the third seal.

"SOME will endeavor to justify the dress of the ball by quoting, 'To the pure all things are pure.' But human nature is human nature. You might as well say that powder is not what it ought to be because it explodes when sparks fall upon it. We have Bible authority for keeping the sparks of temptation away from the powder of human nature."

TO OUR READERS

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Scripture quotations, when not from the Authorized Version, are taken from the American Standard Revised, unless otherwise stated.

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FEROCITY OF MODERN WARFARE

Almost Unbelievable Atrocities — Fire upon Their Own Dead — Impelled by Demons

A DEMONICAL fury that goes beyond the powers of description has characterized the war in Europe. Both sides in the controversy have been studying, as never before, how they might improve their weapons of destruction, and how they might invent new ones. To use the language of one who has been on the battle field during some of these severe struggles: "As the war has progressed, science has been adding element after element to the arsenal of frightfulness." Poisonous gases and liquid fire have been brought into the field of action. It is said that two of the new automatic rifles are equivalent to one machine gun. The hand grenade has been constantly developed into greater convenience and power, while the "torpedo bomb" is perhaps the most terrible of the improvements that have been made in the destructive elements since the war started. This torpedo bomb has an "explosive force that is appalling. They split up into long splinters, sharp as a knife, that cut men about in atrocious fashion."

All these new elements and improvements have been brought into action to be used at Verdun, in the battle that has been raging there since February 20. The descriptions of that conflict, given by men who have been on the ground, show something of its awful character.

Seemed Like an Earthquake

BUT as these men say, words are powerless to tell the story. Every inch of ground is "searched by an incessant hail of shells of all descriptions." One of the participants said: "I saw two shells, I don't know of what caliber, meet in the air. The double explosion was appalling; but it was high up, and did no damage." This same individual said: "It made one dizzy to watch it. I once was in an earthquake in Martinique, and it seemed like that."

The earthquake in Martinique was one of the most destructive disasters in modern times; and the man who found the battle at Verdun like such an appalling earthquake as the one at Martinique, continues his description as follows:

"The ground appeared to rock and change its shape like the sea; and no wonder, for the shells were falling so thick that the craters formed by their explosions were promptly filled in and deformed by the craters made by fresh explosions. I have been in holes, during this fight, that were ten or twelve feet deep, and must have been made by several shells bursting in the same spot."

For more than four months, the mighty opposing armies have been in the midst of these demon furies of war in that battle of Verdun. Think of what it means for men to stand under such a strain for such a length of time. Before the war broke out, we were assured on every side, by the warriors and the pacifists alike, that men would never face the modern weapons of destruction, and therefore war on any large scale was at an end.

All these theories have been completely shattered. Four months of continuous war tempest like that at Verdun is sufficient to show that men will stand for day after day and week after week, in the face of the worst forms of destruction that demons can invent.

When this Verdun battle had been in continuous progress for three months and five days, a dispatch stated: "The fighting at Verdun continues with implacable fury. There is not even time given to bury the dead or succor the wounded."

The soldier is trained to face death, and he does it. It will take something besides appalling instruments of death to pave the highway to peace.

Speaking of a counter attack that had been ordered, this soldier, who was in the thick of it, said, "Our men arose as one man, . . . their faces transfigured by the desperate passion that shook us all."

In reference to the preparations for these fearful charges, it is stated that the men are "usually doped into madness by potent drugs." And in this condition, "they come on like fiends, and appear entirely unconscious of what they are doing."

Concerning the artillery fire that was playing upon the charging columns of men, this participant said, "It was mowing down the close ranks of the enemy, literally like standing corn before a reaper."

The *Wall Street Journal* is not given to publishing sensational news. It usually confines itself to the cold figures of finance. In one of their recent issues, they give a short description of what one of the eyewitnesses saw enacted on the battle field around Verdun. Viewing the scene through his field glasses, this writer tells of the masses of men that were charging forward. And then the

"guns opened, and mangled humanity was piled in windrows. I thought the battle ended; but in a short time, another line in solid formation was sent steadily forward, and as they started to pass over the piled-up heaps of their dead and dying comrades, the cannon again blazed, and the pile of dead and wounded looked a solid wall.

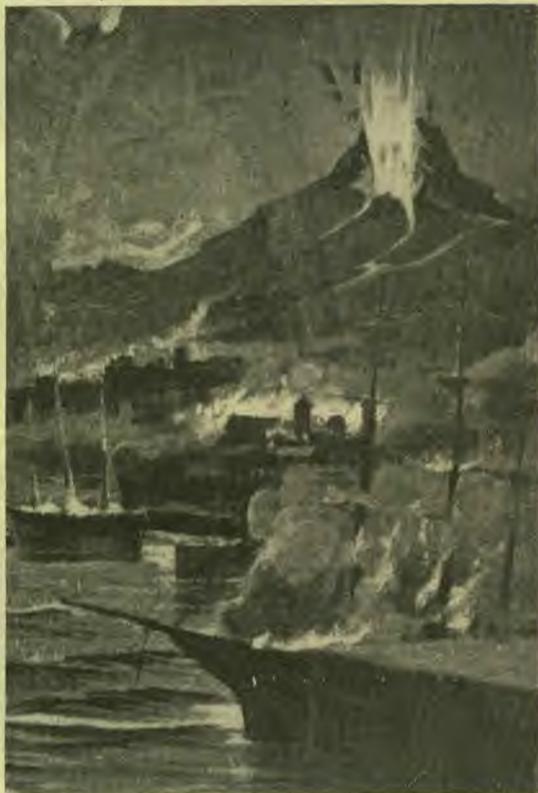
"I had never dreamed of such slaughter; but the sight that followed, I think no man ever before saw. High explosive shells began blowing to pieces the masses of dead and dying."

Blew Up Their Own Dead

THE writer speaks of his horror at such a sight, and then explains that the action was "blasting the walls of the dead and dying, that another line of troops might pass through and execute the order, 'Forward!'"

All past wars have been bad enough; but never before have there been wars that the Bible has described as being especially impelled by the spirits of demons. John, in apocalyptic vision, describes the spirits of devils working miracles as they go to the kings of the earth and of the whole world to gather them to the battle of that great day.

Is it any marvel that the prophet Jeremiah, while viewing the scenes that are passing before us in the world to-day, should



"I was once in an earthquake in Martinique, and it seemed like that."



have said, as anguish took hold of his heart, that his heart made "a noise" in him? The scene was so tense, so indescribably awful, that as the prophet viewed it two thousand five hundred years before it should occur, he found his heart pounding within him, making "a noise."

The prophet hears the sound of a trumpet and "the alarm of war," and says that "destruction upon destruction is cried," for "the whole land is spoiled."

It is apparent that our civilization is no barrier against the demons of war. And it is quite as clear that nominal Christianity, which has only the form, and knows nothing of the saving power of Jesus Christ, cannot keep men from fighting. The only hope for the individual in this time is the real experience in the salvation of the real Christ, which will prepare us to stand in His presence at His coming.

His coming cannot be long delayed, for the conditions in the world at the present time are too filled with destruction to last. To get ready for that great day should be the absorbing passion of every heart.

ON THE CANAL ZONE

*Encouraging Words from the Regions
Around the Caribbean*

OUR West Indian Union Conference Committee who gathered in council on the Canal Zone represented 4,000 members of every country and about every island around the Caribbean Sea.

Small though our numbers are, comparatively, it is really remarkable how these Sabbath reform and advent truths find their way into every corner of the earth where men dwell. The message that we bear is marked in the prophecy, "To every nation, and kindred, and tongue, and people," and surely it is hastening on toward the goal.

The place of our missionary council was the Seventh-day Adventist church in Cristobal, on the Canal Zone. The roar and rumble of the rushing traffic of the Panama railway was in our ears as we discussed mission problems; but alongside the great canal seemed a fitting place for a missionary council. Every highway of world travel and traffic is a missionary highway, in this generation of world evangelization. It was so in the apostolic days. The book of Acts and the earliest ecclesiastical histories show how the gospel message followed the paths of commerce and colonization in the Roman Empire.

So in the Panama Canal we see not only one of the greatest works of human skill, but we recognize the hand of Providence as well, which in our day has been shortening distances, and providing new ways and means for the enlightening of the world. As the great pathway opens at last, from sea to sea, we may well recall Mackaye's hymn of thanks:

"Lord of the sundering land
and deep,
For whom of old, to surge
Thy wrath,
The floods stood upright as a
heap,
To shape Thy host a dry-
shod path,

"Lo, now, from tide to sundered tide,
Thy hand, outstretched in glad release,
Hath torn the eternal hills aside,
To blaze a liquid path for peace."

It is the day of the yet wider opening of the Latin countries north and south of the isthmus. Already, notwithstanding the confusion the great war makes in shipping, the awakening and stir of a new time is to be seen and felt in these regions.

A New Impetus to Protestant Effort

SHORTLY before our own missionary council gathered on the Colon side, the great Latin American Missionary Congress had been meeting in Panama City, on the Pacific side. It was an enthusiastic and seriously businesslike congress, planning ways and means for the missionary enterprise in Central and South America. A number of representatives of our own mission fields were present in the meeting. As the *New York Christian Herald* report put it:

"Representatives of more than fifty denominational organizations were present. The Protestant Episcopal bishop sat down beside the Seventh-day Adventist."

Whatever makes for the spreading of the word of God and the giving of the gospel invitation to sinners, rejoices our hearts; and we who watched the proceedings, felt that a new impetus was to be given to Protestant effort in the Latin countries. The authorities of the Catholic Church recognized it also. The

archbishop of Panama formally warned all Roman Catholics to keep away from the congress, and denounced it as a new peril to the people of Latin America.

Because of the pronounced aversion of the great societies to the Bible Sabbath, we Seventh-day Adventists have a message for the Roman Catholic which others have not. And everywhere our workers rejoice to see how the power of God attends the delivery of that message among truth-seeking Roman Catholics.

Every year, in normal times, in Europe and the Americas, hundreds of Roman Catholics become Seventh-day Adventists, and join us in proclaiming this message of preparation for the coming of the Lord.

A Back-to-the-Land Movement

IN our Cristobal committee council, it was planned to establish work in Colombia, the only Central or South American country that had not been put permanently on our missionary map. Now workers are in the field — Elder B. E. Connerly and his active family, with headquarters a week's journey in the interior.

Our work on the Canal Zone has been largely among the West Indians working or living within the Zone while the construction work was in progress. Now all this community is moved away, and members have spread everywhere. Several companies have taken land on the isth-



A Spanish Bible Class at Panama



S. D. A. representatives at Latin American Missionary Congress

mus, outside the Zone. I visited one of these churches. I saw a back-to-the-land movement working out very satisfactorily. Most of these happy members had seen their funds disappearing after canal construction stopped, and they were left to pick up work as they might in Panama City. Then the idea took root, "Why not take up 'cultivations' beyond the Zone?" Allotments were secured in the savannas, or the unbroken country; and as a little money was earned, houses began to go up in the wilds; first the merest shelters, then boarded-up cottages. On my visit, I saw a cheerful company, meeting for worship in a neatly built church, with every sign of an industrious community of home makers.

We have a good church building in Cristobal, and a mission hall in Panama City.

Elder W. G. Kneeland, president of the West Caribbean Conference, whose headquarters are on the Zone, leads a field stretching a thousand miles, from Nicaragua to the bounds of Colombia. He reports an interesting work started among the Mosquito Indians of the Nicaragua coast.

The South Caribbean Conference was represented by Elders N. H. Pool and E. C. Widgery, headquarters in Trinidad, off the Venezuelan coast. This field reported 378 baptisms during the year.

The Jamaica Conference, E. C. Boger, president, reported 221 baptisms.

All together, as the representatives of our work around the Caribbean made up their lists, the baptism of adult converts totaled 711.

Watching for Some One to Come

THUS in regions to the southward, where the laborers are few and the needs great, the blessing of God is attending the preaching of the Word. It is a difficult field to cover. When the council had planned for Elder A. J. Haysmer, president of the West Indian Union, to visit a portion only of the field, it was found he would require seven months to make the visits.

Up both the Berbice and the Essequibo River, in the Guianas, Indian settlements continue to call for Seventh-day Adventist missionaries to come to them. A small work has already begun on the lower reaches of these rivers, but the conference has been unable to provide funds for the opening of the far interior. In the days of 1844, the Indians of these regions were stirred up somehow to think of Christ's second coming. Into their tribal traditions has grown the idea that some day teachers will bring them news of the coming of the Messiah. Having heard of our work and message, they have sent word that they are waiting for us. "We are watching for some one to come," they say.

Truly the harvest is great, and the laborers are few. We felt it anew meeting with the West Indian committee on the Canal Zone, and seeing these brethren trying to stretch their resources to answer new calls.

W. A. S.

AN INDUSTRIAL CRISIS APPROACHING

What Will Happen When Wages Tumble After the War? — Will There Be Riot and Bloodshed?

SOBER thoughts fill the minds of many of the world's best thinkers as they look into the future. Tremendous changes have occurred during the past two years. The times have been vibrant with intensity. The wheels of industry have, in this nation, whipped up their speed.

America is enjoying the "most abounding prosperity in her history of a century and a half." Never have such high wages been paid to the workers — two dollars a day for the cheapest form of labor, and up to forty-five dollars a day for workers in some of the munition factories. Yet grave apprehensions are felt over the industrial complications that will inevitably follow the present war.

Strikes from Shore to Shore

ACCORDING to the *Current Opinion* for July, "there is a cloud on the horizon. It is no bigger than a man's hand, and yet it is a cloud that may wreck American prosperity."

Illustrating the statement by concrete facts, the magazine quoted continues:

"In spite of high wages, we never before had as many impending strikes as we now have. In spite of the rapid advance of the eight-hour day, we never before had as many impending strikes. At the time of writing this, strikes are impending among all telegraph operators from Chicago to New York, among all train men, among all garment workers, among the anthracite coal miners.

"Munition workers are receiving all the way from forty-five dollars a day down to three dollars a day, and there is not a munition plant in the country, from Bridgeport to Calgary, where strikes have not taken place and are not impending. Longshoremen and dock men netting six dollars to four dollars a day are on strike in one harbor. Longshoremen and munition workers, the latter receiving four times as much as a foreman who has spent ten years preparing for his job, four times as much as a banker who has spent ten years preparing for his job, nine times as much as a teacher or college professor who has spent seven years preparing for his job, are on strike for one of two things — higher wages or shorter hours; in some cases both.

"As long as our abounding prosperity lasts, we can pay the higher wages for the shorter hours, raise the cost of living to meet the higher wages for the shorter hours, and raise the wages to pay the higher cost of living for the higher wages and shorter hours — what the late James J. Hill described as 'a fatal spiral' to a peak, from which we might all tumble over a precipice. That is, as long as the war lasts and we are wallowing in prosperity from the misfortunes of others. *But when the war stops, what? Wages shoot up, but they cannot come down without causing a riot or a strike.*

"The extremists say that wages are bound to go up and up, and hours to come down and down, until labor has expropriated capital. Capital says, the minute higher wages and shorter hours destroy returns, industry will be wrecked and ruined. *Between these two is a chasm. He who bridges the chasm will avert catastrophe.*"

Forebodings Foretold

WILL there be a tumble in wages when the war is over? And will the multitudes of workers accustomed to big wages stand idly submissive under the very shadow of the fabulous war fortunes heaped together by the financial reapers from the war's harvest?

There is an undeniable feeling of suppressed anxiety over the outlook. There is a strong presentiment that somehow human history is approaching a crisis. But who can throw light on this difficult problem? Who can read the future? Surely it is beyond the ken of the human mind. Yet there is One who knows the end from the beginning — the living God.

And "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1: 19.

In this sure word, even the forebodings that now fill men's hearts are foretold. After delineating those "signs" which were to serve as precursors of the second coming of King Jesus — the "distress of nations, with perplexity," and so forth — the inspired description continues, "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

We have reached the time foretold. We have reached the time of the "distress of nations" pictured in advance, and now men's hearts are filled with forebodings over "those things which are coming on the earth."

We are approaching a crisis — *the world's crisis*. It will be felt in every sphere of human activity. It will belt the globe.

A Time of Howling

WE are swiftly approaching the time foretold by the apostle James in these significant words:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall

eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 1-9.

The Coming Storm

BUT above this dark international industrial storm, with all its rumblings and mutterings of hate, with its lurid flashes of violence, is seen the rainbow of promise. "The coming of the Lord draweth nigh." The world's industrial strife will end at the second coming of Christ. It can never be settled by human wisdom. Socialism can never bring about a settlement.

This is not pessimism. Earnest, thoughtful men everywhere see the dangers that threaten. It is well to face facts squarely. The student of God's word looks above these dark, distressing scenes, beyond these clashes of might against might, and fixes his hope on the return of Jesus. This will be the Christian's anchor in the coming industrial storm.

L. E. F.

THE INFLUENCE OF RUM

THE liquor dealers of the nation are endeavoring to make much out of the recent action of Vermont in her vote on the prohibition question. They would try to have us believe that the action of Vermont shows the tendency toward a sentiment of individual liberty that will not permit prohibition to be forced upon people.

Arguments of that kind may serve to quiet the consciences of some individuals; but why do not the liquor men come forward with facts to show the great benefits that have come to the world through the drink habit? Why do they not have pictures of college and university presidents who have been elevated to their exalted and useful positions through the power of rum? Why do they not show mountains tunneled and railroads built by men who got their inspiration and their power from the use of rum? Why do they not show widows and orphans that have been rescued from misery and hopeless poverty through the influence of rum? Why do they not show insane asylums that have been emptied by the liberality and the power and the influence of rum?

The trouble is that they have nothing of this kind to show. The showing is all on the other side, no matter how much they may try to cover it up. They all know that this world is full of women and children who are suffering because of the liquor business. They all know that our almshouses and insane asylums are crowded because the liquor traffic has driven men to ruin and despair, without hope either in this world or in the world to come. They all know that the liquor traffic makes efficient men inefficient; it makes happy homes unhappy and miserable. The facts are clearly all on one side.

Is not this a time when each man and woman should earnestly ask the question, Is not the individual blind and on the road to everlasting ruin who insists upon drinking intoxicating drinks? God's word holds out no hope for the drunkard; and if there is no hope for the drunkard, what will be the condition of the individual who insists upon selling him the liquor that debases his soul?

Liquor men may succeed in deceiving themselves; they may succeed in deceiving many of their fellow men; but they must all understand that there is a great tribunal before which every individual must soon appear, where the Judge cannot be deceived nor bribed.

It will be well if we bear this important fact in mind.

"IN PERILS OF ROBBERS"

The Providential Escape of Missionaries in China

A THRILLING story comes fresh from Shensi province, China, where revolution is rife, and where bands of marauders with murderous weapons are looting. Three of our missionaries — Dr. A. C. Selmon, and Pastors Frederick Lee and Liu Djeng Bang — had gone into that province to look after a new interest that had recently sprung up, where lately we have organized four Sabbath schools and prepared to start church schools, and where about fifty persons have requested baptism.

These workers returned by the old dusty highway, said to be a thousand years old. That length of time is believed to have passed since the caravans first took their loads of silk over the plains and mountains to western Asia and Europe. At places, the road is worn down in the loose soil till it is sunken away into the earth, and the walls stand on either side like great precipices.

While on their way, our missionaries met a squad of bandits, who told them to halt and deliver over all arms and ammunition. When assured that they had met missionaries, they searched the baggage, and then drove on, leaving our workers thankful to have escaped so easily. But soon there came up another band of robbers, more fierce and insolent, with pistols and great knives. They accused our workers of being foreigners connected with the government artillery, and were not inclined to accept their word that they were only missionaries.

They commanded them to alight from the cart, at the muzzles of rifles. They robbed them of their money and their watches, and plundered their baggage and threw it about. Again and again a leading bandit raised a rifle to shoot the missionaries, and once, when Dr. Selmon was too slow in giving an answer, one of these highwaymen jumped at him, striking him twice with a club. The robbers consulted whether they should shoot our missionaries or not. They decided to take them to the robber chief, who was coming on in a mule cart. So our workers marched ahead, in front of the pointed rifle, under violent threats and invectives.

Befriended by the Robber Chief

DR. SELMON says that when they came to this prince of bandits, a rough, one-eyed fellow, with his two great pistols and strings of cartridges, they used their most polite Chinese, and tried to ingratiate themselves into his favor. They were successful; for the old chief, with pistol in hand, caused the other outlaws to give back the watches and the money — all but \$20. The missionaries were told they could depart. They were then nearing a large walled city; and soon they were within, and the gates were closed. But in a short time, the city was taken, and a thousand bandits, headed by this old chieftain, entered, and shot promiscuously at the terrified people, and soon the city was in their hands.

As night came on, every one was fearing what might happen at the hands of these ruffians, for they would undoubtedly choose the dark hours as the favorable time for looting. Our missionaries were praying and planning, knowing that their robber friend was as powerless to control his bands as he was to control the wind. The missionaries had secured a rope, and were intending, if only they could evade the watch on the wall, to let themselves down over the city wall and make good their escape; but just as they were expecting to hear the crack of the musket and the cries of terror, they heard instead the sound of heavy thunder and the fall of heavy rain. This continued till morning broke.

Twice in the morning — once at their lodgings, and again at the city gate — they were held up by these fierce outlaws; but getting the attention of the old robber chief who had befriended them the day before, they at last escaped the "perils of robbers." They met in the road many natives who like themselves were fleeing with what valuables they were so fortunate as to save. The doctor cites Psalms 24 and 91, and referring to the thunder-storm at the hour of greatest peril, remarks that the day of miracles has not passed.

J. E. F.



Heaven's Preparedness Program

*Procrastination and Its Wreckage
The Preventive of Failure*

By RUTH LEES OLSON

AGES ago, the prophet Amos sounded the slogan that has found a world-wide echo in the present-day "preparedness" cry; and because the children of the world are wiser than the children of light, they have given heed to the immense possibilities contained in that word. As a result, men stand in amazed awe at the power of the great military machines of the day.

Let us study the message of the prophet Amos. Three things need to be considered in the program of "preparedness" for the nation or the individual that contemplates future success. They are the links in the chain that connects the present with the future: first, the time for preparedness; second, the material needed; and last, but not the least important, the constructive work.

The future is oftentimes mirrored in the present, for "coming events cast their shadows before." The all-wise Book says, "A prudent man foreseeth the evil, and hideth himself." The view that is needed is not the downward view that beholds only the confines of our own little world, but the broad vision that looks out and beyond the present time to the great crisis that faces humanity. The time is coming when men shall seek for God, and shall not find Him; shall search His word for salvation, and find it a closed book to the eyes of their understanding.

"Prepare to meet thy God." When? Surely not when we are in the vortex of strife and commotion; not when the enemy of mankind sweeps down on us with an avalanche of temptations; and surely not when the door of mercy has closed on an impenitent world. When? There is only one safe and sane answer to that question — NOW! — And that word "now" covers every moment and hour of to-day and all days to come.

Wrecked by a Flaw

PROCRASTINATION is as ancient as the hills; and as an inoculating germ, it has found a hiding place, to a greater or lesser extent, in every member of the human family. There is only one preventive for it, and that is preparedness; and the sooner we forget to put off, and remember to put on, the greater will be our efficiency. Therefore preparation now is the bulwark and fortress for the conflict to come.

In defensive resistance, the question of material plays an important part. Shall I make preparation by selecting from the old material that I have so carefully gathered in the days that are past and gone, the experi-

ences that were once so full of life and power? The cost of a modern battleship is from eight to ten million dollars, and its lifetime of service is comparatively few years. The best material and workmanship are used in its construction; yet notwithstanding such tremendous expenditure, no nation will settle down, and after ten or twenty years, point to its obsolete hulk, and say: "I am prepared for war. Behold my navy."

The material used in the preparation for a future life should be the best possible, the work progressive, and each day and each year should see new ships of experience launched on life's sea. Each hour should prove the material of our souls to be trustworthy. Many a ship has gone down to destruction because of some small flaw in its construction, many a soul has been defeated unto death because of a neglect to prepare every joint of its armor to resist the enemy's steel; for a ship is no stronger than its weakest timber, and a chain no more powerful than its weakest link.

Let us make sure of our work. A little child came to her teacher, lesson book in hand, and announced confidently that she was ready to recite; but the testing time revealed a hesitancy and uncertainty which showed that the lesson was not "quite by heart," and the confident "I thought I knew it," melted to tears when the book was returned with "the mark still set in the selfsame place."

Studying the Blue Prints

THE work of preparedness must be minute in detail, and the blue print of the Master Workman must be carefully studied and followed, always with the thought in mind that the strongest will be needed to stand the storm, the best to endure the testing time. "I thought I was ready" is not an acceptable excuse, and may mean eternal loss. True preparedness insures triumphant victory in the crisis of battle.

The message of preparedness has sounded from the heights of heaven to earth's remotest bounds: "Get ready, get ready, get ready." Will we listen to the warning, or like some of the nations of to-day, wait until the storm breaks in all its fury, then vainly seek to gather our forces and materials for what can only be a feeble, futile resistance? We cannot test our material too often. We cannot be too careful in selecting it. Do not wait until the battle cry is sounded to be sure of your armor. Prepare and inspect it now.

*My soul, be on thy guard. Prepare to meet thy foe,
Whose unseen ranks are drawing near to bend thy standard low.
Go, search thy strong defense, thy strength its weakest spot,
Thy weapons useless in the fight unless thou knowest aught
Of tempered steel and skillful use in conflict with the might
Of unseen spirits of the air, arrayed against the right.
Seek thou on bended knee a preparation true,
That victory in Christ's dear name be always given you.*

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CHRIST MAGNIFIES HIS FATHER'S LAW

ISAIAH, prophesying of the attitude Christ would sustain to His Father's law, said, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42: 21.

Christ's life was the law of God magnified and made honorable in every respect. To magnify is not to add anything to or take from. When we turn a magnifying glass upon a flower, the glass neither adds to nor takes from the flower, but simply reveals that which is already there.

Christ was an example of the law of His Father lived out in the flesh. The Father gave to the human family the law, and sent His Son as an example to all in commandment keeping.

"Sin is the transgression of the law." 1 John 3: 4. The Lord came to save His people from their sins, not in their sins or from the law. We read, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

It is also a matter of prophecy that the time will come that the Master will bruise the head of the serpent. Gen. 3: 15. Said John, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3: 8.

The foregoing texts clearly reveal the work of Christ. He came to magnify the law of His Father, save man from his sins, and destroy the works of the devil.

Now if the Christian life means anything, it is that Christ dwells in the heart by faith. Paul's testimony was, "I live; yet not I, but Christ liveth in me." Gal. 2: 20.

Destroys Plan of Salvation

THE Master is "the same yesterday, and to-day, and forever." When any permit Him to have His perfect way in their lives, He will cause them to magnify His holy law, will save them from their sins, and will destroy the devil's works in them.

The teaching which would cause people to believe that the law of God is abolished, destroys the principles of the plan of salvation, and denies the work of the Lord.

Of the law, the Bible declares: "Sin is the transgression of the law." 1 John 3: 4. "By the law is the knowledge of sin." Rom. 3: 20. "Where no law is, there is no transgression." Rom. 4: 15. "Sin is not imputed when there is no law." Rom. 5: 13.

Now for argument's sake, let us conclude that as some teach, there is no law. What do we have then? Says one, "We have sin and Christ left." But where there is no law, there is no sin. Inasmuch, then, as the work of Christ is to magnify the law, and save us from sin, if there is no law or sin, there is no need of Christ. Thus the no-law theory needs no Saviour.

May the Lord help us to consider that the whole effort of Heaven, in the plan of salvation, is to write the law of ten words in the heart and mind of the child of God. This is the new covenant. Heb. 8: 10. That which is written by the Spirit of the Lord in the heart and mind is not abolished. Whatsoever is in the heart, we delight to do.

If the Bible teaches anything, it certainly teaches that the human family will be judged by the law of Ten Commandments. If we cannot, by the help of the Lord, meet the requirements of the law in this world and our life here, how will we fare in the Judgment? A. S. BOOTH.

God's unchanging and unchangeable law is the foundation, in written form, of all truth. All that is truth is but the outworking of the divine principles contained in those ten precepts. "Thy law is the truth." Ps. 119: 142. T. E. B.

"It is generally recognized that the smoker who gives up drink, almost invariably goes back to it unless he also gives up his smoke. Likewise the nation that gives up drink will go back to it unless she discards the smoke. There is but one safe way, and that is to bury them both."

American Twin Evils

Beer and the Cigarette

By DANIEL H. KRESS, M. D.

THERE exists an intimate and inseparable connection between drink and tobacco. Where the one is, the other is almost sure to be. Horace Greeley once said, "Show me a drunkard who does not smoke, and I will show you a white blackbird." While there are some smokers who do not drink, a drunkard who does not smoke is seldom seen.

The smoke usually precedes and leads to drink. Seventy-five per cent of drunkenness is traceable to the smoke habit. Tobacco creates a thirst that water fails to quench. A smokeless saloon cannot long exist. The greatest asset of the saloon is tobacco. The boy who begins to smoke will usually end in the saloon.

An effort is being made to separate tobacco and drink. This will ultimately fail. To get rid of one evil, we must get rid of both. Drink is withheld from the men on the battle field as destructive to efficiency and success, while the cigarette has been furnished as a helpful adjunct. One is considered a curse, the other a blessing. The appeal comes from the battle field, not for more food or for better food, but for tobacco. The Belgian prime minister recently asked his men who were still holding on to the small portion that is left of their territory, which they preferred, better food, or tobacco with their rations. They unanimously replied, "Give us worse food if you like, but let us have tobacco."

An appeal has come to America for a weekly sum of \$5,000, or \$260,000 annually, to supply the demands of these 200,000 Belgian soldiers who are calling for tobacco. Millions of cigarettes have already been sent to the front from America, for the British and French soldiers. Manufactories are running night and day to meet this additional demand.

Battle Field Not the Place to Wean Them

I DO not say that tobacco ought to be withheld from the men who have gone to the front and are calling for it. This is not the purpose of my appeal. I realize that one of the surest ways to defeat an army of men made up of smokers would be to deprive them of their accustomed smokes. I merely say that the battle field is not the best place to wean men from tobacco, or to treat drug fiends of any kind. This work should be done before addicts are sent to the front.

The tobacco habit is a drug addiction. The habit of inhaling the smoke, which is now the universal way of smoking, is a drug addiction similar to opium smoke inhalation, and is possibly almost as injurious. The injury resulting from the smoking of opium, should the smoke merely be drawn into the mouth, would be small compared with that caused by drawing the smoke into the lungs. It is the *inhaling* of opium smoke that is responsible for China's degradation. Opium smoke inhaling in China has never been as common as tobacco smoke inhaling now is in America. Opium smoke inhaling there has been confined almost exclusively to adults, while tobacco smoke inhaling is common among children as well as adults.

Smoke inhaling is without doubt the best method to employ to obtain the immediate drug effect desired. Two or three deep in-

halations of tobacco smoke will produce more intoxication than can be produced by one hour of ordinary smoking. It is the drug effect that is demanded. Why not inhale to obtain it?

But is a country that is defended by "drug fiends" safe? There are young men who are more interested in the cigarette than in the welfare of their country. They cannot endure hardships. James I, in referring to this practice, so prevalent among his men, as relating to the efficiency of his army, asked, "How can men who cannot go a day's journey without sending for hot coals to kindle the tobacco, be expected to endure the privations of war?" He understood that the nation could not rely upon an army made up of such men, for endurance or success.

1,200 New Recruits Daily

IN addressing his naval cadets, Emperor William several years ago made the prediction: "In the next great war, *nerve power* will decide the victory. Victory will be with the nation that uses the smallest amount of alco-

much tobacco per capita as does Great Britain. Boys and young men who are addicted to this habit are not reliable before they are called to the front. They are not in demand where efficiency, accuracy, and nervous and mental concentration are required. If they are unreliable in business, are they reliable defenders of our country?

Forbids Smoking Among Minors

JAPAN is wiser. She began to build battle-ships and guns about twenty years ago; but at the same time, she gave attention to the building of men. Sixteen years ago, a bill was introduced in the house of representatives of Japan, forbidding the use of tobacco to young men under twenty years of age. This bill was passed unanimously, and became a law the same year. The argument used in urging the passage of this bill, it would be well for us in America to study.

The Hon. Neomota, in introducing the bill, said: "Tobacco, like opium, contains narcotic poisons, which benumb the nervous system, weaken the mental power of children



Boston Photo News Co.

"The appeal comes from the battle field, not for more food or for better food, but for tobacco."

hol." Nerve power, we know, is undermined by the use of alcohol; but there is no agency that is to-day undermining nerve power more surely than is the general practice, among our boys and young men, of inhaling tobacco smoke or of smoking cigarettes. Each day, we are adding 1,200 young recruits to the great army of cigarette fiends we already have. We are a nation of smoke inhalers. The results are alarming.

Between July, 1914, and May, 1915, out of 159,800 young men who applied to enter the United States army, only 36,200 were able to pass the test. Over 123,000 were rejected as physically unfit to stand the strain of war. This is certainly a serious condition, regardless of what the causes of the degeneracy may be.

In referring to the cigarette habit among the youth of England, and its deteriorating influence, Sir Brampton Gordon said, "If, in ten or fifteen years hence, we should have the misfortune to engage in a great war, this habit among our youth to-day would tell against us." America consumes twice as

addicted to smoking. And thus, to give point to our national policy, we must strictly prohibit the smoking of tobacco by children and young people. If we expect to make this country superior to the nations of Europe and America, we must not allow our youths, who are to become the fathers and mothers of our country in the near future, to smoke."

Smoke inhalation, as practiced to-day by the youths of America, is doing more to undermine the efficiency of our future men and nation than possibly any other one practice, not excepting alcohol.

We give tobacco to the men in the trenches. They all, practically, smoke. If they are supplied, they will smoke more on the battle field than while at home. We withhold beer and whisky from these same men. What does the future hold in store?

Produces the Drink Appetite

THE men who leave the battle field will be nervous wrecks, made so perhaps more by the smoking of cigarettes than by the exposure. They will all be drug addicts. By

smoking, they will have cultivated a craving for strong drink. While prohibition may be enforced for a time, this universal craving will later demand drink and an open saloon. By encouraging the use of tobacco among the young men who have gone to the front, we are in danger of defeating our efforts to prevent the sale of alcoholic beverages in the future; for the two cannot be separated.

We are already spending twice as much for tobacco as we pay out for railroad travel, and about three times the amount we spend on our common school system. During the past two years, there has been an increase of over

\$150,000,000 in the consumption of tobacco in America.

Not less than \$1,200,000,000 is now paid out annually for tobacco—a sum one half that of our drink bill. It is generally recognized that the smoker who gives up drink, almost invariably goes back to it unless he also gives up his smoke. Likewise the nation that gives up drink, will go back to it unless she discards the smoke. There is but one safe way, and that is to bury them both. The attempt to separate them has proved to be a failure in individual life. It will be a failure in our national life.

government does not trench upon them, and that no citizen abridges them.

Inherent Rights Jeopardized

Example: Every man has the inherent right of liberty of choice to worship God or not to do so; as he may elect. Provided he chooses to worship God, and does not infringe upon the equal rights of his neighbor in his method of worship, the state owes him protection. This man also has the right of choice not to be religious. Should he so choose, he is entitled to the same protection from the state as if choosing to be a worshiper of God, provided only that carrying out his idea of true living does not trespass upon the equal rights of another person.

Again, every man has the inherent right to keep his brain in normal condition, that he may have the proper use of his mind at all times. And his liberty to remain sober ought not to be invaded by traffic in alcoholic liquors.

But those engaged in the nefarious liquor traffic hourly interfere with the right of millions of our brothers and sisters to remain sober. The state has the unquestionable right to eradicate the saloon, in harmony with its divinely ordained duty to protect the rights of its citizens.

God ordained civil government to protect every man in the enjoyment of his natural rights. The state therefore cannot, by divine right, legalize by legislation a traffic which will, in the very nature of the business, enable the trafficker to wreck the rights of each of his patrons.

The saloon personified says, "I furnish the money that makes the growth of city, state, and nation." Reason replies: "No, you do not. The money you furnish as yours is unjustly extorted from millions of unfortunate men and women, whose liberty, reason, and property you have stolen."

The state should abolish the saloon forever.

"He who looks often upon the cross of Calvary, remembering that his sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others."

A NATION'S RIGHTS

Should It, or Should It Not, Abolish the Saloon?



By HAMPTON W. COTTRELL

HAS the state a right to abolish the saloon? The causes for the existence of the saloon are obviously two. From the viewpoint of the proprietor, it stands for easy and ready money; therefore it exists. On the part of its patrons, it stands for the frequent satisfying of an abnormal thirst for the crime-breeding and death-dealing liquid; hence it exists. But neither of these assigned reasons constitutes evidence that the saloon should exist.

The state was ordained of God as a guarantee to all people, even to the most humble citizen, that the natural liberty of all and the rights of each should be preserved, and that corporal punishment be meted out to the invaders of the rights of others.

Whether or not the state has the right to abolish the saloon, turns upon this pivotal point: Does the saloon promote among its patrons better, higher, and purer living, thus making of them more highly respected citizens, or is it a menace to the work of developing higher, purer, and nobler ideals in the minds of men and women who are citizens of the commonwealth?

If the saloon does not engender among its patrons, who constitute a *large minority* of the citizens of the state and the nation, a better citizenship, by making them better men, with better morals, able and willing to bring back to the government better results in fruit-bearing, but does directly the opposite, then it is a menace to civil government, and should be abolished.

The State's Duty

HISTORY fails to chronicle that any saloon ever built up the morals of a community. It is a menace because of the character of its work; a menace because its victims do not possess the strength of character to resist the temptation to indulge in alcoholic drink, such indulgence having become a second nature to them. The saloon is a menace because of the abominable evil lurking therein, which, oftentimes accompanied by strains of well rendered music, is thrust into the very faces of our brightest boys and girls at the age of adolescence, while as yet they are unprepared to escape the snare for their feet.

In nearly every instance, the business of a successful saloon leaves in its trail broken hearts and financially ruined homes. The in-

mates are often left to drink the dregs of poverty, in order to fill the saloon keeper's till. In every municipality where the saloon survives, this lamentable condition obtains.

The state has a duty to perform to protect this unfortunate class of its citizens; and there is but one course left for it to take, and that is to abolish the saloon.

Individual rights stand distinctively in two well defined classes. The first of these, natural, inherent liberty or rights, are not created by man, or imparted by him to another. Such rights are not created by a collective body of men in legislative capacity. They are God-given, and each individual has them by nature. The duty of the state toward the inborn rights of the individual is to see that civil



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EXTINCTION WORSE THAN HELL

WHEN the truth of the Bible concerning the end of the wicked is taught, the cry is raised that annihilation is not punishment, and that if eternal suffering is not preached, there will be no fear of the future in the hearts of men. Indifference to the service of God will result. Better indifference than a service based on fear. Fear has torment, says the Word; but perfect love casts out fear. The belief in eternal torment keeps the love of God in its fullness out of the human heart. How can a person love a being one of whose attributes is extreme cruelty? Cruelty is the antithesis of love.

That eternal nonexistence has with it a wholesome fear is thus evidenced:

In 1883, when he stood upon the edge of threescore years, the noted scientist Huxley wrote to a friend:

"It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more than I did in 1800. *I had sooner be in hell.*"—Quoted by T. Calvin McClelland, D. D., in his book, "The Mind of Christ," page 135; published by Thomas Y. Crowell & Co., New York.

Men look upon death as a severer punishment than imprisonment for twenty years, or for life. There is no greater punishment than the eternal extinction of being. To put the sinner out of existence forever—this is justice and mercy; to keep him in excruciating torments for eternity is cruelty,—a cruelty which had its origin in the mind of Lucifer, God's everlasting enemy. The wicked shall be as though they had never existed. This is the truth taught in the word of God, a truth which appeals to every man's sense of right and justice.

JOHN N. QUINN.

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Mrs. Jennie Williams Lamb, Box 401A, Route 2, Pasadena, California, desires a continuous supply of denominational literature for missionary purposes.

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August Signs Magazine NOW READY



Some of the Contents

The August number of the *Signs of the Times Magazine* deals with the great eternal verities of God, the things which man needs to know, not simply for the life that is to come, but which will be of untold benefit in this life.

HUMANITY'S GREATEST NEED

A. G. DANIELLS

An exceedingly helpful and spiritual article, showing that the greatest need of the world and the church is the abiding presence of the Holy Spirit. This help is offered to every soul that will grasp it.

HUMAN EMANCIPATION

DR. L. A. REED

This article shows, contrary to the religious philosophy of the present day, that man is not saved by social reformation or by natural regeneration, but that a power from above must take hold of the weaknesses and degeneracy of humanity, and make of the individual a new man.

REVELATION THIRTEEN

EDITORIAL

A very illuminating presentation of this wonderful prophecy. The time of its application; the ten horns; the beast—what is it? the deadly wound—when inflicted. There is much misunderstanding as to what this prophecy really means. This article clearly shows that it is not a church or a man, but a system under various phases.

EVOLUTION AND THE PROBLEM OF EVIL

GEORGE MC CREADY PRICE

Showing the wisdom of God manifested in permitting sin. Teaching of evolution. No power outside of Christ to uplift the imperfect human.

THE LAW OF CHRIST'S KINGDOM

R. S. OWEN

The infinite responsibility of choice; God will not compel obedience; the law is the law of liberty.

"THY KINGDOM COME"

This article is illustrated by the splendid cover design.

WITNESSING FOR CHRIST

MRS. E. G. WHITE

The possibilities and duties of Christ's followers.

THE WORLD OUTLOOK

The above are only a few of the many good things to be found in the August number.

Pacific Press Publishing Assn.
 Mountain View, Cal.

To Perdition—Why?

AN influential religious organization that was recently in session adopted resolutions protesting against the operation of moving picture theaters on Sunday, and also against the use of public school buildings on that day. But if the moving picture theater is a demoralizing influence, why merely prohibit it on Sunday? Why not have it eliminated altogether?

The same body also proposed, through resolutions, to request schools and colleges to omit their recitations on Monday forenoon, so as not to place a temptation in the way of students to prepare their lessons on the Sunday before.

The idea seems to be gaining ground among all the great religious bodies, that much of the evil we find in the world comes because people are neglecting to observe Sunday strictly. The idea, from a superficial glance, appears plausible to many; but the facts in the case are that this world is going to perdition, not because it is disrespectful to the Sunday institution, which is nowhere commanded in God's word, but because the law of Jehovah has been rejected, which plainly teaches that the seventh day, commonly called Saturday, is the Sabbath.

And along with the teaching of Sabbath rest, this law of God prescribes honesty and uprightness as between man and man; and it also calls for the truest worship of the great Creator. It is because God's law has been set aside that the world is going to perdition, and not because men are refusing to observe some human tradition.

But regardless of the lack of Scriptural authority, men will continue to teach that many of our difficulties are brought about through a lack of Sunday observance. We are not far from the time when the prophecy will be fulfilled which shows that men will undertake to compel every one to observe the Sunday institution, under penalty of imprisonment, and finally of death itself. Prophecy is in process of fulfillment.

Keep these things in mind, and watch the trend of events. Do not allow yourself to be deceived by the theories of men which have no foundation in the teachings of the divine Book. The Sunday sabbath is not an institution of heavenly origin. The seventh day is the one sacred portion of time that is authorized by the Bible as the weekly Sabbath of Jehovah.

More Marauding Armies

THE following newspaper headlines are, to say the least, interesting: "Caterpillar army and beetle brigade prepare for attack . . . Destructive insect pests, which damage fruit and shade trees to the value of hundreds of thousands of dollars annually, are preparing for their summer raid . . . It's going to be a real battle . . . The tent caterpillar, notorious enemy of the apple orchard . . . The tussock caterpillar, the long-haired worm which denudes poplars, maples, and other shade trees of their foliage."

Place beside these statements the following scriptures, and the interest increases:

"That which the palmer worm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . . For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid My vine waste, and barked My fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white."

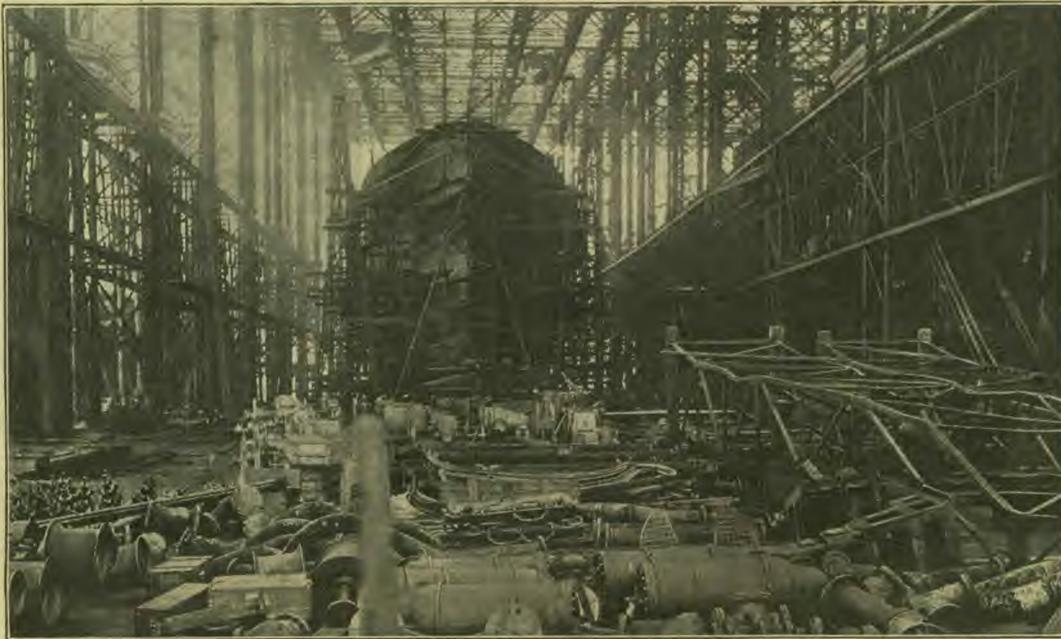
"Alas for the day! for the day of the Lord is

at hand, and as a destruction from the Almighty shall it come."

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 1: 4, 6, 7, 15; 2: 1, 11.

There is a striking similarity between the two quotations, for the former is a partial fulfillment of the latter, the prophetic description written over two thousand five hundred years ago.

The earth is indeed "waxing old." Isa. 51: 6 and Heb. 1: 10-12. Every tiller of the soil is painfully aware of it. The "armies" of pests are beginning to "devour" the fruitful places to an extent that is causing consternation among agriculturists.



THE BUILDING OF A DESTROYER

Courtesy Illus. London News

The ever increasing varieties of destructive insects, together with the alarming ravages of the same, constitute another plain evidence that "the day of the Lord" is rapidly approaching.

These marauding armies will before long become a tremendous problem. They will increase to such an extent that the beasts will "groan," the herds of cattle will be "perplexed, because they have no pasture" (Joel 1: 18), and there will be shortage of food for the human race. The last-day famines and pestilences foretold in Holy Writ (Luke 21: 11) will come partly as a result of the marauding armies.

In view of these approaching events, how consoling the promise to every child of God:

"Bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33: 16, 17.

Troublous times are before this old world; but he who by faith lays hold on the promises of God, need fear no evil. His God will supply his every need. L. E. F.

Read
Messages from the Spirit World (?)
 By Dr. L. A. Reed
 and then
From Persecuted to Persecutor
 By Dr. B. G. Wilkinson
 also
Can Future War Be Prevented?
 By Dr. M. Ellsworth Olsen
 IN OUR NEXT ISSUE

Commercial Evangelism

THE Washington Herald recently had an article headed "Evangelists Who Are Making Too Much Money." The article called attention to a dozen professional evangelists who have incomes ranging from \$15,000 to \$200,000 a year. The same article speaks of an effort on the part of the "Federal Council of the Churches of Christ in America" looking toward "the elimination of commercialism and extravagant sensationalism in evangelism."

Many people are led to believe that the world is getting much better, because we hear of some of these great evangelists drawing large crowds and counting hundreds and even thousands of people as converts. But the divine Book, speaking of Jesus Christ, says that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8: 20. Christ showed, all through His life, that the money value must sink into insignificance, and the great stress must be placed upon the real worth of the human soul. His whole life was consumed in laboring for souls, and He treated with utter indifference the question of an income. It was relegated to the background.

The gospel minister needs a modest support—Christ recognized and taught that—but he does not need from \$15,000 to \$200,000 a year. However the work of the professional evangelists may appear to some minds, this much must be apparent to all: that such salaries are wholly out of harmony with the life and teachings of the sacred Christ, the great Missionary who laid aside all the glory and riches of heaven to devote Himself to saving men

—not to saving men at a stipulated salary, but to saving men regardless of salary, and at an infinite cost to Himself.

Returning to Power

THE deputies from the bishop of Constance who were sent to deal with Zwingle and his teachings, set forth the claim that if the authority of the church were to be set aside, universal anarchy would result. This has always been one of the favorite theories of the papal church. She is coming forward with the claim now, that it is because her authority has been set aside, that we have such anarchy throughout the world. The great mass of humanity will yield to her theories.

The triumphant return of the papal church to power, the healing of her "deadly wound," is the last great milestone of prophecy, and the next event following that is the coming of Christ in the clouds of heaven. There are many sincere Catholics as well as Protestants who are true Christians at heart, who do not know these things. They should study their Bibles for themselves, to learn the great truth of God.

All the theories of men are as stubble, and will ultimately be reduced to ashes by the breath of eternal truth. God's word can be depended upon. Its prophecies are sure, and the eternal Spirit of the divine Father is promised to guide each individual to an understanding of it. Each should know for himself the ground upon which he is standing.

THE records of Los Angeles, according to an editorial in the San Jose Mercury Herald, show that "ninety per cent of juvenile court offenders are addicted to the habit" of smoking cigarettes. The same editorial says that the percentage of girls is almost as high. The cigarette and good morals do not go together. This is evident from these facts.