

Signs of the Times

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Satan in Full Retreat

*Helpless Before the
Artillery of Heaven
— The Only Thing
He Dreads—A Pol-
ished Name for Infi-
delity*

By
George B. Thompson



THE apostle James exhorts: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4: 7. This text has Satan on the run, not toward us, but from us. If we resist, *he will flee*. This ought to bring comfort to the tempted, buffeted sons and daughters of Adam. Satan, like a roaring lion, goes about seeking prey. He is after souls. He is chasing thousands to perdition. But there is hope for all through Christ. It is possible to defeat him — not merely hold him at bay, but make him retreat.

We hear people say, The devil is after me. But the text in James indicates that it is our privilege to know that the enemy is fleeing from us. It is no common spectacle to see the commander in chief of perdition in full retreat.

But how can this great soul destroyer be made to retreat? In giving instruction concerning the work of the Holy Spirit, Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. Notice that a part of the work of the Holy Spirit is to bring to our remembrance the words of Jesus. The word of God unmasks all the schemes of the enemy, and he is helpless before this artillery of heaven. When Jesus was tempted by the enemy, following His long fast in the wilderness, His only defense was, "It is written," "It is written," "It is written." God's word is mighty, and the devil fled from the Saviour; for we read, "Then the devil leaveth Him, and, behold, angels came and ministered unto Him." Matt. 4: 11.

The seer of God says, "When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight." Isa. 59: 19, margin. Here again the prince of darkness is fleeing. When the great adversary of souls comes in like a flood from

some burst dam, in a determined effort to carry everything before him, and with the besom of destruction sweep our souls into the abyss of ruin, the Holy Spirit will bring to our minds the precious promises of God. Unable to stand before the mighty power of God's eternal word, the devil, with all his cohorts of darkness, is forced to flee.

Be assured that the God who cast this prince of angels, with his sympathizers, out of heaven when they sinned, can control these legions of darkness now. But before we can be thus kept, and the Spirit of God lift up a standard against the enemy, we must study the Word. The Spirit can teach us something we never knew before, but He cannot help us to remember what we never had in our memory.

In order, in the hour of trial and temptation, to have weapons drawn from the arsenal of the Word, we must study and ponder the Word until it becomes fixed in the mind. Then, when the awful power of satanic temptation comes upon us, the Spirit can bring to our minds some of the strong, sustaining promises of the Word, to which we can anchor by faith, and not be swept away by the force and sophistry of Satan's deceptions.

It was by the word of God that the heavens were made, and it is by this same word that they are upheld. The word that holds planets in their orbit is the same that holds one of God's children from falling. None who believe the Bible, will be deceived by the prince of liars, no matter how artful the deception may be, or how closely the counterfeit may resemble the original coin of the heavenly realm.

We can therefore clearly see why Satan is using all the cunning of his master mind to destroy confidence in God's word. It is the only thing he dreads. He

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The Key

That Unlocked the Time of the End

*The Seed Sown by the Albury Prophetic Conferences
and Its Harvest*

WHILE Edward Irving was proclaiming with power, in 1826, the near approach of the great day of Judgment, many other London pastors, and laymen not a few, were giving careful thought to the prophetic portions of Holy Writ. Among these students of Scripture were several men prominent for their piety and for their sound intellectual attainments. One of the number was the Rev. Daniel Wilson, of the Church of England, afterward bishop of Calcutta; another, the Rev. Lewis Way, who, while traveling alone some years before in the steppes of Russia and in Syria and Arabia, had discovered the intimate connection existing between the time periods of Daniel's prophetic visions—the key that unlocks to human understanding that which was sealed “to the time of the end.” The results of these meditations, Mr. Way had given to the world in 1816, in a volume entitled “Letters to Basilicus.”

More than a score of ministers were specially engaged in united study of prophecy. Dr. W. Dodsworth, Dr. Okely, the Rev. Robert Story, of Rosneath, and the Rev. E. Vaughan, were among the number. Lord Mandeville, afterward the duke of Manchester, was one of the laymen uniting with the pastors in diligent investigation. Another was Henry Drummond, Esq., a banker and a member of Parliament, and founder of the professorship of political economy in Oxford University. Among other laymen of note may be mentioned the Hon. J. J. Strutt (the late Lord Rayleigh); Mr. W. Cunningham; Mr. J. H. Frere; Mr. John Tudor, afterward editor of the *Morning Watch*; also Captain G. Gambier and Lieutenant Malden, of the army and navy.

Met to Interchange Views

DURING the spring and early summer of 1826, these men met occasionally in London, in order to compare views, and to arrive, if possible, at a correct understanding of the times in which they were living. These comings together for an interchange of views, brought to them increased light and blessing.

These informal gatherings led to the holding of the Albury prophetic conferences of 1826 to 1830. At the suggestion of Mr. Way, those who were investigating truth decided to set apart a season for continuous study; whereupon Mr. Drummond, the London banker, offered to place his beautiful country home near Albury, in the county of Surrey, at the disposal of his friends, for the holding of a formal conference. To this meeting all who were specially interested were invited, “both ministers and laymen, of any orthodox communion.”

“In answer to this honorable summons,” writes the Rev. Edward Irving, one of the members of the first conference held, “there assembled about twenty men of every rank and church and orthodox communion. And

By C.C. CRISLER



JOSEPH WOLFF

ONE of the members of the first Albury Prophetic Conference, famous in later years as a Christian missionary and Advent preacher among the Jews and Mohammedans in Asia Minor, Persia, Bokhara, Cashmir, etc.

in honor of our meeting, God so ordered it that Joseph Wolff, the Jewish missionary, should also be of the number. And here for eight days, under the roof of Henry Drummond, Esq., the present high sheriff of the county, and under the moderation of the Rev. Hugh M'Neile, the rector of the parish of Albury, we spent six full days in close and laborious examination of the Scriptures.”

Studies the Prophecies

OF the questions considered, those of chiefest importance were (1) “The system of the prophetic visions and numbers of Daniel and the Apocalypse;” (2) “The Scripture doctrine concerning the future advent of the Lord;” and (3) “The duties to the church and

the world arising out of the same.” “These,” further writes Mr. Irving, “are points on which men are supposed to be wholly at sea, without chart, course, or polar star; and it is the common rebuke of the students of prophecy, that no two of them are agreed on any one matter: and therefore the thing which I am about to say, will appear the more wonderful—that . . . we were so overruled by the one Spirit of truth and love, as to have found our way to harmony and coincidence in the main points of all these questions.”

As regards the spirit of the conference, Irving mentions especially “the fullness, freeness, and harmony which prevailed in the midst of partial and minor differences of opinion;” also “the spirit of prayer, and love, and zeal for God's glory and the church's good,” as well as “the sweet temper and large charity which were spread abroad.” “By the



ALBURY PROPHETIC CONFERENCE

“More than a score of ministers were specially engaged in the united study of prophecy.”

common consent” of all, he testifies, “God was in a very remarkable way present with us.”

A day was set apart for each subject. Early in the morning, those in attendance met “to seek the Lord for the light, wisdom, patience, devotion to His glory, communion of saints, and every other gift and grace of the Holy Spirit;” and before separating for breakfast,

one of their number opened “the subject of the day in an orderly and regular way, taking all his grounds of argument, and substantiating all his conclusions, out of the Holy Scriptures.”

Two hours daily were spent in quiet individual study and in earnest secret prayer, “in order that the brethren might each one try and prove himself before the Lord upon the great questions at issue,” and that they might come together “with convictions, not with uncertain impressions.” At eleven in the forenoon, they reassembled for their mid-day session, which (to quote from one of the participants) often lasted “four, and sometimes almost five hours, our aim being to gather the opinions of every one before we parted; and when we tired, we refreshed ourselves with prayer, which also we regarded as our main defense against Satan.”

The Round-Table Discussion

THE third and last session was held in the evening, when the men taking part seated themselves “around the fire of the great library room, yet still looking to a moderator, and with the same diligent attention to order.” Any difficulties in Scriptural exposition needing further consideration were brought up and resolved to the satisfaction of all present; “and so we proceeded,” writes Mr. Irving, “till towards eleven o'clock, when the whole duties of the day were concluded by the singing of a hymn, and the offering up of an evening prayer.”

“Such were the six days we spent under the holy and hospitable roof of Albury house, within the chime of the church bell, and surrounded by the most picturesque and beautiful forms of nature; but the sweetest spot was that council room where I met the servants of the Lord, the wise virgins waiting with oil in their lamps for the Bridegroom; and a sweeter still was that secret chamber where I met in the Spirit my Lord and Master, whom I hope soon to meet in the flesh.”

“O Albury, most honored of the King
And Potentate of heaven, whose presence here
We daily look for! In thy silent halls
His servants sought and found such harmony
Of blessed expectation as did fill
Their hearts with lively joy, as if they'd caught
The glory of the cloud which bore their Lord,
Or heard the silver-toned trump of jubilee
Sound His arrival through the vaults of heaven.
From thy retreat, as from the lonely watch-
tower,
We had certain tidings of the coming night
And of the coming day; the one to brace
Our hearts with dauntless resolution
All sufferings to endure on His behalf
Who for our souls did bear the ascendant dire
Of Satan's hour and power of darkness;
The other to delight our souls with thoughts
And dearest joys which are not known to those
Contemptuous and unfaithful servants
Who think not of the promise long delayed
Of Thy most glorious coming, gracious Lord!
For me, and for these brethren's sake, I pray
That the sweet odor of these hallowed hours
May never from our souls depart till Thou,
Our glorious King, Thy standard in the heaven
Unfurlest, and command'st the Archangel
strong
To make the silver-toned trump of jubilee
Sound Thine arrival through the vault of
heaven,
And quicken life within the hollow tomb.”

“These meetings at Albury were continued annually for five years, the last being held in 1830, generally about the season of Advent. Forty-four people in all attended one or more of them; but of these, nineteen were clergymen of the Church of England, one was an English Moravian, two were Dissenting ministers, four were ministers of the Established Church of Scotland; and eleven English laymen, one Scotch Presbyterian layman, and six other Englishmen, whose adhesion is unknown, made up the number.” (Dr. E. Miller, “Irvingism,” volume 1, page 30.)

The hope of the Lord's coming, for which these earnest investigators of the past cen-

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The Uncompleted Reformation

*A Noble Work Begun —
Departing from the Funda-
mental Principles*

By S. B. HORTON



THE Bible, I say, the Bible only, is the religion of Protestants," was the famous slogan of Chillingworth, which was based upon the principles underlying the Reformation. Said he: "Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with heart and hand, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true." ("Works of William Chillingworth, M. A.," Oxford University Press, 1838, volume 2, pages 409-411.)

This became the slogan of all the Protestant churches, and the principle is to-day incorporated into the various denominational creeds and confessions of faith. For the purposes of this article, we refer to the following as indicative of the fundamental view held in regard to the all-sufficiency of the Scriptures: "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried." ("Baptist Declaration of Faith.")

Does It Make Any Difference?

ELABORATING on what Baptists believe, Dr. J. L. Burrows says: "Every intelligent disciple should be satisfied in his own mind as to the Scripturalness of the faith that is commended for his adoption. But do not allow yourself, in relation to any article of revelation, lazily and indifferently to acquiesce without thought and examination for yourself into the truth of received theories. . . . We should never hear from a disciple of Christ such utterances as, 'It does not matter what we believe on such subjects,' 'One way is as good as another.' It does matter, or the Lord would not have inspired His apostles to write for our instruction. One way is not as good as another. The only good way is that which God has revealed." ("What Baptists Believe," by J. L. Burrows, D. D., page 17.)

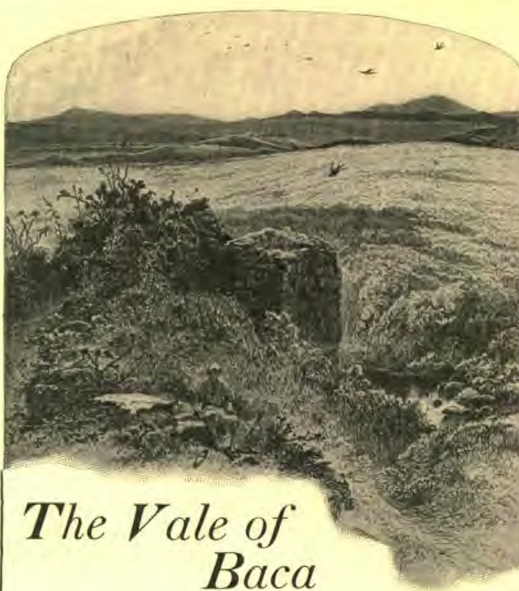
This principle is set forth in a specially clear and comprehensive way in the following article: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not written therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." ("Articles of Religion," Article 6, Protestant Episcopal Church.)

As if to emphasize doubly this principle, Article 20 of the Episcopal Church adjures

that "it is not lawful for the church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another." All of which is in keeping with, and is demanded by, the work of the great Reformation.

Spheres of State and Church

It will also be recalled that the Reformation "rejects the civil power in divine things, and says with the prophets and apostles, 'We must obey God rather than man.'" With this principle also are the Protestant churches in accord. The Presbyterian brethren accept it in the following language: "Civil magistrates may not assume to themselves the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven, or in the least interfere in matters of faith.



The Vale of Baca

BY EDITH STARBUCK

BOwed down beneath his load of guilt,
Man saw his home, once fair,
All marred by evil's blighting touch,
And filled with grief and care.
A desert drear the earth was spread,
Till Christ our Lord was slain,
And left a well in Baca's vale,
And filled the pools with rain.

And ever, since His grace appeared,
Where'er His children be,
He bids them, 'midst the stress of life,
"Bear witness here for Me."
How blest are they who trust in God,
And make His strength their stay;
Who leave a well in Baca's vale,
To cheer the desert way!

. . . It is the duty of the civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest. . . . And as Jesus Christ hath appointed a regular gov-

ernment and discipline in His church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof among the voluntary members of any denomination of Christians according to their own professions and belief." (Chapter 23, "Confession of Faith.")

On the other hand, the Roman Catholic Church, true to her past record, which called forth the work of the Reformation, maintains that all must follow the traditions of the church, for the reason that "like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, *tradition* is to us more clear and safe." ("Catholic Belief," Di Bruno, D. D., page 33.)

In the matter of civil government and religion, Rome maintains that "it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for church and state to be, as in America, dis-severed and divorced," as we gather from "The Great Encyclical Letters of Leo XIII," page 323.

Can It Be Changed or Annulled?

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

This commandment is part of that law which all Protestant bodies proclaim to be unchangeable. Binney's "Theological Compend, Improved," states the thought common to all such bodies: "This law is spiritual and perfect, extending to all the inward creations and outward actions of men, and can never be changed or annulled," basing this deduction upon such scriptures as Ps. 19: 7, 8; Prov. 30: 5, 6; Rom. 7: 12, 14; Rev. 22: 18, 19.

The word of the Lord also says, "The Son of man is Lord also of the Sabbath" (Mark 2: 28), which is stated in the fourth commandment to be the seventh day; and as Sabbath observance belongs to the Maker of it, the Saviour said that we should "render . . . unto God the things that are God's."

Matt. 22: 21. Two questions are now pertinent: Can it be said that in observing any other than the seventh day of the week, one is following the "Thus saith the Lord," and the Thus saith the article of religion, "Whatsoever is not written therein, nor may be proved thereby, is not to be required of any man"? and, Assuming that Sunday observance is rendered to God by virtue of the fourth commandment, as many Protestants interpret, are these Protestant brethren following the "Thus saith the Lord," and the Thus saith the denominational article of religion which debars the magistrate from interfering in "matters of faith," when they appeal to Congress and to legislatures for laws to compel the observance of Sunday?

Seeking Aid from the State

THE Protestant churches are committed to the policy of compelling Sunday observance, as will appear from the annual reports of the Federal Council of Churches of Christ in America, notable among which is that of 1914, in which are noted the following resolutions:

"3. That we approve the introduction in the House of Representatives and in the Sen-

ate of the United States of a Sunday rest bill for all government employees, said bill to be indorsed by the Committee of Direction hereinafter as provided, and submitted to the commission (Commission on Sunday Observance) for its approval.

"4. That we ask all public officials for better Sunday laws throughout all our states where such laws obtain, and express an urgent hope that at the earliest possible moment, a Sunday law be enacted for the District of Columbia and the state of California, where no such laws exist."

At its meeting in Chicago, December 5, 1912, the federation was swept upon Roman Catholic grounds on the subject of civil government and religion, by the following report, unanimously adopted: "The business of the state is to bring about such economic conditions and environment that the idealism of the gospel may have as clear and fair a field as possible. It is this that justifies the church . . . in turning to the state for a coöperation which will enable her to do her sacred task."

Note the deadly parallel in Leo XIII's encyclical of January 6, 1895, in which, speaking of the Catholic Church in America, he says: "She would bring forth more abundant fruits if, in addition to liberty, she enjoyed

the favor of the laws and patronage of the public authority."

It is evident that present-day Protestantism not only has failed to complete the work so triumphantly begun by the Reformation, but has made a definite departure from the faith once delivered to the Protestant churches.

In our next issue, Mr. Horton will continue the consideration of this most important theme, dealing specifically with the Sabbath question and the Reformation.

EDITOR.

THE devil professes great interest in men. But where is the record of one self-denying act of his for us? What has he suffered that we might be benefited thereby? Consummate selfishness his!

On the other hand, think of the life of the Son of God, full of self-denial and loving ministry, and how that life of love was forever sealed to us by the cross. That cross is the mightiest argument that can be produced against the powers of darkness, proving for all time the love of the Christ who tasted death upon it "for every man," thus enabling every man, *if he will*, to live eternally with Him in glory. Consummate self-sacrificing love is this.

T. E. BOWEN.



Who Are the Angels?

By K. C. RUSSELL

Are They the Spirits of Our Departed Friends? Or Are They a Distinct and Higher Order of Beings than Man?

THE false idea that the spirits of the dead become angels has led many persons to believe that our departed friends return and minister to the living; for the Lord says, in Heb. 1: 14, that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." But we should not confound angels with our departed friends, for the latter will never become angels.

Before the world was created, angels existed; for the Lord, in Job 38: 7, speaking of the creation of the world, refers to the angels when He says, "The morning stars sang together, and all the sons of God shouted for joy." And the Bible states that before man died, the Lord placed in Eden "cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 24.

The Scriptures teach that the angels are a different order of beings from man. The inspired apostle Paul said, in Heb. 2: 7, that man was made "a little lower than the angels." The idea prevails, in many minds, that because they are spiritual beings, they are therefore not real beings; but such a conception of the angels is contrary to the plain teachings of the Word, which declares that they possess real bodies. Thus unquestionably the angels are real beings, not human, of course, but spiritual.

The Bible abounds with references to such heavenly messengers. In Gen. 18: 6-8 is the record showing how Abraham prepared for them real food, and they ate it. This is undoubtedly the instance to which the apostle Paul referred in Heb. 13: 2, when he said,

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The prophet Daniel, in describing the glory of the angel Gabriel, says, in Dan. 10: 5, 6: "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

The glory of the angels was signally manifested when the Roman soldiers who were guarding the sepulcher of Christ fell as dead men at their presence.

Their power also is clearly presented in the Bible. In 2 Kings 19: 35, it is stated that one angel destroyed, in one night, 185,000 Assyrians. Other remarkable instances of their power are clearly outlined by the Lord. It was an angel that protected Daniel when he was cast into the lions' den.

Their Chief Employment

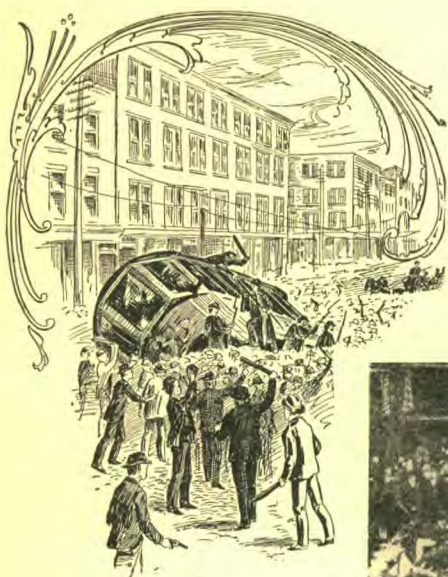
THE chief employment of these heavenly beings, who, we have found, are not the spirits of the dead, is to minister to those who shall be heirs of salvation. How few persons there are who appreciate the fact that it was the protecting and fostering care of good angels that saved them from some serious calamity with which they were about to be taken! But this is a fact which is repeatedly and plainly taught throughout the sacred narrative.

In Ps. 34: 7 we read, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." These unseen beings are encamping about those who are striving to do right, and are commissioned to deliver them when danger threatens. Great safety is felt by men when they are protected by an encampment of armed soldiers. How much safer should they feel if they realize that they are protected by these glorious and mighty beings! The Scriptures do not give assurance of angel ministry except to those who are heirs of salvation, or, in other words, to those who are conforming their lives to God's sacred and divine will.

Have Children Guardian Angels?

THE New Testament plainly teaches that every child of God has a guardian angel, who is sent from the shining courts of glory to guard and sustain him. Proof for this statement will be found in Matt. 18: 10, which says: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Thus we see that every humble child of God has a guardian angel, who is in constant communication with heaven.

In these times, when danger threatens us on the right hand and on the left, by disaster of every kind, by war in all its horrifying conditions, the true Christian can find comfort and consolation in the precious assurance of Psalm 91, that the Lord will give His angels charge over us.



"A conflict ages old,
it grows in scope and
intensity."

Does Might Make Right?

*A Discussion of the Principles Involved in the Mighty
Struggle Between Capital and Labor*

By
B. M. Grandy



THE Declaration of American Independence states a great truth, "All men are created equal,"—a truth which is but the reiteration of a statement from the Source of all truth, who declares in His word, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 24-26. Yet, like many other great truths, it is not universally recognized. Solomon might well have said with regard to man's attitude toward this truth also, "This only have I found, that God hath made man upright; but they have sought out many inventions." As in the case of Israel of old, these inventions bring a plague upon the head of the inventors. Ps. 106: 7-11.

Owing to the perverseness of the human heart, we find generally the experiences of mankind in strange contradiction of the right and proper. Brothers to-day are engaged in terrible battle and carnage, nations plunged into an abyss of slaughter. Deep-seated envy and hatred are uncovered in the hearts of kindred.

Passionate Fury Seizes the Scepter

NEUTRALITY, standing apart, looks upon the terrible slaughter, and is filled with horror and astonishment. Should we say "standing apart"?—Nay; rather, Neutrality plunges feverishly to the task of enriching herself at the cost of the lifeblood of war-mad nations, and herself hastily dons the armor, better to withstand the conflict that she feels, if she does not acknowledge, will soon demand her attention.

To-day we loudly decry the uselessness of war; to-morrow the man that fails to lend his support to the war program, and refuses to stain his hands with the blood of his fellow man, is a molycoddle and a coward. Delicate women scorn him; children scoff at him; mankind despises him. To-day reason—or is it only circumstances?—holds in check the powers of darkness; to-morrow passionate fury seizes the scepter, and the powers of hell desolate the land.

Bitterness Grips the Heart

Two boys start in life, each ambitious to accumulate the wealth of this world. One, by his superior genius or more fortunate ventures, succeeds. His path through life leads amid opulence and splendor. True, his business ethics are often somewhat on a tangent to the straight line of right; but he is counted a success, for he has gained the coveted wealth. His associations and sympa-

thies are for those of his own class, he himself being the first object of his concern.

The other man fails—miserably fails. Fate, destiny, seemingly the hand of man and God, is against him. The results of his toil and striving come to naught. His path through life leads through the haunts of poverty, vice, and crime. His hand is raised against the class that his early ambitions led him to aspire to reach. Bitterness fills his heart as he finds his condition and views of life regarded with disdain by his more successful boyhood companion.

From whatever angle we view the experiences of mankind and conditions in the world, we are forced to conclude that some things are radically wrong. True, this has ever been the case; but there has never been a time, in the history of the world, when so acute a condition was evident, and the spirit of intensity was so marked in every sphere of man's activity. The progress as well as the retrogression that it took centuries to accomplish in the past, is now crowded into decades, years, or even months.

Various and varied are the remedies advanced to cure the malady that affects mankind. Deceptive, delusive affliction, it baffles the knowledge of the wisest who would diagnose the symptoms and remedy the condition.

Only a Cog in the Wheel

HEROIC measures are proposed. Some advocate the entire reorganization of the governments of the earth; every incentive to gain and individual profit to be curbed or destroyed by the holding of all wealth in common and the removing of all competition; human individual selfishness to be exercised only in behalf of the betterment of all combined; every unit of society to occupy his place as a cog or a wheel in the great machine of human economy, and occupy the place for which nature and preparation best fit him. It is hoped, by political or revolutionary means, to bring all mankind to a common level, thereby eliminating class, and class struggle.

Such are a few of the remedies suggested, some of which have had a trial. Still conditions are not noticeably improved. In fact, the careful student of affairs, as well as of God's word, is forced to admit that conditions grow rapidly worse. In times of crisis, the most carefully laid schemes of man come to naught.

Among the social problems of the day, there is no other that concerns so large a

portion of the population of the world as does the struggle between the forces of capital and labor. A conflict ages old, it grows in scope and intensity in these days, as never in the history of the past.

The Growing Army of the Discontented

THE unprecedented growth of wealth in the world, and its accumulation in the hands of the few, cannot but result in an ever increasing army of discontented poor. Poverty, at its best, breeds discontent in the human heart. Prodigious wealth flaunting its banner, in wanton extravagance, before the eyes of poorly paid labor, cannot but cause social unrest.

The doctrine that "might makes right," and "to the victor belong the spoils," results in a spirit of indifference in the hearts of the rich, and a spirit of smoldering resentment in the hearts of the poor. The tendency is for the capitalist, flushed with the power of wealth, to grow more exacting and arrogant, and the laborer to become more resentful.

Quick to discern the apparent advantages gained for capital by organization, labor adopts like measures, and federations and trade-unions spring up in every branch of industry. The field of individual responsibility narrows. The independent small tradesman must retire from the field; and the peace-loving artisan who chooses not to affiliate with the union, is either coerced, crushed, or compelled to carry on his work at a disadvantage.

Something as to the extent of this mighty struggle, to what lengths it is to go, and how and when it will end, are questions fraught with intense interest. They will be considered in a second article by Mr. Grandy, which will appear next week.

EDITOR.

THE Sabbath is a love token from God to man. Love is the fulfilling of the Sabbath precept. 1 John 5:3. A fond father one day asked his child, "How much do you love me?" The child looked into his face with a sweet, trusting smile, and replied, "Papa, I love you enough to mind you." The question which comes to every soul who investigates the Sabbath question is, Do I love God enough to obey Him by keeping the day He has appointed? It is an insult to our Creator to disregard the love token He has intrusted to our care.

E. H. M.

Marvelous Experiences in India

BY GEORGE F. ENOCH

IN one of the native states of India, situated in the Kathiawar peninsula, there was a young Indian woman from Bengal, who was the private tutor in the family of the reigning prince. Some of our good gospel literature fell into her hands; and she later came down to Poona, where we were living, and was more fully instructed in the truths of the message, and was baptized.

When she had come as a stranger into this native state some years before, the prime minister of the state and his wife had been as father and mother to her; and now she was anxious that they also should have the light. He was a Hindu gentleman, wealthy and influential. He had been promoted to a high place in the British government in Bombay, and was living, at the time, in the city. This sister made him a present of the book "Desire of Ages." Some months afterward, a letter was sent me from him, showing that this book had had a wonderful influence over his life. In fact, he was almost persuaded to become a Christian.

I went to call on him, and he assured me that no other book had ever brought to him such help as had that book. "I read it for a half hour each night, just before I retire; and it calms my mind, and I have excellent rest," was his testimony. He was also a subscriber for our periodical, the *Oriental Watchman*; and in that, he saw an advertisement of "Patriarchs and Prophets" and "Great Controversy," two other books written by the author of "Desire of Ages." He immediately ordered them, in the best binding that we could procure for him, and has been reading them.

He has since offered us a splendid property in Bombay, for one year, free of rent, if we would open treatment rooms in that city.

Each year, he gladly takes the Harvest Gathering SIGNS, and contributes to our work, and seems to be drawing nearer and nearer to the truth.

One of our colporteurs met an educated Brahman in Bangalore, South India, who was high in government service. He was pleased to know that this colporteur represented the people who publish the book "Ministry of Healing." He brought a copy of it out with great respect, and said: "This is the best book I have ever read. It represents the true religion. When I find the same kind of people outside that book that I find inside the book, I am going to join them."

For many years, our literature has been circulated in India. To-day the people are buying more than ever before; and it is very interesting to note that our religious books, such as "Heralds of the Morning," are purchased by non-Christians in large numbers. A letter just received says that sixty per cent of the books on religious subjects now sold in Bombay are bought by non-Christians.

About four years ago, the writer began a series of tent meetings in Lanovla, a little railroad town in the mountains of western India. The English-speaking community was small, and opposition of the fiercest and most unscrupulous sort was immediately aroused. Falsehoods concerning us were freely circulated; and as the people were prejudiced against Americans to start with, and we were entire strangers, the community would have turned against us, had it not been that our religious magazines and some of our good books had been sold and read in the community for years. In every case where the people did not forsake us, they had been readers of our publications; and as a result, a company was brought into Christian truth.

One young man from that effort has since gone to England, to take the ministerial course; and this summer, he is with a tent company in Scotland. He plans to return to India as a missionary as soon as his school

work is completed. It was the power of the literature that dispelled the prejudice, and saved the day at that time.

We might multiply evidences. Over all India are found thousands of men and women who have been reading our books and papers for years. Unconsciously their minds are molded according to the principles of truth. When the time comes that the battle is to be fought in their neighborhood, they will recognize the voice of the Master, and will take their stand with the people of God. Let us not be weary in well-doing, but continue to scatter the publications "like the leaves of autumn"; for we know not "whether shall prosper, either this or that, or whether they both shall be alike good."

"THE path to freedom from sin is through the crucifixion of self, and conflict with the powers of darkness. . . . The expulsion of sin must be the act of the soul itself, in calling into exercise its noblest powers. . . . Day by day, there must be a hand-to-hand fight with the powers of darkness, or victory will never be ours."

SATAN IN FULL RETREAT

(Continued from page 1)

well knows its power when lodged in the heart of a believing child of God. His agent is sometimes the blatant infidel, who misrepresents the Word. But he is best suited if his agent stands in a pulpit dedicated to the worship of Jehovah, and poses as a critic — a higher critic.

"Higher criticism" is only a more polished name for infidelity. It shocks the spiritual sensibilities less. Masquerading in the livery of heaven, it becomes a more dangerous deception, and will damn more souls. Many churches, we regret to say, are honeycombed with the uncertain guesses and monstrous fables of higher criticism, expounded from pulpits where the Bible is supposed to be honored and revered.

Behind higher criticism is the great enemy of God in disguise, working to pull the eternal rock of Scripture from under our feet, and give us instead but shifting sand. Let us cling to the Word, and defeat the enemy.

Gethsemane

BY RUTH LEES OLSON

GETHSEMANE — I hear it ringing through the ages past and gone.
Ever it brings the cry of One forsaken and alone,
One who, from glorious entrance to the holy city fair,
Sought the garden's brooding shadows, to wrestle with despair.
After the joyous shouting and plaudits of glad acclaim,
With waving of palms and olives, and praises for His name,
After the flower-strewn pathway, and hosannas loud and clear,
After triumphant greeting, with tribute from lips held dear,
Come the darkening shadows, the night's sad vigils alone,
Under the weeping olives, forsaken by all His own,
With none to comfort and cheer Him, no one to wipe His brow
Of the bloody sweat of His anguish. Alone He endures it now.
Forth from Gethsemane's shadows, whence all forsook Him and fled,
O'er the murmuring waters of Kidron, His weary feet are led,
Onward to Calvary's mountain, bearing His cross of shame,
With none to shout "Hosanna," no voice to praise His name.
Upward toward heaven they raise Him, this Jesus who freely gave.
Taunting, they cry: "Let Him come down! Where is His power to save?"
But the bruised reed is broken, the loving heart is still,
And gently they lay His mangled form in the tomb near Calvary's hill.
The crimson fingers of morning draw back the curtain of night;
And the sun, peeping over the top of the world, beholds a wondrous sight.
For the seals of the tomb are broken, the stone has been rolled away,
And only the open sepulcher greets the dawning of the day.
Robed in celestial glory, with face all radiant with light,
The Son of man and Son of God passed from their wondering sight.
Finished the great atonement, the price of a soul has been won,
And the angel's song floats back to earth as heaven receives its own.
But each one who follows the Master must tread the selfsame way
From the victory heights of a soul's new birth to the garden lone and gray,
From the bloody sweat of Gethsemane to a Calvary crucified.
Then — the slumber time of that "little while" in the rest of eventide.
But the morning will dawn in splendor, and each heart respond to His love
When He calls His own from death's prison house to their home in the
mansions above.

Abdicated His Dominion in Favor of Satan

WHEN God created this earth, and placed man on it, He did so in pursuance of His divine purpose to fill it with free moral agents, loyal to their Creator. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45: 18.

The divine plan necessarily involved human probation; and so, when God had created the world, and fitted it for human habitation, He created man also, and gave him dominion over the earth. The inspired record is: "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." See Gen. 1: 26-28.

This dominion, of course, was to be exercised subject to the will of God. The earth was, so to speak, to be simply one of the states of the universe. But by sin, Adam lost his dominion, and this not in the sense that it reverted to God, from whom he received it, but in the sense that by his own act, man exchanged the service of God for the service of Satan, and both he and his dominion passed over to the archenemy, by whom he had been overthrown. "For of whom a man is overcome, of the same is he brought in bondage," says the inspired Word (2 Peter 2: 19); and again, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. 6: 16.) Adam had abdicated his dominion in favor of Satan, whom our Lord Himself three times called "the prince of this world." See John 12: 31; 14: 30; 16: 11.

Dominion in Fact, but Not by Right

WHEN man sinned, and thus became the servant of Satan, it was as though the British East India Company, having received from the British government, in 1668, dominion over the presidency of Bombay, had, by yielding obedience to some foreign prince, transferred that dominion to him. The allegiance of the company, and its authority over Bombay, would have vested in that prince as sovereign in fact, though not sovereign by right.

The traitorous act of the East India Company could not have given the foreign prince any title to the presidency of Bombay, but it would have given him the dominion, until such time as it should be wrested from him; and if, in this supposed case, the British government had determined not to use force immediately, but only moral suasion for the time being, and not to resume the government of the colony until such time as a sufficient number of the inhabitants to people the colony returned to their allegiance to the British crown of their own free will, we would have a case somewhat analogous to the rebellion of man, and the giving of his dominion into the hands of Satan, a prince in rebellion against God.

One of the States of the Universe — The Lost Dominion to Be Wrested from the Usurper

By C. P. BOLLMAN



That the earth will finally be wrested from Satan was foretold in the curse pronounced by the Lord upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. This seed was Christ; for He is mentioned repeatedly in the promise to Abraham (Gen. 12: 7; 13: 15, etc.), and in Gal. 3: 16 we are told positively that that seed is Christ. Says the apostle: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of

ply only to the land of Canaan; but in Rom. 4: 13 we have the explicit divine testimony that "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

This inspired commentary upon the Mosaic record is too plain to be mistaken. Coupled with the text already quoted from Galatians, it means that the world was promised to Abraham *through Christ*. "And if ye be Christ's," says the apostle, "then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. Hence the destruction

of Satan's power, and the establishment of the everlasting kingdom of God in the earth, is a matter of vital interest to every one who, by faith in Christ, is a child of God.

But Satan's usurped dominion will not be wrested from him until, by moral suasion, a sufficient number of the sons and daughters of Adam to people the world have been persuaded to return to allegiance to their Creator. God will have a willing service. It is the "willing and obedient" who "shall eat the good of the land." God is now visiting the nations, "to take out of them a people for His name." Acts 15: 14. When this work shall have been accomplished, then, and not until then, will Christ receive at His Father's hands the kingdom, and come crowned "King of kings, and Lord of lords."

Two Distinct Thrones

THE expression just quoted from Rev. 19: 16 is supposed, by many, to describe Christ at the present time; but that this is a mistake is evident from a number of scriptures. In Rev. 3: 21 we have this testimony: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Here are brought to view two thrones; namely, the throne of the Father, and the throne of the Son. The Father's throne, the one upon which Christ now sits, is called, in Heb. 4: 16, "the throne of grace"; for it is the throne from which mercy is dispensed. Says the apostle, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Christ now sits on His Father's throne as a priest after the order of Melchizedek; in other words, as a priest-king. Says the apostle: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

But when Christ takes His own throne, then shall be fulfilled these words: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and

He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the

THE man who digs down through the rubbish of human traditions until he strikes the rock of divine truth, whereupon he builds the structure of his Christian character, is the man whose house "falls not" when the storm of God's wrath bursts in upon the world.

T. E. BOWEN.

many; but as of one, And to thy seed, which is Christ."

The promise made to Abraham was a promise of this earth. So far as the record in Genesis goes, it might be understood to ap-

(Continued on page 12)

TO OUR READERS

All reasonable effort will be made to preserve accuracy of statement, and to verify all authorities quoted.

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

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ON THE ROAD TO POWER

Papal Supremacy to Be Restored — Turkish Power to Be Extinguished

TWO things, above all others, are going to be clear when this terrible war is over. First, at bottom, this war is a struggle over the Eastern question. It started for the control of Constantinople and the Near East. That was the crux of the whole conflict. You may say it is a struggle between England and Germany; and it is. You may say it is a struggle between Russia and Germany; and it is. But at bottom, the whole storm wages and centers around the possession of the Near East. It was over that thing that Austria was determined to wipe Servia off the map, so that she and Germany could force their way farther to the south and east, down to Saloniki; and that is why the great drive was made a few months ago by the Teutonic forces which did wipe Servia and Montenegro off the map. But when those two tremendous drives were done, it was only to find that the allied powers had gone in and established themselves 400,000 strong in that same Saloniki.

Why was that? Have you noticed that all through this war, but few if any really decisive victories have been won? All the way along, it has been first one side gaining, and then the other. When the war started, the central empires had a cry that in three weeks they would be in Paris. Two long years have almost rolled away, and they are not in Paris yet. When they were within twenty-five miles of Paris, something happened. The government of Paris had fled from its capital, and the people were leaving the city in large numbers, when, as if an angel of God waved his hand over that advancing host, they were turned back, and driven to the line of the Aisne. Now the entente allies are making tremendous drives. What does it mean? — This, — that "the days of visitation are come, the days of recompense are come." Hosea 9:7. God is punishing every one of those sinful nations.

Committing Political Suicide

AT the beginning of the war, England notified Turkey to stay out, and used the expression, "For you to enter into the struggle will be for you to commit political suicide." But in the closing days of October or the fore part of November, 1914, she entered the war on the side of the central empires.

In the month of November, 1914, on the occasion of the lord mayor's banquet in the city of London, Premier Herbert Asquith, of England, delivered a most notable speech. The lord mayor's banquet in England is one of those occasions when the prime minister of the country is supposed to take the people into his confidence, and tell them the real things the government has in its mind. On that day, at that banquet, at which were present all the ambassadors of the leading powers, all the great generals — Sir Douglas Hague, Earl Kitchener, General Joffre, and others — Asquith, in making his speech, used words something like this:

"The allied nations can never forget the base ingratitude of the Ottoman empire. France and England over and over again have stood by the Ottoman power and kept it from being destroyed. And now, in our time of need, when we are fighting a battle for our very existence, this perfidious power has un-

sheathed his sword upon the side of our enemies. The allied nations have sworn that we will never sheathe the sword, but will flesh it and flesh it and flesh it again and again and again, not only until the Turk is driven from Europe, but until he is extinguished as an Asiatic power."

Extinguished as an Asiatic Power

LET us get the full force and meaning of those words. Over two thousand years ago, Daniel, himself a prophet and a prime minister, said of the Turk under the name of "king of the north," "He shall come to his end, and none shall help him." Dan. 11:45. Many a statesman, from that time on, has said that the Turk must be driven from Europe. Lord Palmerston said it, Lord John Russell said it, the earl of Beaconsfield said it, Gladstone said it, Bismarck said it, and other men have said it; but Herbert Asquith was the first one of all the statesmen since the day when Daniel, the prime minister of Medo-Persia, made the prophecy, to say, We will not be contented with simply driving the Turk from Europe, but we will flesh and flesh and flesh our sword again and again and again, and never rest until that perfidious power is extinguished as an Asiatic power.

What does that mean? — It means that the mightiest aggregation of power in all the world has set its hand to this, — We will never rest until we have brought the Turkish power to an end. Over and over and over again have statesmen said, "The Turk must go from Europe;" but never until Herbert Asquith spoke has any word been uttered by any statesman to the effect that the time had come when the Turk must be not only driven from Europe, but extinguished as an Asiatic power.

What says the Scripture? — "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

Two great things are to come out of this war. Whatever happens, you will see that this war will put the Turkish power on the road to extinction. We do not mean to say that this war itself will spell the ultimate extinction, but we do mean that it will put him on the highroad to that thing, as never before. But, you say, supposing the allies do not win? — If they do not, it makes no difference; because remember that Germany is not helping the Turk, but Germany made the Turk help Germany. It makes no difference which way this thing goes. The German powers on one side, and the allied powers on the other, are both fighting for the same goal. One may seek to accomplish it one way, the other another way; but they both have that same thing in their heads, — the control of the Near East. Germany knows if she can control that, she has struck a vital blow against the power and prestige of the British Empire. The Triple Entente, or the quadruple entente, as it is now, feels that the hour has struck for Russia to possess herself of that territory, so that their power may be more firmly entrenched in the East.

The other thing to come out of this war is mightier than the



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BENEDICT XV, THE DIPLOMAT

destruction of the Turk. It is a thing which, in a way, means far more to us than the destruction of the Turk. It is the placing of the Church of Rome well on the road to the pinnacle of power. And when the war is settled, more than likely the papacy will settle it.

We have not time to go into that in detail, to substantiate this statement, but only to give you this little line of thought: Beginning with the time of Napoleon Bonaparte, when Berthier took the pope prisoner in 1798, down to 1870, when Victor Emmanuel took away the last of the papal states, the papacy was losing prestige; and to some extent, it has been losing it ever since.

Papal Prophecies

DURING the years of 1864, 5, 6, 7, 8, and 1872, 4, and 5, the Church of Rome uttered some prophecies, the most marvelous prophecies that have ever been uttered

outside of the Bible. Pope Pius IX prophesied, Cardinal Manning prophesied, the archbishop of Florence prophesied, and other prominent churchmen prophesied. Of all these prophecies, those by Cardinal Manning are the clearest and plainest, and in substance they are this:

That the world had wandered away from the true fold of the so-called church of Christ; that the kings of the earth had departed from the teachings of the papacy in regard to civil government; that the pope, the vicar of Christ, was no longer regarded as supreme above all the rulers of the earth; and because of the new doctrine that governments derive their just powers from the consent of the governed, the world had gone astray, and had left the Bible doctrine of civil government and religion.

"And," said Manning, "because of this vast apostasy in Germany, in France, in England, and elsewhere, there is only one thing that can come, and that one thing will come. There will come a mighty war, the mightiest war the world has ever seen; and it will come as a judgment from God because the world has wandered away from the Church of Rome. And when that war comes, kings and their crowns will go down in the ruin and the wreck; and when it is all over, there will be just one institution and power above them all as the only savior of mankind on earth, and that institution will be the Church of Rome, with the vicar of Christ at her head. In that day, she will be the mistress of the field; and kings and princes and potentates, and the nations of the earth, will come on bended knee, seeking at her hand the laws of tranquil repose." That is the gist of those prophecies.

And when this war came, Rome said: "This is the war we have been prophesying about. This is God's judgment because the world has gone away from the teachings of the only true church of Jesus Christ."

Chose a Diplomat

WHEN the war broke out, there sat on the throne in Rome a man who was probably the best pope who ever lived, Pope Pius X. He was a peasant, a monk, a very simple-hearted man, a man whom the Jesuits detested, a man who cared nothing for pontifical splendor, nothing to be numbered amongst the great of earth; but his whole thought seemed to be, to do good to men. In the opening days of the war, Pope Pius X died of a broken heart, because he could not bear the thought of the bloodshed and trouble and frightfulness that had come upon the earth. At least, it is said by many that that was the cause of his death. On the other hand, there are many Catholics in Europe who will tell you that he did not die, but that he was put out of the way. Be that as it may, immediately the conclave of cardinals met to elect his successor. They said something like this: We do not need a pious priest, we do not need a great theologian, we do not need a great financial administrator; but we do need a diplomat, a man who will use this war to put Rome back where she belongs; and so we will choose Guicamo della Chiesa.

Guicamo della Chiesa took the papal throne and the name of Benedict XV. He is an aristocrat. He was educated in a

university, took his degree in law, and then took his degree as a priest of the holy orders of the church. He was picked up soon after this by Cardinal Rampolla, who was one of the favorites of Pope Leo. Rampolla was sent by Leo XIII to Madrid as the papal ambassador to that court, and he took this young man Guicamo della Chiesa with him as his private secretary. There Della Chiesa became schooled in the arts of diplomacy and statecraft, and all that goes with them.

After a while, Cardinal Rampolla was recalled to Rome. After he got there, he was made secretary of state, and then this man Della Chiesa was made assistant secretary of state, for the papacy. So all his work and all his life and all his training has been along the ways of diplomacy and statecraft.

When Pope Pius X came to the throne, he did not want Della Chiesa around, so the

young man went off and took work elsewhere. But when the conclave met, they chose him to be pope, under the title of Benedict XV. When he went in on the platform, he was told that he was elected to put the papacy back into power, or — to use the words of Scripture — to "heal" the "deadly wound." (Rev. 13:1-3.) Read those prophecies of Cardinal Manning regarding this war, and how Rome believed she would come into her own again. At the same time, read the seventeenth chapter of Revelation, and you will be deeply impressed that the papal prophecies are almost word for word what is written in that chapter of Saint John the divine. The parallel is remarkable.

Now, when Della Chiesa came to the throne, he issued a papal bull. That expression "bull" comes from the Latin word which means a seal; because the most authoritative documents that Rome issues are sealed with the seal of the fisherman Saint Peter.

In this encyclical, Benedict charges that this present war has come about because there has been a divorcing of the teaching of the gospel and the teaching of the true church from the ruling of countries and the education of the young. Then he goes on to say that God has called him to the papal throne to settle this war. We do not know how the war will be settled; but certain it is that from the time he took the throne, Guicamo della Chiesa, Benedict XV, has never ceased to impress upon the world, by voice and pen, that he is the one to settle this struggle, and that when he does settle it, the world must acknowledge him and his church again. What is that but the "healing" of the "deadly wound"?

We do not know that Rome will get it all in one step. We do not know just what the unrollings of the scroll will be; but we should see that that is the biggest thing wrapped up in this war. Both the question of Turkey and the question of the healing of the deadly wound are in it. That means that the trials of this people are going to begin the very day this war is over; and while this war means sorrow and trouble to us now, it is going to mean such infinitely more when the war is over.

P. T. M.

Do not say "Peace, peace," when there is no peace, but hold aloft the light of the blessed Bible, so that men may know its prophecies, and see that "city of refuge" whose bulwarks are laid by the all-powerful hand of Omnipotence, whose foundations are sure to all eternity, whose inhabitants shall never know sickness, or sorrow, or trouble, or distress.

"OBEDIENCE is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God. . . . 'Hereby we do know that we know Him, if we keep His commandments.'"



TURKISH TROOPS

"At the beginning of the war, England notified Turkey to stay out."

Boston Photo



HAVANA, CUBA

Nearly as large as San Francisco,
and as fine a city as any in
the World

Where Sugar Is King

*Fishing for Souls in Thriving Cuba—For a Readier
and Quicker Evangelization*

By WILLIAM A. SPICER



MR. AND MRS. E. WILLIAMS
Who are sent on to Honduras
by the Cuban Mission

JUST now Cuba seems the liveliest island country in the West Indies. "Sugar is king" in Cuba. And in war time, the demand for cane sugar has filled the little republic with activity. The mills run day and night grinding out the cane juice.

In normal times — regardless of the war — Cuba claims the largest trade per capita of any country in North or South America.

This visit to our missions in Cuba was my first one. Thirteen years ago, I passed through the island, but then we had no mission work there. Now I am meeting workers and believers in all parts, though our work here is but just beginning. In other ways, the field is changed.

Thirteen years ago, there was no way to Cuba from the islands southward save by schooner — nearly three days' wearing trip it was from Jamaica to Santiago. Now we make it in comfort in eight hours, by the United Fruit Company's service. Then it was three days' trip by rail from Santiago to Havana, the train running only by day. Now the express puts one through in twenty-four hours. These things are but items in Cuba's development in many ways, all making for readier and quicker evangelization.

They Make People Think

THE thing that impressed me most in our own little work was the sturdy band of young people who are anxious to do something to carry the gospel message through Cuba. The proportion of young people gathered out, in our work in Cuba, is large. It explains the earnest pleas our missionaries in Cuba have made to us for school facilities, by which to train these youth into evangelistic service.

Cuba has proved a good field for the colporteur. Thousands of copies of our larger Spanish books have been sent there by the Pacific Press Publishing Association. Colporteur Roman told us, at our workers' meeting in San Marcos, that he had sold a copy of a health book, *Salud y Hogar* ("Home and Health"), to a man who later told him he threw it into his trunk, saying, "There is three dollars thrown away." The man became sick, and started for the Canary Islands to secure a change. On the way, he read the book that was in his trunk, and found that the way he was living was what made him sick. He reformed his manner of life, and his ailments disappeared. Now, returned to Cuba, he tells all his friends of what the book did for him. "I want every Spanish book," he says, "printed by the Pacific Press."

So the books of all kinds are making people in Cuba think. One man saw the book "Coming King" in Spanish translation. "Is that book published by the Seventh-day Adventists?" he asked. "Then bring me one," he continued. "I knew their books in the United States, and I want anything they print." It is the message in the books, the word of fulfilling prophecy in this generation, that makes the appeal to minds. Thus the message wins its way.

The conference on house-to-house Bible work was an interesting one, in this Cuban workers' meeting. One young lady, last year a student in the training school, told of experiences in Catholic homes. She is herself just out of Catholicism. But with the word of God in hand and heart, she is able to bring the message of life to those who will receive it.

"One lady," she said, "gave up praying to her images. She burned them all. But then she did not know how to pray. Always she had repeated her prayers before these images. So she began to say, at night, 'With God I go to rest.' And in the morning she would say, 'With God I rise to work.' So she prayed until, in the studies, she learned about praying direct to the Lord in heaven."

It is good, is it not, to think of souls coming out from the mists of ceremonialism into the sunlight of the Saviour's grace, to find that no mediator stands between Christ and the sinner? Blessed the ears that hear His voice saying, "Come unto Me."

Again, Sister Aneita told us of a lady of culture who had heard, in the readings, that the papacy, represented by the "little horn" of Daniel 7, was to "think" to change the time and laws of the Most High. Dan. 7: 25.

"Which commandment has the church tried to change?" the lady asked.

"The fourth," was the reply. "The fourth commandment says the seventh day is the Sabbath of the Lord; but the church enjoins Sunday, the first day."

"But Sunday is the seventh day, is it not?"

"No."

Then the Bible was studied on the point. Still the lady was mystified.

"Well, we will go to the dictionary," said the Bible worker.

The Spanish dictionary was brought out; and there, sure enough, Sunday was defined as the first day, and Saturday as the seventh.

"The lady opened her mouth in astonishment," said Sister Aneita, "and could say nothing for a moment."

Then she said, with conviction: "Now I see why our church has all its service in Latin. It is so we people will not find out what the church has done."

The Bible Lets in Light

THERE are many reasons that might be given, as to why the Church of Rome conducts so much of its service in an unknown tongue; but one thing is sure,—in these Catholic countries, the Scriptures, translated into the common speech, are letting in the light.

One of our experienced Bible workers, Sister Burgos, told us how she often gains access to the people. Calling

on the lady of the house, she says: "I have a very important question to ask you. Have you a copy of this Book in your home?" showing a copy of the Bible. Thus in many homes, she secures an opening to talk about the word of God and to study it. It is truly fishing for souls, as the Saviour said — this house-to-house work in Catholic cities and countries.



YOUNG PEOPLE AT A CUBAN WORKERS' MEETING AND INSTITUTE



The Overflowing Supply

*"Use the means, the time, the ability, you have.
Bring your barley loaves to Jesus."*

By the late
MRS. E. G. WHITE

ALL day, the people had thronged the steps of Christ and His disciples as He taught beside the sea. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick, and life to the dying. The day had seemed to them like heaven on earth, and they were unconscious of how long it had been since they had eaten anything.

The sun was sinking in the west, and yet the people lingered. Finally the disciples came to Christ, urging that for their own sake the multitude should be sent away. Many had come from far, and had eaten nothing since morning. In the surrounding towns and villages, they might be able to obtain food. But Jesus said, "Give ye them to eat." Matt. 14: 16. Then, turning to Philip, He questioned, "Whence shall we buy bread, that these may eat?" John 6: 5.

Philip looked over the sea of heads, and thought how impossible it would be to provide food for so great a company. He answered that two hundred pennyworth of bread would not be enough to divide among them, so that each might have a little.

The Daily Fare of the Fisher Folk

JESUS inquired how much food could be found among the company. "There is a lad here," said Andrew, "which hath five barley loaves, and two small fishes: but what are they among so many?" Verse 9. Jesus directed that these be brought to Him. Then He bade the disciples seat the people on the grass. When this was accomplished, He took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." Matt. 14: 19, 20.

It was by a miracle of divine power that Christ fed the multitude; yet how humble was the fare provided,—only the fishes and barley loaves that were the daily fare of the fisher folk of Galilee!

Christ could have spread for the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Through this miracle, Christ desired to teach a lesson of simplicity. If men to-day were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. But selfishness and the indulgence of appetite have brought sin and misery, from excess on the one hand, and from want on the other.

Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry

after the long, exciting day, the simple fare was an assurance both of His power and of His tender care for them in the common needs of life. The Saviour has not promised His followers the luxuries of the world. Their lot may be shut in by poverty. But His word is pledged that their need shall be supplied, and He has promised that which is better than earthly good,—the abiding comfort of His own presence.

After the multitude had been fed, there was an abundance of food left. Jesus bade His disciples, "Gather up the fragments that remain, that nothing be lost." John 6: 12. These words meant more than putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of the soul. By every word of God we are to live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground.

The miracle of the loaves teaches dependence upon God. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. There He was, with five thousand men, besides women and children, in the wilderness. He had not invited the multitude to follow Him thither. Eager to be in His presence, they had come without invitation or command; but He knew that after listening all day to His instruction, they were hungry and faint. They were far from home, and the night was at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness, would not suffer them to return fasting to their homes.

Help for Every Emergency

THE providence of God had placed Jesus where He was; and He depended on His heavenly Father for means to relieve the necessity. When we are brought into strait places, we are to depend on God. In every emergency, we are to seek help from Him who has infinite resources at His command.

In this miracle, Christ received from the Father; He imparted to the disciples, the disciples to the people, and the people to one another. So all who are united to Christ will receive from Him the bread of life, and impart it to others. His disciples are the appointed means of communication between Christ and the people.

When the disciples heard the Saviour's direction, "Give ye them to eat," all the difficulties arose in their minds. They ques-

tioned, "Shall we go into the villages to buy food?" But what said Christ?—"Give ye them to eat." The disciples brought to Jesus all they had; but He did not invite them to eat. He bade them serve the people. The food multiplied in His hands; and the hands of the disciples, reaching out to Christ, were never unfilled. The little store was sufficient for all. When the multitude had been fed, the disciples ate with Jesus of the precious, heaven-supplied food.

Bring Your Barley Loaves

As we see the necessities of the poor, the ignorant, the afflicted, how often our hearts sink! We question: "What avail our feeble strength and slender resources to supply this terrible necessity? Shall we not wait for some one of greater ability to direct the work, or for some organization to undertake it?" Christ says, "Give ye them to eat." Use the means, the time, the ability, you have. Bring your barley loaves to Jesus.

Though your resources may not be sufficient to feed thousands, they may suffice to feed one. In the hand of Christ, they may feed many. Like the disciples, give what you have. Christ will multiply the gift. He will reward honest, simple reliance upon Him. That which seemed but a meager supply will prove to be a rich feast.

"He that soweth sparingly shall reap also sparingly; and he that soweth with blessings shall reap also with blessings. . . . God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

"He hath scattered abroad, He hath given to the poor;
His righteousness abideth forever.

"And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality." 2 Cor. 9: 6-11, A. R. V., margin.

CHRIST says, "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7: 21. According to this, we must do the will of God, if we would enter into the kingdom of heaven. We would learn, then, what the will of God is, so that we may know what we are to obey. Paul says, "Behold, thou . . . knowest His will, . . . being instructed out of the law." Rom. 2: 17, 18. In the law which the Lord spoke with His own voice on Sinai, we may learn His will; and then through Christ we may obtain grace to do that will.

MRS. IVA F. CADY.

Destruction of Death

FOR centuries, death has held the victory over the human race. In fact, it has been the great destroyer, blotting out the lives of old and young. Nothing is truer than the saying of the philosopher, that "the young man may die, the old man must die." Death comes to the king on his throne, the business man, the child at play, and the peasant in his hut. As a blast of cold cuts down the flowers of summer, so death blights and destroys mankind.

But a time is coming when this shall be changed. "O death, I will be thy plagues; O grave, I will be thy destruction." When this time comes, not only death, but the graves, will be destroyed, plowed up and filled in, never to be again. Long years after this text was written, the apostle Paul said, "The last enemy that shall be destroyed is death." So this enemy is not simply to be conquered, but destroyed, blotted out, never to appear again.

Once more this divinely inspired writer sent the word, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Notice the expression. Death, the victor, so long master, who has seemed to exult in swallowing up the human race, will himself be swallowed up, exterminated, in victory. Then comes the time of which the seer of Patmos speaks, when "God shall wipe away all tears from their eyes; and there shall be no more death."

W. F. MARTIN.

The Heavenly Vision

EVERY ambitious young person is looking toward the future, and has some purpose, or some idea of what he would like to be. I recently heard a noted architect, who had been converted, say that God has a plan of life for every one. His plea was that every one should let God work out this plan in his life. This certainly is the truth, and is in harmony with the Scriptures, too.

Paul, when he stood before the tribunal of Agrippa, after relating his wonderful experience, and the vision given him on his way to Damascus, said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." In order to reach the purpose of God, and have His plan worked out, it is absolutely necessary that one pass through trials and difficulties, yes, even sufferings; for by no other way can one gain perfection. Even the Captain of our salvation was made "perfect through sufferings."

Ordinarily, when one is desirous of reaching a high position, or of doing something of importance in the world, he looks for many helps and great opportunities, expecting that by these he will reach the place desired. But always in the word of God we find that it is different with respect to the heavenly vision that Paul saw. The same angel that spoke to Paul, speaking with Ananias, said of the former, "I will show him how great things he must suffer for My name's sake." So Paul's call to greatness was a call to pass through trials and sufferings; and his greatness consisted in the fact that he was able to endure them and come through triumphant.

Among the sons of men, there have been none that could say, at the close of their lives, more triumphant words than those of this same humble follower of our Lord and Saviour Jesus Christ. On the eve of his departure, when he knew that the time had come to suffer martyrdom, he wrote to Timothy these words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the

righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Joseph had a similar experience. In fact, he saw the heavenly vision in early youth. He chose the good way, and was walking in it so faithfully that his father could trust him more than his other sons. But this same partial trust of the father brought its fearful results. Before Joseph could reach the place where he was ready to be a ruler of men, and the temporary savior of his own brethren, it was necessary that he pass through the severest trials. Sold as a slave, unjustly cast into prison, he still preserved his integrity and his faith in God. When he had passed the test, he was made ruler of Egypt.

His character was such now that when his

BEHIND higher criticism is the great enemy of God in disguise, working to pull the eternal rock of Scripture from under our feet, and give us instead but shifting sand. Let us cling to the Word, and defeat the enemy.

George B. Thompson.



brethren spoke of what they had done to him, he said, "God did send me before you to preserve life." When, after the death of their father, they spoke as though they feared he might take vengeance upon them, he wept that they should imagine him capable of doing any such thing.

It is character that God desires. It is that which He is trying to develop in the children of men at the present time. And if any are able to endure the test, and follow the heavenly vision, they will certainly reach the character that will be crowned with eternal life in the final day.

G. W. CAVINESS.

THE KEY

THAT UNLOCKED THE TIME OF THE END
(Continued from page 2)

tury stood at first as almost solitary witnesses, is now held by tens of thousands in Great Britain and on the continent of Europe, in the Americas, in Asia, in Africa, and in the islands of the sea. During the years the Albury conferences were held, a quarterly journal of prophecy, the *Morning Watch*, was founded; and while this has long since been discontinued, other journals have undertaken to fulfill a similar mission, and these have prospered and multiplied, until to-day there are published regularly twoscore or more of weekly and monthly periodicals interpreting the meaning of the fast fulfilling signs betokening the coming of the Son of man.

Those truth-loving souls who, a century or more ago, were led by the Spirit of God to begin to prepare the way for the coming of Jesus in this our day, realized to some extent their imperfect knowledge of truth in its fullness. One of their number, Mr. J. Bicheno, in a volume published in 1793, under the title,

"The Signs of the Times," modestly declared in his preface: "The author . . . hopes — whatever the imperfections — that his efforts to illustrate the word and providence of God, and to smooth the way to the study of the prophecies, may be of some use to the pious inquirer, who, amidst the darkness and tempest which surround him, is anxiously asking, *Watchman, what of the night?*"

By the year 1829, when the first number of the quarterly journal, the *Morning Watch*, was issued, the students of God's word had become so confident of their understanding of the times in which they were living, as to make bold to use as their motto and rallying cry the words: "Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."

Proclaimed with Power

DURING the advent movement of 1843-44, those who were preaching and publishing adopted as one of their rallying cries the thrilling words, "Behold, the Bridegroom cometh! Go ye out to meet Him!"

To-day, in every land, to every kindred, tongue, and people, the message of a soon-coming Saviour is proclaimed with power. The seed sowing of the century that has passed is yielding an abundant harvest. Thousands are preparing for that glad day when Jesus shall appear in person to gather home His loved ones,—thousands who long have been watching for His appearing, and who have been sustained and cheered all along the way as they have recognized the signs foreshadowing the dawn of that glorious day.

"The time is at hand." "He which testifieth these things saith, Surely I come quickly." "Even so, come, Lord Jesus."

ABDICATED HIS DOMINION

(Continued from page 7)

King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 31-34, 41.

The Reckoning Follows His Return

HUMAN probation continues only so long as Christ sits as a priest upon His Father's throne. When He leaves that throne, the decree goes forth, "He that is unjust, let him be unjust still." And immediately follow the words, "And, behold, I come quickly." Our Lord likened Himself to a nobleman going "into a far country to receive for himself a kingdom, and to return." Luke 19: 12. And immediately following the return comes the reckoning with the servants—that is, the final Judgment.

It is true that Christ is now a King, and that He reigns over the kingdom of grace, perfecting, through the ministry of His word, subjects for His glorious kingdom; but it is not true that He has yet taken possession of the territory of that glorious and eternal kingdom, or that He now reigns "King of kings, and Lord of lords." He now sits a Priest upon His Father's throne, winning, by His mercy and matchless charms, willing subjects for His future glorious kingdom, which is erelong to be established in this earth, now sin-cursed, but which, renewed and purged of all trace of sin by the fires of God's justice, is to "rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." May God hasten the day!



"Nine years ago, it assumed its present terrific death-dealing and tremendously contagious character."

The Infantile Paralysis Plague

*Spreading from Northern
Europe, the Modern Viru-
lent Form Has Circled the
Entire Globe—Its Sober
Meaning*

By DAVID PAULSON, M. D.

JUNE 26, an epidemic of infantile paralysis began in New York City. Only nine days later, the disease had already ended the earthly career of a hundred children. By July 8, less than two weeks after the disease began, there had been about a thousand cases in New York City, and nearly one in four had died.

Death was not caused by the overwhelming of the heart by some poison, as in diphtheria, or by the ruining of the kidneys, as in scarlet fever, but by sudden paralysis of the breathing apparatus. Most of those who lived have had one or more limbs paralyzed, so that humanly speaking, to many of them death would have been preferable.

Before these two weeks were ended, cases of this dreadful disease had appeared in Boston, Chicago, Iowa, Kansas, Ohio, Kentucky, Wisconsin, San Francisco, Seattle, and other places.

What Has Caused the Plague?

Is it the legitimate result of wrong habits of life, like those disorders which follow acidosis of the blood from erroneous dietetic habits, or is it a veritable scourge permitted by God to fall alike "on the just and on the unjust"?

Cases of infantile paralysis have occurred here and there from days of old, and it was not supposed to be any more contagious than toothache or sick headache; and generally speaking, only one child in a family contracted the disease. It did not spread through the community. But nine years ago, it assumed its present terrific death-dealing and tremendously contagious character. It began to spread from northern Europe, and soon it had circled the entire globe.

In spite of the earnest study that eminent medical specialists have given this disease the last few years, the deadly germ, if such there be, has not yet been discovered. On this point, the editor of the *Rocky Mountain News* says: "This disease is gaining rapidly in this country every year. It has baffled the medical world and the bacteriologist, and will continue to do so until the fortunate investigator is able to distinguish the germ, and isolate it, and mark it, after which the rest will be easy—the discovery of an antitoxin." Whether the "rest" will be so easy as the editor imagines, remains to be seen.

The Voice of Medical Science

DR. FLEXNER, head of the Rockefeller Institute in New York City, who has made a most thorough investigation of this disease, says that the infection is contained in the secretions of the nose and throat, and also in the

bowel discharges. The most discouraging part of all this is the fact that persons who are apparently in good health may carry about the infection in their nasal cavity, and thus scatter the disease, just as some healthy individuals carry diphtheria germs in their throat.

The secretary of the Illinois State Board of Health gives the following sensible advice:

"Restrict all affected children to the premises. They must not come in contact with other children.

"Thorough disinfection of patient and of everything coming from the sick room.

Where Are We Going?

JOB 14: 10

BY ELIZA H. MORTON

SOULS are asking, as they journey
Through this world of sin and care,
"When we see the curtain falling,
We are going where—oh, where?"

We can never, with our wisdom,
Solve the problem where we go;
But 'tis answered in God's Volume,
And the truth we all may know.

With the kings of earth, and princes,
We shall rest where troubles cease—
Small and great, as prisoners waiting
For a king to give release.

He is coming in His glory,
With the keys of death in hand.
In the air will be the meeting,
And in heaven the saints will stand.

In the house of "many mansions,"
Alleluias loud will ring,
Voices sound like many waters,
Singing praise to Christ, the King.

There a thousand years with Jesus
Will the loved of ages be.
In this earth reduced to chaos,
Satan, chained, his work will see.

Then the wicked dead will hearken
To a voice they scorned before;
And the Lord will send destruction,
Sin and sinners be no more;

And the earth will don new garments,
Mountains, plains, and hills rejoice;
For the Lord shall dwell forever
With the people of His choice.

Eden lost will bloom in beauty,
Flowers never, never fade,
Scorching winds no more sweep o'er us,
Clouds no more the sunlight shade.

God will be our light forever,
Pain and sorrow flee away.
Home will be where Jesus reigneth.
Haste, O, haste that welcome day!

"Milk containers must not be removed from quarantined premises.

"Members of family should use one per cent solution peroxide hydrogen for gargle and general disinfectant.

"Books, toys, and other things used to amuse patients must be burned. Library and school books must not be returned.

"Household pets must be strictly excluded from the building.

"Care of the teeth is highly essential as a preventive measure."

Some Serious Reflections

SUPPOSE the Lord should permit this germ to become several times as infectious and virulent as it is at present. Who would survive?

Those of us who have our Bibles in our hands should stop and consider if there is not something inside of its covers that sheds light on the outbreak of such a plague.

The Lord told the children of Israel that if they failed to observe His law, and to fear His glorious name, "then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses." Deut. 28: 58, 59.

Inasmuch as the Lord is the same yesterday, to-day, and forever, there is no reason why He should not deal with the people of this nation to-day, if they forget Him and fail to serve Him, just as He dealt with people three or four thousand years ago.

If we overlook the hand of God in these plagues and calamities which are coming upon us, we are missing something important. The Lord Himself says: "I have sent among you the pestilence: . . . yet have ye not returned unto Me, saith the Lord. . . . Therefore . . . prepare to meet thy God, O Israel." Amos 4: 10, 12.

The great lesson for each one of us to learn is to see in all these things a call to repentance and to a more definite preparation to meet the Lord.

Not Grace, but Conceit

THE apostle Paul wrote, "By the grace of God I am what I am." He could say this truly, because he followed the Lord with a perfect heart. In his public labors, as well as in his private affairs, he lived the Christ life. Nowadays, however, many people quote this text, and make a wrong application of it to their own experience.

We have known those who made a high profession of holiness, but who were guilty of unholy and unseemly things, in meetings and out of meetings, yet they would say, "By the grace of God I am what I am." We have met husbands who were harsh and unreasonable in their homes, and we have heard them justify themselves, claiming that by the grace of God they were what they were.

Not long ago, a friend sent us a book which teems with errors and illogical reasoning. The author's photograph is on the title page, and under it are the words, "By the grace of God I am what I am." We know nothing about what God has done for this individual in his personal life; but we are certain that no man who writes or preaches doctrines which undermine the gospel can do this "by the grace of God." The text, "By the grace of God I am what I am," is a hard text, and for many, an impossible text, to repeat in truth.

It is more becoming to let other people say whether or not our life is holy and true. Many folks are very free to boast of their religious attainments. They mistake excitement and noise for genuine godliness. Their experiences are very superficial, and they are almost strangers to the grace of God. Of them it must be said, Not grace, but conceit.

L. H. CHRISTIAN.

Fighting the Baby's Summer Foe

*How to Safeguard Baby
Against Summer Diarrhea*

ARTICLE TWO

By L. A. HANSEN
Associate Editor Life and Health



THE terrible loss of infant life from "summer complaint," or diarrhea, does not longer need to be put into statistics, it is so well known. What is of special interest is that it may be largely prevented, for no immutable law exacts this terrible summer toll. Fate has not made July and August death months for babies, nor does an overruling Providence demand the sacrifice of these infant lives.

This preventable loss of life results largely from ignorance and neglect, on the part of mothers, of simple laws of health. It is estimated that of 135,000 babies in New York City, 50,000 have mothers wholly ignorant of the simplest rules of infant hygiene.

Prevention Better than Cure

AN ounce of prevention is worth more than a pound of cure when it comes to summer disorders; for preventive measures are always efficient, while the best curative skill too often fails when once the trouble is under way.

Two things stand out prominently as the causes of summer diarrhea — germs, or their poisonous product, in baby's food, and baby's weakened condition or inability to resist the action or effect of the germs. Hot weather is favorable to the growth of the germs, and is unfavorable to the baby's resistive powers.

A baby feels the heat of summer even more than do adults, and requires hot weather comforts accordingly. Light clothing, fresh air, baths, and plenty of good drinking water are essential to his health.

A napkin and a thin slip, and sometimes not even these, are sufficient clothing for baby on hot days. Well ventilated rooms, day and night, with outdoor naps whenever practicable, should be provided. Daily tub baths, supplemented by a sponge bath or two, especially when baby is feverish, are important.

The drinking water should be boiled and cooled, and should be allowed freely, both for quenching thirst and to aid the elimination of body wastes.

Greatest Danger in Feeding

IN feeding lies the greatest danger of summer disorders. Whether the baby is breast-fed or bottle-fed, observe regularity. Except under unusual conditions, he should even be awakened from sleep to be fed at feeding time. This regularity will insure better sleep and normal habits. Irregularity of feeding means a disturbed digestion, and interferes with both sleep and nutrition, causes the system to be underfed, takes away the normal hunger and appetite, and deprives the stomach of its periods of needed rest.

The mother nursing her baby must see to her own condition of health, observing regularity of habits, eating proper food, getting her sleep, and taking outdoor walks. Constipation in mother and colic in baby often go together. Make sure that the milk is of

proper quality. Carefully note baby's condition, with special attention to marked changes.

With the bottle-fed baby, scrupulous cleanliness in the care of all utensils used in connection with the food must be observed. Wash feeding bottles as soon as emptied; and before using, cleanse with a solution of hot water and borax, one teaspoonful of borax to a pint of water. The nipples should be scrubbed inside and out with a brush used for that purpose only, the hot borax solution being used.

Care of Milk Imperative

ALL that is done under state and municipal inspection to provide milk as free as possible from disease-producing germs will count for little unless the mother adds her most vigilant watchfulness and care to keep the milk pure.

Keep milk covered, in freshly scalded vessels, and in a cool place. To insure safety in its use, sterilize by heating for thirty minutes in a double boiler or sterilizer, at a temperature of 160° F. This destroys most disease-producing germs without affecting the nutritive qualities of the milk. It is highly important that milk be rapidly cooled after heating. Set the vessel of milk in a vessel of cold water on ice. This prevents

the development of the germ spores or eggs that are not destroyed in the heating process, and which would soon produce in numbers if the milk were not cooled.

The germs that cause summer disease flourish in milk or in preparations in which milk is used. Warmth is essential to their development, and they multiply remarkably fast in warm weather. They find ideal conditions for growth in the digestive tract of the baby, where both temperature and food are provided. Care must be exercised to prevent, as far as possible, their introduction into this favorable breeding place. Hence the importance of proper care of milk, and of all food preparations, and of all vessels used in connection therewith.

Fourteen Helpful Hints

THE mother need not have special fear that baby's second summer will be its dangerous period. There is no physiological reason why the second summer should be more dangerous than the first. In fact, as baby grows older, gaining in health and strength, his chances for successfully combating disease improve, provided mother does her part. It rests with her to determine what the second summer shall mean to her baby. Any time that she relaxes her care may become a dangerous period to her little one.

With careful observance of a few simple principles of hygiene, mothers may help babies through summer. These are the things to observe:

1. Give plenty of fresh air.
2. Keep baby cool and clean by baths.
3. Water drinking for interior bathing.
4. Clean and light clothing.
5. Regularity in feeding.
6. Do not overfeed.
7. Provide good quality breast milk if possible.
8. Regular habits for mother.
9. Secure fresh and pure market milk.
10. Boil milk and nursing bottles as often as used.
11. Keep utensils scrupulously clean.
12. Keep flies away from baby and baby's bottles.
13. Get a physician whenever baby is sick.
14. Follow the doctor's orders.

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Make your spare time count in the future. Plan your home affairs so you can give part or all of your time to selling the *Signs of the Times Magazine*. Several hundred persons are now doing this. Good is thus accomplished, and money is earned. Ask your tract society secretary about it, or address the publishers,

SIGNS OF THE TIMES MAGAZINE
MOUNTAIN VIEW, CALIFORNIA

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This is the title of a pocket manual on breathing, reading, and speaking, by George B. Starr, of Loma Linda College of Medical Evangelists. It is just completed, and is going to fill a long felt want among speakers generally. Of its plan the author says:

"The author of this pocket manual searched in vain the bookstores of this and other countries for a pocket sized instruction booklet on the speaking voice.

"Many excellent treatises were found, dealing exhaustively with voice culture in its various features, but usually accompanied with so many selections for reading and recitation as to make them cumbersome and expensive. To meet this apparent lack, and to furnish, in a brief and comprehensive form, practical suggestions to speakers, this little booklet has been written."

As an indication of its scope, please note the following

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Europe Reverting to Heathenism

Much has been said, of late, about the revival of religion in Europe. "Not a little of this new religious fervor is really a religion without God," says a leading German publication.

Kings are exalted and worshiped, not God; and prayers of revenge and hatred against enemies are said. Has reason departed from the nations of Europe? Whither are they drifting?

The whole situation is carefully reviewed in an August *Signs Magazine* article entitled **WORLD CONDITIONS.**



THE GREAT WAR

The big happenings of the month pictured and described impartially. The closing paragraph explains all with the use of Bible prophecy.

HUMANITY'S GREATEST NEED

What can it be? In our frenzied efforts to gain greater comforts, more power, and the material things of life, we are prone to forget the vital and really important things. This splendid article by A. G. Daniells reminds the reader of man's natural hopeless condition, tells of his need, and suggests the only remedy for his regeneration.

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Relics of the Dark Ages

A POLICE judge in Richmond, Virginia, according to a recent dispatch, has decided that "Sunday music in hotels and restaurants, and Sunday shoe-shines, were unlawful." In the same decision, the judge held that the "manufacture and sale of ice, sale of milk, operation of street cars, telephones, telegraph, and cold storage plants, manufacture of bakery goods, cleaning of railroad cars, and operating of express companies," are "necessities," and persons arrested for work in such enterprises were freed.

It is difficult for the ordinary layman to understand why shining shoes would not be necessary, and cleaning railroad cars would be a necessity. Many other similar inconsistencies could be pointed out in this decision. Aside from the question of religion involved, there is not one that can point out why an act that is perfectly legitimate and commendable upon one day of the week should be unlawful and wrong upon another day.

All Sunday laws are a relic of the old church-and-state régime, when the plan was in vogue of undertaking to regulate a man's religion, as well as his civil conduct, by state law. All of the efforts, in these times, to revive and extend the operation of Sunday observance by the force of municipal, state, or national law is a revival of the spirit that would seek to compel men to believe and act as you do—otherwise they are to be branded as heretics and outlaws.

We have been earnestly taught, during the past generation, that our civilization was such that we could never have any more religious persecution; that religious bigotry, so far as concerned its being able to do anything in the world, was a thing wholly of the past. We had also been taught that our civilization was so great that we could never have any more wars. The European war that is now in progress has shattered into atoms the theory of civilization preventing the bloody combat. We will soon see that our civilization is also powerless to save us from the persecutions of the religious zealots.

The readers of this journal know that for more than forty years, we have been consistently teaching, from the prophecies, that some of the greatest wars the world has ever witnessed would come within this generation. We have also taught, for the like period, that the worst religious despotism that has ever been formed upon this planet, will arise just at the close of time. And furthermore, we have taught that the very center of this great religious despotism would be the requirement, by civil statute, to observe Sunday.

Men used to laugh at our position concerning war. They are not laughing so much today. They are still laughing at our position on the subject of a religious despotism. We will soon see that the Bible prophecies concerning the religious tyranny of these last days will be just as literally fulfilled as have been the predictions concerning war.

Men will conclude that the war spirit of the age, as well as other evils, is the result of the lack of religion. All the great religious bodies of the world, both Catholic and Protestant, will unite to correct this evil by a worldwide religious combine. But this modern religious combine, like all its predecessors, will produce only persecution and indescribable suffering. The power that will break the great delusion will be the second coming of Christ Himself.

Governments cannot compel righteousness. The kingdom of heaven will never come

through the gateway of politics. The gospel converts and transforms the life. Such work cannot be accomplished by force. The idea that nations are to be gradually absorbed into the kingdom of Christ through amendments of constitutions, and by religious enactments, finds no warrant in the inspired declarations of the word of God.

The Trend of the "Movies"

THE following paragraphs from an editorial appearing in the July *Sunset Magazine* are of more than passing interest:

"In practically every sizable community of the United States, the weekly capacity of the moving picture houses now exceeds the total population.

"During an investigation in Portland, Oregon, it was shown that out of 2,647 children selected at random in five grammar schools,

the new form of entertainment. The juvenile population would be better off without it in its present form. The too prevalent film plays of crime and sex interest leave evil suggestions in the child's mind, suggestions that cannot be counteracted by the effect of the infrequent showing of really meritorious educational films."

The ruinous results of many of these suggestive pictures, upon the minds and actions of adolescent American youth, can hardly be overstated. The blasted reputations, the ruined characters, the heinous crimes, the broken hearts and shattered homes, are too familiar to need more than bare mention. Morality, decency, high ideals, character building—all are trampled underfoot in the mad scramble for sensational and sentimental amusement.

Yet this world-sweeping mania was foretold plainly in the Sacred Word—that "in the last days" the world would give itself over to pleasure. See 2 Tim. 3: 1-5. And the saddest feature of all is the marked change in the attitude—a lowering of the standard—among the professed followers of the spotless Christ. There is constant agitation, in the larger Protestant denominations, to rescind the former rulings of the church concerning amusements.

Shall the line of demarcation between the church and the world be utterly obliterated? What has the church in common with the "movie" theater? Let not the Christian church sanction these encroachments. Let not the money entrusted to her members by the living God be spent for these things

that are sweeping the world away from Him. The moving picture promoters have commercialized this pleasure craze that has the modern world in its grip. It has become a gigantic business scheme. Film producers send out the reels that are most demanded and consequently bring the greatest number of nickels and dimes into their pockets. Last year, some 7,000,000,000 nickels passed from the hands of American devotees of "pleasures" to the tills of the exploiters of this passion. Truly the times fit the prophetic mold. "Lovers of pleasures more than lovers of God" is one of the leading characteristics of the age.

Let not Christians be drawn into this deceptive whirlpool. The line of demarcation between the church and the world should be clear.

L. E. F.

The Divine Enabling

God cannot justly bring the end of the age and the coming of His Son until every living soul has had the warning message, and opportunity to prepare to meet Him. Hence Christ prophesied, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. So He charged His disciples, "Preach the gospel to the whole creation." Mark 16: 15, A. R. V.

This is therefore anew the divine commission. What thousands of consecrated, sanctified human tongues it entails, who shall in God's providence do the work! They shall not be lacking. It is merely for us to determine our part in the work. Who then will come "to the help of the Lord against the mighty"?

To the divine question, "Whom shall I send, and who will go for Us?" let us answer, by the divine enabling, "Here am I; send me."

L. A. R.



FRENCH WOMEN MAKING GAS MASKS FOR THE SOLDIERS, IN ONE OF THE LARGEST GAS MASK FACTORIES IN FRANCE

Women have largely replaced the men in factory, on farm, and in the trades, in some of the belligerent countries. Without question, there will be serious industrial complications when the survivors return to resume work, at the close of the war.

91.7% regularly attended motion picture shows. Almost one third of the total went at least twice a week. 64% attended screen shows every night.

"The committee found 197 girls between 16 and 18 who attended the picture houses at night without being accompanied by adults. On the basis of the findings, it was estimated that 5,564 schoolgirls under fourteen, and even a larger number of boys, visited the 'movie' theaters of Portland at night every week."

COMING!

Protestantism at the Parting of the Ways

The Mania for Gold

also

His Tempestuous Precursors

Revising the Ten Commandments

NEXT WEEK

Commenting on this fact appeared the following words:

"The film that depicts crime, violence, unbridled passion, and reproduces the pictures of expensively and scantily dressed women in attractively staged orgies, must of necessity give the child a distorted view of life and its values.

"The thoughtful, unprejudiced observer cannot escape the conviction that the present interests of the child have not been served by