

Signs of the Times

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"A thousand years from to-day, things will look a great deal different."

America During the Millennium

By Benjamin G. Wilkinson

A HUNDRED years from to-day, things will look a great deal different from what they do now. A thousand years from to-day, things will look a great deal different from what they do at present. It will be wisdom for us now so to conduct ourselves that a hundred years from the present, or a thousand years from the present, we shall look back and be glad that we thus conducted ourselves.

Time is always precious. The Spanish prince who traveled all over the world looking for the fountain in which youth might be renewed, typified the world's cry for more time. A thousand years is coming that will be very precious. We call it the millennium. A day, a week, a year, is valuable; a hundred years is a space of time given to few mortals; but the mind of man staggers in its effort to estimate the value of this thousand years.

There are in the divine Scriptures eight texts which use the expression "thousand years." Six of these are found in the first seven verses of Revelation 20. Of the other two, one is found in the Psalms, and one in the second epistle of Peter. There is this difference, however,—that whereas the mention of a thousand years in the Psalms and in Peter refers to any portion of time known as a thousand years, the thousand years of Revelation 20 is generally designated as "the" thousand years. We read as follows: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great

chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison."

Here, then, is a series of events, all bounded by a thousand years. It seems as if God, in His divine wisdom, had marked off and appointed for the future a definite space of time. He decreed for the Flood one hundred and twenty years, for the captivity in Babylon seventy years, and a certain number of years for the sojourn of the Israelites in Egypt. These all, however, had to do with local events. (Continued on page 12)

"Where God abides, Satan cannot; and where Satan abides, God will not. This is always and forever true, whether it be in the heart, the home, the church, or the world."

Out of His Place

By Charles G. Bellah



IT is impossible for an individual to be in two places at the same time. We say two, for there are now only two places in all the world that men may occupy. In the beginning, there was only one place; but sin, that dreadful foe which made the serpent bite the dust and transformed the helpmeet into a tempter, came in and made another. To-day there are two places, the right and the wrong.

Each individual absolutely must occupy one place or the other, yet none can possibly occupy both. There is no neutral ground in this world or the next. There is no room in heaven for sinners, none in hell for saints.

Where God abides, Satan cannot; and where Satan abides, God will not. This is always and forever true, whether it be in the heart, the home, the church, or the world. There is but one throne. When God is enthroned, Satan is dethroned, and *vice versa*.

To be in place with God, is to be out of place with Satan; to be in place with the world, is to be out of place with heaven. Still there is such an experience as being in place with God, and out of place with the world, yet acceptably filling our place in the world. Then are we indeed in our place in the world, yet out of place with the world.

Out of His Pew

ONE of the most distressing experiences known to men is that of feeling entirely out of place—"out of our pew," as we often hear it expressed. Every one has had this trying experience. Observe the sinner who is compelled, by force of circumstances, to remain for some time in the presence of true children of God. How much out of place he feels! On the other hand, let the saint be thrown in company with sinners, without an opportunity of doing them good, and it is just as distressing. How good the fresh air of freedom feels as once more he gets out into the open! Life would indeed be most miserable to any one compelled constantly to feel out of place.

Yet we read of a Blessed One who sadly knew not only what it means to feel out of place for a moment, but of whom the pen of inspiration inscribes, "He shall grow up out

of His place." Zech. 6:12. This is the Branch, the Blessed One, the Christ. The text says, "grow up out of His place"—not in, but out of, His place. How significant the previous phrase in that verse, "Behold the Man whose name is the Branch."

This Branch that had grown in the glory land, was transplanted out of His place in this dark and dismal world. The very fact that He became man took Him out of His place. The Father, in His infinite love, wanted to talk to His wayward children; so He dressed the Branch up in humanity, and sent Him to every lost son and daughter of Adam.

Born out of His Place

MOST of us have had the privilege of being born in a home, surrounded by the comforts and blessings of life. No expense was too great, no pains too costly, to make our first days happy ones. But there was One of whom it is written: "And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." Luke 2:7. No place to be born except among the cattle! No room in the inn, much less in a comfortable home! Oh, the mystery, the mystery of godliness! How could He do it? Why did He do it, except in His great and passionate love for lost humanity! Born out of His place!

I well remember that, as a child, when perplexing things arose in my experience, I always went straight to mother, and pillowed my head on her bosom, and never failed to get just the help I most needed. When others surmised evil, and misconstrued my motives, some-way mother always understood. And later, when the call from the great undone came to me, mother had just the right counsel to give. She loved me when I was good; she loved me when I was bad.

This blessed privilege was, to a certain extent, denied to the One who grew up out of His place. His brothers could not appreciate His work, and even His own mother did not always understand His mission. He could not go to her for counsel about His future work. Often, indeed, she wavered between whether He really was the true Messiah, or just her



obedient, dutiful son. This is why He so often left His home, and slipped away to the quiet hillside, to commune with His Father, who did understand.

As one has most beautifully said, "So pained was Christ by the misapprehension in His own home, that it was a great relief to go where it did not exist." Thus He was forced to grow up out of His place. Do you ever feel lonely and friendless? He knows just what it means to have that lonesome feeling which so tortures the hearts of sinful men and women.

Sought for His Birthplace

LET us go back a few years, and visit the old homestead again. How the tender memories are aroused as we view the dear old spot once more! The house is all gone save a pile of stone where the old fireplace was. Around this, with dear brothers and sisters, we have often gathered in years gone by, and listened to father read from the grand old Book. As we sit down on the pile of crumbling stone, the swallows, whirling overhead as of yore, seem to tell of happy bygone days.

A little beyond is the sparkling brook where, as children, we spent many delightful days. Even the spot where the old barn stood, with its fragrant mow, arouses tenderest memories. Thorns have overgrown the ancient playground, grimly suggestive of later experience with sins that have too often marred our happiness.

Again I think of One many hundred years ago, coming to the city of His nativity, and visiting the place of His birth. For why should He not do this? He is "the Man whose name is the Branch," the divine-human Saviour, the Word made flesh. As no doubt His mind went back, and tried to reach His birthplace, no fond memories of a pleasant fireside met His view, but all to be recalled was a rude manger and the quiet oxen. Perhaps He wondered just what manger it was in which He had been cradled.

I imagine I can see Him later, as He goes to the spot where the old carpenter shop had been, and thought of His happy childhood days. Oh, Thou homeless Saviour of men, put Thy everlasting arms beneath us, and give us that sweet comfort we need!

No Brotherly Welcome for Him

WHEN I have been away from home and loved ones for some time, and turn homeward again, I begin to anticipate fondly the welcome that I know will surely be mine. My home and the little church are about a mile from the station. Yet often not only my own dear ones, but several of the good members of the church, come to the station to meet me, and extend a hearty welcome. How it endears them to my heart!

Perchance announcements have already been made that I will have charge of the services on the next Sabbath. As I worship in the little sanctuary on the hillside, and know that every heart is with me, how good it seems!

But when the Homeless One returned to His old home at Nazareth, went into the synagogue, and stood up and read from the sacred Scriptures, the members of His own church "were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." Luke 4:28, 29. While He came to bear the burdens of the heavy-laden, His own human heart often longed for human sympathy. And surely He would have appreciated, most of all, sympathy from His own little church at Nazareth. But there was no place for Him there to worship. There were no loving hands to provide for Him the com-

(Continued on page 13)

Shall the Schoolboy Be Taught to Fight?

*Will Compulsory Military Training Prove to Be
the Long-Looked-For "Emancipator"?*

By M. Ellsworth Olsen



DAVID B. JOHNSON
President of the National Education Association



DURAND U. SPRINGER
Secretary of the National Education Association

Dr. Olsen's presentation of the preparedness spirit among the educators of the nation shows something of the military fever that possesses many of the leaders of our country. If our children are to receive compulsory military training during their tender school years, it is easy to foresee the ideals which will dominate and the sentiments which will prevail as they emerge to enter the various occupations of after life.

Whether this military instruction in the public schools is advisable or inadvisable is not the question at issue so far as this paper is concerned; but the whole spirit of the time does show that war, and not peace, has taken possession of the minds of men. Regardless of our boastful talk of a soon-coming millennium, when the nations will learn war no more, we find that warnings of the prophets are true, and that this is the age when the nations are "angry," as expressed by the seer of patmos.

EDITOR.

SHALL the schoolboy be taught to shoulder a gun? Is compulsory military training in the schools necessary in order that this nation may be prepared to defend itself? Over this important question, the thirty thousand delegates in attendance at the annual meeting of the National Education Association, held in New York, July 4-8, were hopelessly divided.

To begin with, the anti-militarists seemed in the majority. Speeches were made by David Starr Jordan and William Jennings Bryan, pointing out the needlessness of such early training, and the danger of cultivating a military spirit.

A number of the delegates warmly endorsed the views thus presented. C. Ward Crompton, director of physical training in the New York schools, thought drilling small boys and putting them in uniform absurd from a military point of view, and worse than absurd from an educator's point of view. Mrs. Fannie Fern Andrews, secretary of the American School Peace League, thought military training in the schools "not only hostile to American traditions, but an acknowledgment of helplessness in dealing with the greatest crisis in modern history. . . . If education is to become effective in

imparting ideals which will preserve and advance the higher interests of civilization, it must lead over all other forces." P. P. Claxton, United States commissioner of education, while pleading for more flexibility in the scheme of national education, also expressed himself as opposed to school military training.

Welfare in the Name of War

BUT the idea of training our boys to fight had strong backing, numbering among its supporters Major General Leonard Wood, Mayor Mitchell, of New York, John D. Shoop, superintendent of Chicago schools, and many others. Dr. Woods Hutchinson thought such training had great possibilities for good. He said:

"Military training in the schools may prove the great emancipator for which we have been waiting to free our system of education from clerical shackles and classical absurdities of the past, and place it upon a hygienic, rational, and scientific basis. Instead of deploring conditions, we should meet them half way, and see if what we have not been able to obtain for the health and bodily welfare of the child in the frivolous name of play we can obtain in the name of war. Instead of a hard-won, barely tolerated section of school hygiene, we may make all schooling hygienic, and all education improving to the body and health of the child as well as to his mental development."

But the speech of telling importance was the one made by General Wood. He addressed the association on Thursday night, July 6, in the great hall known as Madison Square Garden. Without concerning himself much as to the kind or extent of military training that might be desirable in the schools, he strongly emphasized the need of preparing the young people now growing up in this country for the stern duties of citizenship, and he very bluntly denied the allegations of earlier speakers to the effect

that military men were anxious for war, and liable needlessly, at times, to provoke hostilities.

The Charge Vigorously Denied

THERE was nothing in the least conciliatory about the speech, and it was not even preceded by the usual compliments directed to the vast body of educators gathered for their annual meeting. But it was approved, from the start; and while the speaker did not court applause, and rather deprecated it, always starting in on his next point before the applause was half over, the speech was probably the best received one of the whole meeting.

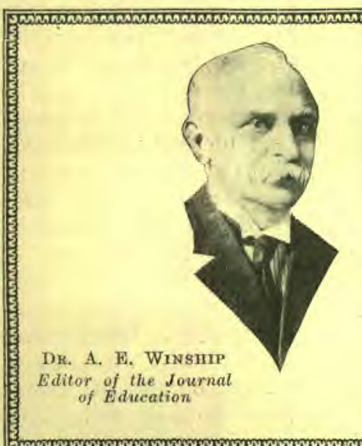
"You are preparing people for life," he began. "One of the things you should teach, and don't to the extent you ought, is that the individual has an obligation to the state, and it isn't the state alone that has an obligation to him."

The charge that soldiers stirred up war was indignantly repelled. "You are the light talkers about war, not we. We know something about it; you know nothing. Search all history, and you will find no single instance in which officers of your army or navy have brought on conflict unless acting under direct authority of the government. Our business is to get the country out of wars that you get us into. We are quite as domestic as you are, and quite as human."

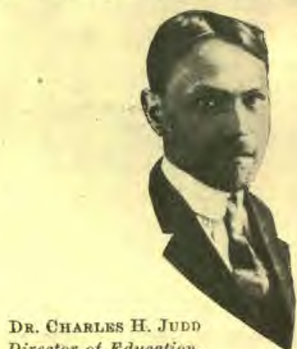
More War To-Day than Ever

THE general paid his respects to certain previous speakers in the words: "We have altogether too much of the fourth of July style of oratory, all too much of the type of man who speaks of a million springing to arms between sunrise and sunset. I have been sitting up nights for three weeks to see thirty thousand spring, and it is a very heavy spring."

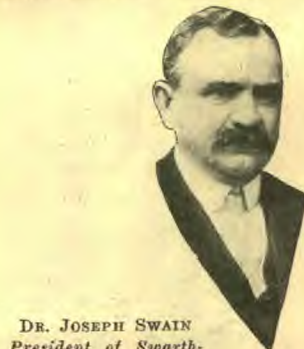
"History is too superficially taught in this country. It isn't (Continued on page 11)



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IN this third article of Mr. Bowen's excellent series, the story of Princeton's awakening is still further unfolded. In the first installment, Mr. Wilkinson's mix-up over the Jewishness of certain Christian things was presented. Last week, "That Memorable Thursday Evening" was the subject. The article this week needs no statement. In our next issue, the report of the crowded temperance rally will be given. EDITOR.

BISHOP LUDDINGTON had just seated himself in his study when a servant carefully opened the door, saying: "Pastor Bradley has called to see you. Shall I invite him in?"

"Certainly. Tell him I shall be glad to see him."

"Have a seat, Brother Bradley. Glad you called. How is everything over in your section?" the bishop inquired, as the minister entered.

"Fairly well," he replied. "My attendance was splendid until about a week ago, when a certain lecturer opened meetings in the town hall. I must say I have been considerably perplexed since. My people have been asking all manner of questions, and I am about wild."


"What is the nature of the work to which you refer? Who is he that is stirring up things this way?" the bishop asked, having just returned from a long trip in other parts of the state.

"As nearly as I can learn, he is a Seventh-day Adventist missionary. He has traveled extensively, it seems. He dwelt upon world conditions, particularly the war, and conditions in the Orient. The people say that he brought some very strong arguments from the Bible to show that the end of the world is near at hand. Of course, the Sabbath question is always dragged in, whether these men lecture on it or not. Their very name brings up that old Jewish Sabbath. I have many questions to answer about it. I thought you might have something new to quiet these folks who are continually inquiring about that old outlawed Sabbath," replied Mr. Bradley, revealing that he had no sympathy for the agitation of the Sabbath question.

"Well, Brother Bradley, it is becoming a quite perplexing question. The trouble is, those seventh-day people have the Bible on their side, and they know how to use it. I have met them myself, and know pretty well the ground they cover. If we had one good strong text to show the change from Saturday to Sunday, we would be all right. But we have public sentiment; and when we get the legislators a little more in line, we shall be able to put up a different kind of argument."

"Yes; and we can rely on the Catholics to help us out when it comes to enforcing Sunday laws," Pastor Bradley broke in.

"Surely they will. Yet we can hardly join hands with them yet. It may come to that; but their awful record sounds bad, and is sure to come up whenever we are made to appear as taking common ground with them. Our best help now will be Congress. I think Congressman White will help get through our Sunday bill during this session. I had a talk with him just the other day. Anyway, we must keep at it until we win. We need not



The
Great
Awakening
in
Princeton

ARTICLE III

The Troublesome
Lecturer
at the
Town Hall

By TYLER E. BOWEN

fear a stampede toward the old Jewish Sabbath. But it is annoying to have the subject of the Sabbath coming up all the time. You will have to do the best you can, Brother Bradley. Make the Sunday saloon appear hideous. Emphasize the love of God. Preach Christ, and avoid the Sabbath question as much as possible. We must keep in with public sentiment. That will be our strong



"My people have been asking all manner of questions, and I am about wild."

fort. What! You are not going yet?"

"Yes, I must be off. I fear I have kept you too long already," said Mr. Bradley, as he rose to go.

When Jesus Blessed Sunday

A FEW days after, Tom Jones was returning to his office from a business errand on the other side of town, when Pastor Bradley, out of breath, came into the car. He soon was seated beside Tom; and after they had chatted on a variety of topics, Tom, in a low tone of voice, said:

"Mr. Bradley, tell me where I can find, in the New Testament, where Jesus blessed Sunday. I confess I've been hunting for a place, but so far have not been able to find it."

"Blessed Sunday? Why, don't you remember that place where He met with the disciples that first Sunday night after His resurrection, and breathed on them His blessing? Surely that is all anybody needs to know."

"But blessing His disciples and blessing Sunday are not just the same thing," Tom ventured.

"Surely if He had not wanted to honor Sunday, He would not have appeared to them on that day. Don't you see?"

But somehow it was not just clear to Tom.

"What I want is a text where Jesus blessed Sunday, as God blessed and sanctified the seventh day when that was made into the Sabbath for the Jews," Mr. Jones went on to say.

"I'd be glad to help you, but here's my corner now. I'll have to leave you. Good-by." And the minister left the car.

Nothing for a Man in Trouble

"MARY, I'm puzzled. It seems queer our minister has nothing for a man in trouble when it's purely a Bible question. On the car to-day, I asked Brother Bradley where that text was that told about Jesus' blessing Sunday. I have just looked up the one he spoke about, by hunting it out in the concordance. Let me read it to you: 'Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost.' Where is there anything in this text that shows that Jesus blessed Sunday?"

Mrs. Jones replied: "He blessed the disciples, and breathed on them, that they might receive the Holy Ghost; but nothing at all is said about blessing Sunday. God blessed the seventh day, and sanctified it; and Jesus said He was Lord of that Sabbath, for we read that out of our own Bibles the night Miss Burdick was here. Tom, Mrs. Lewis was over to-day, and had a whole bunch of questions to ask me. You
(Continued on page 11)



What Nation Is to Rule the World?

The
Coming Universal
Kingdom



By
Lucas A. Reed

AS a result of the present war, what nation is to rule the world? This question may be in the minds of many. The answer can be very simply and easily given: No nation any longer can dominate the world. We know this by appealing to one prophecy of the Bible, that given in the second chapter of Daniel. According to this prophecy, there were to be but four universal empires during the reign of man upon the earth. The first of these was Babylon, the second Medo-Persia, the third Greece, and the fourth Rome. After Rome there was to come the divided Roman Empire, under the form of the many kingdoms of Europe; and the prophecy gives us the definite conclusion of earth's events by saying that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

This is so clear and definite that there is no ground for demurring or speculating about the matter. We do not know just what the plans of Russia may be. It has plainly come out that she seeks for Constantinople and the straits as her necessary way into that place as a great nation which by right of existence belongs to her. How much further she may at heart desire or intend to go, we are largely left to presume.

The ambitions and intentions of Austria and Germany have been quite clearly stated, according to the report published in the London Times by one who calls himself "Observer." Of course, this report, coming as it does freely and frankly from a partisan on the side of the allies, may need to be taken with some degree of allowance; but events seem to indicate the truth of some of his assertions, as, for example, the following:

Unable to Repeat "Starving" Policy

"THE German people feel that with the crushing of Serbia and the opening up of the route through Bulgaria to Constantinople and beyond, the first and most essential portion of

this great scheme has been realized; and they do not for a moment believe that their mastery of the highway to the East can now be seriously challenged. Consequently they are confident that, as soon as the enemy shall have recognized defeat and left Germany at the head of an immense *Zollverein* stretching from Antwerp to the Persian Gulf, no power on earth and no British blockade will ever be able to repeat a policy of 'starving Germany out.' The symbol of this great achievement is the *Balkanzug*, the Balkan express, which runs twice a week from Antwerp to Constantinople. This German train has now replaced — the Germans believe forever — the former International Orient Express.

"It is not that the Germans have given up the idea of challenging British naval supremacy or of obtaining 'the freedom of the seas' for German sea-borne trade. The disputes between the partisans of 'central Europe' and those of 'world trade' have, in reality, little importance. The two aims are complementary to each other. The Germans mean to secure both. But, for the moment, it is the 'central European' and eastward tendency that predominates, because the only field which, for the moment, lies open to German enterprise is to be found in the East.

"Is it any wonder that, having secured, as they believe, the highway to the East, and with it, the power to throttle Russia on the Bosphorus at their pleasure, the Germans should be confident? The best proof of their confidence lies in the efforts they are now making to organize, develop, and extend their inland waterways so as to make it possible for vessels of one thousand tons to pass from Antwerp, Hamburg, Bremen, or any other port on any large German river or canal, to the Black Sea by way of the Danube.

"This 'Danube question' is to-day the foremost question in Germany. Preparations are being made to link up, by a system of canals, not only the Rhine, Danube, and Elbe, but

every important German waterway. In the past, this 'canal scheme' was chiefly Bavarian. Now it has become national and imperial. . . .

"One of the objects of the 'Danube scheme' is, to secure for Germany the control of both banks of the Danube, from source to mouth. Throughout Austria and Hungary, and along the Servo-Bulgarian shore, the control is assured. It is hoped to bring Roumania into the scheme by persuasion or force, and to compensate her by securing for her possession of the Russian shore of the lower Danube. Thus German control of the whole waterway would be complete, and would, together with the control of the railway route, link Germany indissolubly with the East."

We see, by this, that the ambitions of Germany and Russia diametrically oppose one another. Russia wishes to press toward the South and the East, conquering Turkey, and bringing everything into subserviency to her own commands. Germany has a similar ambition toward the East, but plans to make the Turk an ally, causing the people of the Orient to cooperate in a great alliance for trade and prosperity. It is plain enough to any one, that neither nation intends to stop, if unhindered, with this ambitious project; and so, after all, the conflict of interests and purposes in this present war seems to be really because of an ambition of each nation to be the dominating influence in world affairs. However, the recent successes of the Russians on the eastern front appear to be a mighty menace to the cherished plans of Germany.

The Coming Kingdom

BUT Europe — that is to say, the territory of the old Roman Empire — is to remain divided to the end. The scripture declares that "they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 43. "The kingdom shall be partly strong, and partly broken. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 42, 44.

There is yet to be one more grand, universal empire. That will be the kingdom of Christ, and it will be set up on the ruins of this world's kingdoms. It will be a kingdom of righteousness, one that shall never pass away.

Every world ambition that runs counter to these plain truths of the Bible is but an illusion, a dream. God's word can never fail. "The Scripture cannot be broken."

MOSES was a man of strong faith. Even when he was fleeing from Egypt for self-preservation, it could be said of him, "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11: 27. This faith was implanted in him when he was a child at his mother's knee. Dear parent, your lessons of faith, taught in tender childhood, are not forgotten, though seemingly buried by worldly ambition. When the parting of the way has been reached, they will come to the surface, and the precious one will take a stand by your side, to endure the desert journey, and to rest with you, at the end of the way, in Canaan.

CLARENCE SANTEE.

"If you must form harsh judgments, form them of yourself, not of others, and, in general, begin by attending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets."



*A Vivid Recital
of Tragic
Desolations*

*A Horrible
Tumult in the
Night*

The Vandal Mountain in the Roman Sea

By
JEAN VUILLEUMIER

SYNOPSIS.— This interest-gripping prophecy of the seven trumpets portrays the downfall of nations during the Christian era. The first article of the series, in our issue of August 29, gave a general view of this desolation as it began to unroll before the ancient prophet. The trumpets were shown to be the symbols of war, referring definitely to the mighty irruptions from the barbaric hordes that swept over the Roman Empire, dethroning her from the position of proud mistress of empires. The first trumpet symbolized the wars waged by the renowned Alaric and his victorious Goths. Hail, fire, and blood falling upon the earth is the prophetic description. Rome was pillaged, was humbled in the dust.

EDITOR.

"AND the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed." Rev. 8: 8, 9.

This partially symbolic language describes the depredations of a great sea power. It was fulfilled to the very letter, although none of the barbarian tribes knew anything about naval warfare.

The Vandals had been in Spain twenty years, when, upon the invitation of Count Boniface, the Roman governor of the African provinces, the entire nation set sail for Algeria. This was in the year 429. They soon found an ally in the original inhabitants of the country, the Moors. Another ally was the Donatists, a sect that the Catholics had been unable to convince of their errors, and had therefore cruelly treated. Gibbon describes the persecution of the Donatists by the Catholics as follows:

"Three hundred bishops, with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, banished to the islands. . . . Their numerous congregations, both in cities and in the country, were deprived of the rights of citizens and of the exercise of religious worship. . . . The distracted country was filled with tumult and bloodshed. . . . and the calendar of martyrs received on both sides a considerable augmentation. Under these circumstances, Genseric, a Christian [?], but an enemy of the orthodox communion, showed himself to the Donatists a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors."

"The long and narrow tract of the African coast," says the same historian, "was filled with frequent monuments of Roman art and magnificence. . . . The country was ex-

tremely populous; . . . and the annual exportation, particularly of wheat, was so regular and plentiful that Africa deserved the name of the common granary of Rome and of mankind. Of a sudden, the seven fruitful provinces, from Tangier to Tripoli, were overwhelmed by the invasion of the Vandals. . . . Careless of the distinction of age or sex or rank, they employed every species of indignity or torture to force from the captives a discovery of their hidden wealth."

"This devastation," says Posidonius, an eyewitness, "embittered the last days of Saint Augustine. He saw the cities ruined, the country desolated, the inhabitants killed or put to flight, the churches deprived of priests, the virgins and monks scattered. . . . Those who fled into the woods, into caverns and rocks or strongholds, were seized and killed or starved to death. Out of such a large number of churches in Africa, only three remained whose cities were not ruined: Carthage, Hippo, and Cirtha.

"The Vandals tore up the vines and the fruit trees, especially the olive trees, so that the inhabitants, hidden in the mountains, could find no food. Public edifices which escaped the flames were razed. In some cities, there did not remain a single man."—Chateaubriand, "Etudes Historiques," pages 427-440.

Into the City of Sin

THE capital of the country, the famous city of Carthage, was only conquered in 439. This "Rome of the African world" "was rich in all the appliances of the highest civilization, in schools of art, in schools of rhetoric, in schools of philosophy." "Yet this was the city of which the great African, Augustine, had said, 'I came from my native town to Carthage, and everywhere around me roared the furnace of unholy love.'"

"Houses of ill fame swarming in each street and square, and haunted by men of the highest rank and what should be venerable age; chastity outside the ranks of the clergy

a thing unknown and unbelieved, and by no means universal within that inclosure; the darker vices, the sins of Sodom and Gomorrah, practiced, avowed, gloried in,—such is the picture which the Gaulish presbyter (Salvian) draws of the capital of Africa.

"Into this city of sin marched the Vandal army, one might almost say, when one reads the history of their doings, the army of the Puritans. With all their cruelty and all their greed, they kept themselves unspotted by the licentiousness of the splendid city. They banished the men who were earning their living by ministering to the vilest lusts. They rooted out prostitution with a wise yet not a cruel hand. In short, Carthage, under the rule of the Vandals, was a city transformed, barbarous, but moral."—Hodgkins, "Italy and Her Invaders."

Upon entering the city, Genseric gave severe orders to check the covetousness of the soldiers; he forbade massacre and plunder; but it was to keep for himself all the wealth of the people. An edict was issued which enjoined all persons to deliver their gold, silver, jewels, and valuable furniture. He protected the houses of the people, but he destroyed the churches and the theaters, reserving a few churches after plundering them. Some of them were abandoned to the Arians, and some were converted into barracks for his soldiers.

Resolved to Create a Navy

BUT this dark storm which was desolating the Roman provinces of Africa was only a partial fulfillment of the second trumpet. It was now to take the aspect of a naval war, in exact fulfillment of the prophetic prediction.

"Genseric," says Gibbon, "had acquired a rich and fertile territory which stretched along the coast above ninety days' journey from Tangier to Tripoli; but their narrow limits were pressed and confined, on either side, by the sandy desert and the Mediterranean. The discovery and conquest of black



"The eternal city opened her gates; and for fourteen days, it was plundered with a degree of rapacity which the Visigoths of Alaric had not approached."

nations that might dwell beneath the torrid zone could not tempt the rational ambition of Genseric; but he cast his eyes toward the sea; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance.

(Continued on page 8)



What Law Did Christ Abolish?

By Carlyle B. Haynes

Is There But One Law, or Are There Two?
The Proof Offered
A Series of Striking Contrasts

THE doctrine of the abolition of the law of Ten Commandments is in direct opposition to both the spirit and the letter of the whole gospel of Christ. But in this connection, it is urged that there are passages of Scripture which very plainly teach that some law has been abolished by Christ. And this is true.

It is claimed, moreover, that there is but one system of law revealed in the Bible, and therefore these verses which speak of a law's being done away must have reference to the Ten Commandments.

Two Laws in the Bible

THIS claim is a great mistake, and it arises from a failure to discern the difference between the moral and the ceremonial law of God. A failure to comprehend the difference between these two systems of law leads to the attempt to blend them by making the verses of the Bible which speak of the abolition of the ceremonial law refer to the moral law of Ten Commandments.

The verses used to show that the law has been abolished are the following:

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." Eph. 2: 15.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2: 14-17.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12.

Christ Changed a Law

IT is true that by the death of Christ, a law has been changed and abolished; but it was not the moral law of Ten Commandments, nor any part thereof. This will be made clear from a close study of the subject of the two laws.

There are many religious teachers who deny that there are two laws in the Bible.

This is a mistake which a little study will correct.

"Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9: 12-14.

In this passage, it is declared that the Lord Himself came down upon Mount Sinai, and gave them "true laws," and that He also commanded them "precepts, statutes, and laws, by the hand of Moses." Here, then, are two systems of law; one that God did not inspire a man to speak or write, but which He both spoke and wrote Himself, and another which was given to Moses by inspiration, and which Moses spoke and wrote.

This distinction between the two systems of law is made clearer in the following passage: "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." 2 Kings 21: 8.

There can be no question that two laws are mentioned in this verse, for the distinction between them is made broad and clear. One, God says, is that which "I have commanded them," and the other is that which "My servant Moses commanded them." If this distinction were always kept in mind by the student of the Bible, the confusion that exists on the subject of the two laws could not prevail.

Two Distinct Systems

THERE is one law that deals only with moral duties. Exodus 20. The other law is wholly ceremonial. Heb. 9: 10.

The moral law is contained in the Ten Commandments. This law was spoken by the Lord Himself. Deut. 4: 12, 13. The ceremonial law related to the rites and ceremonies of the sacrificial system given to the Jews, and this was spoken by Moses. 2 Kings 21: 8.

The moral law of Ten Commandments was written by God. Ex. 31: 18. The ceremonial law, relating to the priesthood, the sacrifices, and the offerings, was written by Moses. Deut. 31: 9, 24.

The moral law was engraved by God upon

stone. Deut. 4: 13. The ceremonial law was written by Moses in a book. Deut. 31: 24.

The moral law, on stone, was placed in the ark. Deut. 10: 5. The ceremonial law, in a book, was placed by the side of the ark. Deut. 31: 24-26.

There was a law which was "right," "true," and "good." Neh. 9: 13. There was another law, which was "not good." Ezek. 20: 25. These two could not possibly be the same.

There was a law "which if a man do, he shall even live in" it. Ezek. 20: 11. There was another law, whereby a man should "not live." Ezek. 20: 25.

One law was "perfect." Ps. 19: 7. The other "made nothing perfect." Heb. 7: 19.

The Two Differentiated

ONE law Christ did not come to destroy. Matt. 5: 17. The other He abolished. Eph. 2: 15.

The moral law will endure while heaven and earth stand. Matt. 5: 18. The other has been taken out of the way by Christ. Col. 2: 14.

Of the one law, Christ said that whoever should break one of its least precepts should be condemned. Matt. 5: 19. Of the other law, the apostles gave no commandment that Christians should keep it. Acts 15: 24.

One law is "the law of liberty." James 2: 12. The other was a "yoke of bondage." Gal. 5: 1. Two things so entirely opposite cannot be the same thing.

One law Paul took "delight" in. Rom. 7: 22. The other was an unbearable yoke. Acts 15: 10.

One law is established by faith in Christ. Rom. 3: 31. The other was abolished by the cross of Christ. Eph. 2: 15. There must be two laws; for could one law be abolished and not abolished at the same time?

One law is "spiritual." Rom. 7: 14. The other is "carnal." Heb. 7: 16.

One law is "holy, and just, and good." Rom. 7: 12. Another is "the enmity," "that was against us, which was contrary to us." Eph. 2: 15; Col. 2: 14.

Other Striking Contrasts

THE moral law contains "the whole duty of man." Eccl. 12: 13. The other "stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9: 10.

The moral law was by nature written in the hearts of the gentiles. Rom. 2: 14. The other became a wall of partition between Jews and gentiles. Eph. 2: 14, 15.

One was "the royal law." James 2: 8. The other was "the law of Moses." Acts 15: 5.

The moral law Jesus came to make honorable and to magnify. Isa. 42: 21. The other He disannulled. Heb. 7: 18.

The moral law is that by which the world will be judged. James 2: 12. The other will judge no man. Col. 2: 16.

Thus it is clearly seen that the Bible teaches two laws, one of which is to endure forever, the other being temporary, and meant to continue only until the sacrificial system should be done away by the great sacrifice on Calvary. Christ's death did not abolish the Ten Commandment law, a part of which is the Sabbath; but it did abolish the ceremonial law, which governed the sacrificial system.

Second Law Dependent on First

THE sacrificial system was established as "a shadow of things to come," and it pointed forward to Christ and His sacrifice. It was made necessary by sin, and was brought into existence to provide a typical remedy for sin. It was governed by a law, the law of the priesthood; and this law was changed when the priesthood was changed.

Let it be remembered that sin, which gave rise to the sacrificial system, "is the trans-

gression of the law." 1 John 3:4. Then before sin a law existed, the violation and transgression of which was and is sin. A priesthood was established to "offer both gifts and sacrifices for sins." Heb. 5:1. This priesthood was established because the law of God had been broken, and to provide a remedy, in type, for the transgressions of the law. Sin was before the priesthood, and law was before sin.

The offering of "gifts and sacrifices" was done "according to the law." Heb. 8:3, 4. That is, there was a law to govern the sacrificial system, the system that provided a remedy for the transgression of a preceding law. Then it can be put this way: Priesthood before the law which governed the priesthood; sin before priesthood; and law before sin. Now the question is, Can the law which governed the priesthood and regulated the offerings for sin be the same law which existed before sin, and to transgress which is sin?—Most assuredly not.

Which Law Reveals Sin?

BUT can it be determined which law it is that reveals sin, and to transgress which is sin?—Very easily. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

The law, then, which is the standard of righteousness, and reveals sin, and to transgress which is sin, is the law that says, "Thou shalt not covet." This is the Ten Commandment law, the law which declares the seventh day to be the Sabbath of the Lord.

The Ten Commandment law was not abolished by Christ. The sacrificial law, the law of the priesthood, the ceremonial law, was the one which the death of Christ brought to an end. Therefore the Ten Commandments still exist, are still in force; and every Christian is under obligation to God to observe every one of them faithfully by the power of the commandment-keeping life of the Saviour, which is given freely to all who will accept it.

"A NEGLECTED duty looks no better for being clothed in flimsy excuses."

The Vandal Mountain in the Roman Sea

(Continued from page 6)

"The woods of Mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the arts of navigation and shipbuilding; he animated his daring Vandals to a *mode of warfare* which would render every *maritime country* accessible to their arms; the Moors and Africans were allured by the hope of plunder; and, after an interval of six centuries, the fleets that issued from the port of Carthage again claimed *the empire of the Mediterranean.*"

Sicily, the pearl of the sea, was conquered, Palermo was sacked, and frequent descents were made on the coast of Lucania (lower Italy). The fleet of Genseric became the nightmare of the people living on the coasts of the sea. "Genseric seemed great," says Chateaubriand, "because he was treading on ruins. In one of his expeditions, everything was ready; he had himself embarked, not knowing whither he was going. 'Master,' said the pilot, 'toward what nation wilt thou direct the war?'—'Toward those,' said the old Vandal, 'against whom the wrath of God is kindled.'"

Ravaged Most Barbarously

ITALY was already cruelly conscious of the presence of the Vandals on the territory of the empire. The loss of the province of Africa was in itself a great calamity to all the peninsula. Africa being the granary of Italy, the free distribution of wheat to the people of Rome, Milan, Ravenna, and other cities, had led the people of the country to abandon agriculture almost altogether. Consequently the sudden stoppage of the annual tribute from the plains of Africa caused a cruel famine and a new reduction of the population.

Nor was this all. The empress Eudoxia, hard pressed by the usurper Maximus, called the king of the Vandals to her aid. Genseric was not long in accepting the invitation; and in 455, the terrible corsair landed his army at Ostia, Rome's harbor. The eternal city opened her gates; and for fourteen days, it

was plundered with a degree of rapacity which the Visigoths of Alaric had not approached. Genseric ordered the careful transportation of public and private treasures to his ships. The sacred instruments of Jewish worship, the golden table and the golden candlestick, which had been offered in spectacle to the Romans four centuries earlier by Titus, were transferred from Rome to Carthage by the barbarian chief. Sixty thousand captives, and the empress Eudoxia herself, with her two daughters, were placed in captivity. "A great mountain burning with fire" had been "cast into the sea; and the third part of the sea" had become "blood."

The emperor Majorian resolved to crush the power of the Vandals. Three years were devoted to the construction of a fleet of three hundred ships. This fleet took its position in the large bay of Cartagena, on the Spanish coast. But Genseric made a sudden and unexpected attack upon it, and sent the Roman ships to the bottom or captured them.

Made Horrible Havoc

THE emperor of the West now turned to the emperor of the East for help. A new fleet was equipped, at the cost of thirty million dollars. This fleet was composed of eleven hundred ships. Genseric asked for a five days' truce; and then, the wind having become favorable, he took advantage of the night to send great barges, loaded with inflammable material, toward the Roman ships. Fire soon roared with violence through the imperial fleet; and in the midst of the tumult of this horrible night, the disciplined ships of Genseric made terrible havoc of what had been spared by the fire.

"And there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed." With absolute exactness, the second trumpet was fulfilled.

After this terrible battle, Genseric became more than ever the "tyrant of the sea"; and "before he died in the fullness of glory," as says Gibbon, "he beheld the final extinction of the empire of the West."

The second trumpet was over. Five more trumpets were yet to be heard.

"What Hath God Wrought!"

MANY times this Biblical expression of wonderment comes to the mind of one reviewing the growth of the cause of God in the Philippines. The natural foes of this purifying message, which are inherent in every individual, are just as numerous and powerful here as in the sons of Adam anywhere. It could almost be said that they prevail to a greater degree here, on account of age-long custom making sin second nature in an already weak island race.

Yet the tendency of the depraved heart for sinful indulgence, and the soul-consuming demand of the carnal mind for participation in that which Scripture describes truthfully as "the enemy of God," does not succeed in competing successfully against the higher claims of the "blessed hope."

That narcotic drug, nicotine, has its captives here more than almost anywhere else. All the men, with few exceptions, and many women, are held in its tenacious meshes. Still, God's drawing love proves its conqueror. Christ's blood, in which there is so much power, compels this enemy of



BY R. A. CALDWELL

purity and holiness to retreat. The 235 baptisms of last year represent almost that many struggles and victories over tobacco.

Then looking at temporal things, one is impressed that this finishing work of the everlasting gospel is not to be restricted, even though opposition from without takes on vigorous action.

"The Isles Shall Wait For His Law"

In the suburban section of Manila, a year ago, stood a native house on a large lot. To-day it sinks into comparative oblivion, and there has arisen a small printing plant, which is a center of consecrated activity; and beside this stands a neat home for its manager. Truly, the King's business requires haste; and it is making haste, too, as was testified by a scene I witnessed a week ago, of the formation of a country church of 104 new members, the result of one tent effort.

Not overlooking John 15:5, we must admit that there is a sacred partnership in this developing movement, which makes the above report possible. Without the loyal financial support of devoted Christians abroad, and liberal conferences releasing valuable workers, this would not have been accomplished. Responsibility for success or failure rests more or less on each member of Christ's body, and not altogether on the missionary. Let each of us prove true to our trust, and share in the approaching harvest, which now literally calls for reapers.

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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THE FOUNDATION IS LOVE

CHRIST bore the Father's law upon His heart as He came to this world. With poetic expressiveness, the psalmist said of Him: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 6-8.

In presenting to the world this divine law that was borne in the Master's heart, the Son of God said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12. All will recognize that the first part of the foregoing utterance is the Golden Rule,—“All things whatsoever ye would that men should do to you, do ye even so to them;” but do we recognize that the Master tells us that this Golden Rule “is the law and the prophets”? In other words, His divine powers are called into action to express, in a single terse sentence, the great essence and summary of the teaching of both the law and the prophets.

Many have regarded this as a New Testament maxim, and have thought that expressions like the Golden Rule were not found in the Old Testament Scriptures; but whether men may be able to find such wonderful teachings in the law and the prophets of the Old Testament, the divine Teacher Himself had no difficulty in finding that the very heart of the law is, to do to others the things we would wish them to do to us.

THE LAW'S LIVING EXPRESSION

THE Jewish nation had this superior teaching through their prophets, and the law that was delivered to them; but they never met the high ideals of the Master in their practical life. It was Jesus alone who could give that truth in its fullness, not only as a teacher, but as one who lived all that He taught.

That was what clothed His words with such power. He not merely presented theories concerning the law of Jehovah, but He was the living expression, in actual deeds, in both heart and outward life, of the law that God had given to be such a choice blessing to mankind.

The all-pervading principle of the law of God is love. This is shown not only through the Golden Rule, which calls us to do to others what we would have them do to us, but the Master tells it more fully in His conversation with the Pharisees and the Sadducees. A lawyer of their number said to Him, “Master, which is the great commandment in the law?” “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” Matt. 22: 36-40.

All the law and the prophets, then, hang upon the great principle of love. We are to render supreme love to God, and we are to love our neighbor as ourselves. The law that expresses these broad and deep principles is the one that Jesus Christ bore to humanity upon His heart; and all of the law that He gave to us in this strong way is expressed in these commandments of love.

NO PROVISION FOR HATRED

THERE is no provision for hatred in the plan of salvation or in the character of the Master. Satan has misrepresented Him in all the ages. He even succeeded in getting the Lord's own professed representatives to crucify Him. In like manner, many doctors of divinity all through the ages, and even in the present time, greatly misrepresent the divine Christ. But there in His word stand these supreme principles of love to God and love to humanity.

In God's law, then, is found the true expression of the fatherhood of God and the brotherhood of man.

We find, also, that these wonderful principles of love were taught by the prophets of old, the same as was the Golden Rule. “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.” Lev. 19: 18.

This teaching, then, which Christ presented when He was here upon earth in person, was only a continuation and a further expression of what He had given through the prophets and teachers of the old dispensation. He is “Jesus Christ, the same yesterday, and to-day, and forever.” That lovely character remains always the same, and we can ever depend upon Him who bore to humanity the law of Jehovah in His warm heart of love.

THE AIM OF THE VATICAN

THE Jezebel of the Apocalypse and the papacy of the Middle Ages are, without controversy, one and the same power. To exalt herself into a place where she can first woo and wed and later lord it over the civil power, thus “reigning over the kings of the earth,” has ever been the aim of the Vatican. It was her aim in the Dark Ages, and it is her plan and purpose to-day. And the present struggle in Europe is made by her to serve these unhappy designs in a manner that but few even suspect.

The present pope, Benedict XV, has toiled unremittingly to this end. On the first day of November,—the feast of All Saints,—1914, he issued his first encyclical letter, under the title “*Ad Beatissimi*.” In this encyclical, he speaks of the deep distress which fills his soul because of the war, the “most mournful spectacle of which there is any record.” Then he adds: “Certainly those days would seem to have come upon us of which Christ our Lord foretold: ‘You shall hear of wars and rumors of wars—for nation shall rise against nation and kingdom against kingdom.’”

He next delivers himself of the significant words, “We implore those in whose hands are placed the fortunes of nations to hearken to our voice.” From this it will be clear that the supreme pontiff is calling upon the rulers of the belligerent nations to listen to him and to let him be the peacemaker between them; but to ask them to do this is in principle and fact to ask them to restore the papacy to its ancient place of power and splendor, as the arbiter between all nations.

“SOLE, LAST SUPREME JUDGE”

IT is to ask the nations to recognize the so-called “vicar of Jesus Christ” as the mediator in the greatest of earthly matters. He is, in effect, restating the words of another famous pontiff: “I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole, last supreme judge of what is right and wrong.” (Cited by W. E. Gladstone, “Rome and the Newest Fashions in Religion.”)

This assumption of the papacy is further emphasized in the words which are spoken at the coronation of a new pontiff at the time when the papal diadem is placed upon his head: “Take thou the tiara adorned with the triple crown, and know that thou art the father of princes and of kings, and art the governor of the world.” (Coronation service of the pontiffs.)

And in the encyclical before cited, Benedict XV further states: “But it is not the sanguinary strife alone that distresses the nations and fills us with anxiety and care. There is another evil raging in the very inmost heart of human society, a source of dread to all who really think, inasmuch as it has already brought, and will bring, many misfortunes upon nations, and may rightly be considered to be the root cause of the present awful war.”

FOUNDATION OF STATES SHAKING

"FOR ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling states, it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken. . . . Let the princes and rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for governments or for states to separate themselves from the holy religion of Jesus Christ, from which their authority receives such strength and support.

"Let them consider again and again, whether it is a measure of political wisdom to seek to divorce the teaching of the gospel and of the church from the ruling of a country and from the public education of the young."— Excerpts from the encyclical "*Ad Beatissimi*," pages 7, 8, 10.

From this, it is clear that Pope Benedict XV desires the restoration of papal teachings by the rulers and governments of the belligerent nations. And this can only mean persecution of those who dissent from the creed of the Church of Rome, and the kindling once more of the martyr's fagot; for Jezebel in the present day will just as surely stir up the kings of the earth to persecute the people of God, as did that other Jezebel in that early hour of history stir up Ahab to hunt to their death, with fire and sword, those who were true to the God of Israel.

JEZEBEL'S HEAVY HAND

BE it remembered that the word "Rome" signifies *brute force*; and if that church shall, as a result of the present war, be able to exalt herself once more into the place where she can control the temporal power, the flames of the Inquisition will again blaze up, as they did during the times of her ascendancy in the Middle Ages, and all who do not accept her teachings will feel the weight of Jezebel's heavy hand. Kings and governments will be incited to deeds of religious intolerance which they never would perpetrate of their own accord.

Because of the wrong conceptions of the divine attributes, ancient heathen nations believed that human sacrifices were necessary in order to please and to appease God. The Church of Rome unites the forms of paganism with those of Christianity, and over and over again she has resorted to practices no less cruel and revolting. The Scriptures teach that these atrocities will be again. Therefore all Christian men and women should seek the God of heaven with heart and soul, that they may be kept in this coming hour of mighty temptation and trial.

P. T. M.

RUINING THE "ROCK" INDUSTRY

IN *Collier's* of July 29, 1916, the editor sets forth the blessed results that follow the suppression of the liquor traffic, as follows: "The county jail was the subject of an editorial printed on this page some weeks ago, when we noted that the Denver Highway Department now has to pay real money for the rocks it is using in road making, simply because there aren't convicts enough to serve on the rock pile. All that has happened since Colorado went dry; and it seems to us that if the rock-pile industry has been ruined, it is all the fault of the dries. But Denver isn't the only sufferer. Down in Wilkes County, Georgia, they've been having trouble finding enough convicts to work on the roads, and tried to borrow some from Richmond County. According to the *Augusta Chronicle*, however, Richmond was short herself. 'Prohibition, it seems, had begun to get in its work in Richmond as well as in Wilkes.'

"The *Savannah Morning News* comments on the same shortage in Chatham County, where 'prisoners in the county convict camps averaged about one hundred less than the previous month.' The *Atlanta Georgian* reports still another county — Fulton — that is having trouble because there aren't boozers enough being sentenced to jail terms. In Fulton County, some fifty or sixty deputy wardens, guards, and other officeholders seem to be doomed, or have already lost their jobs, and there are to be only five convict camps instead of eight.

THE SITUATION ALARMING

"THIS situation naturally alarms the *Augusta Chronicle*. 'What on earth are the counties of Georgia going to do about it — with prohibition depriving them of their convicts in this manner? The situation is becoming serious.' Indeed it is, and not only in Georgia. In other states, too, the convict-labor market is upset by these newfangled prohibiting measures. The *Seattle (Washington) Post-Intelligencer* reports that the dry laws have cut down the number of convicts sent to Walla Walla, and Superintendent Bowen is short-handed on his road work in Pine Cañon. He doesn't know what to do about it unless the state of Washington votes wet the next chance it has.

"Warden Talcott, of the North Dakota penitentiary, hasn't enough convicts left to run the prison twine works. He blames it all on the North Dakota liquor laws. Pretty soon several thousand ambulance chauffeurs, hospital internes, policemen, prison keepers, and a whole lot of other presumably good people, to say nothing of the barkeeper himself, will be losing their jobs or jogging along on half time simply because of these liquor laws that are just playing the Old Nick in these states of Georgia, North Dakota, and Washington."

It has been well said that the saloon is a licensed turnstile inevitably becoming a "criminal dump." When an officer of the law is searching for some outlaw who is a fugitive from justice, the first place he looks for him is in a saloon. Rum stands convicted at

every just tribunal, as the greatest curse the world ever saw.

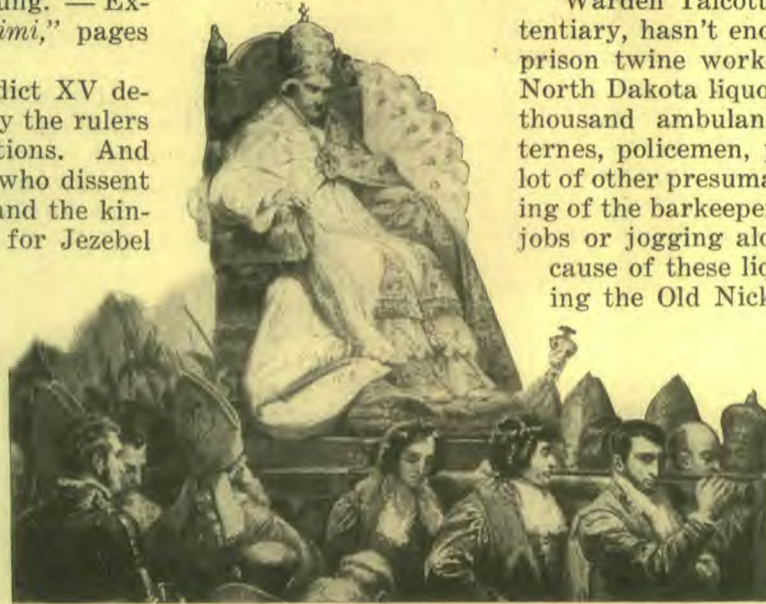
FEEDING THE MAW OF THE DRINK GOD

IT takes a hundred thousand boys and girls each year to supply the depleted ranks of the unhappy victims of the intoxicating cup; for we are informed that a hundred thousand besotted, ruined victims of rum fall into the grave annually, lost not only for this world, but for the world to come as well. This is a terrible toll required to feed the insatiate maw of the drink god.

Surely it is time for the manhood and womanhood of this great republic to throttle this destructive monster, which is preying upon society and upon the homes of our fair land. Let the convict ranks be depleted. It will cost the state less to put able-bodied men on a rock pile at good wages, than to support an institution that manufactures paupers and idiots, and fills our jails and penitentiaries with depraved victims of intemperance.

We speak of the horrors of war, and God knows there are horrors enough,— carnage and bloodshed and terrible mutilation. There are crippled men, empty coat sleeves, weeping, desolate widows, and hungry, homeless orphans, together with enormous debts and grinding taxation. Rum debauches more homes, makes more misery and anguish, more pauperism, crime, and murder, and more victims of self-destruction than war ever has.

G. B. T.



"Take thou the tiara adorned with the triple crown, and know that thou art the father of princes and of kings, and art the governor of the world."



"Prohibition depriving them of their convicts."

Shall the Schoolboy Be Taught to Fight?

(Continued from page 3)

enough to teach dates, the names of generals, *et cetera*. You should tell your pupils the truth about our country. Show them that we never yet in all our history engaged in war single-handed with a first-class power."

"We don't want war. We all believe in arbitration. There were forty peace societies in this country in 1815. Mankind has been struggling for peace all these years; but if you look over the world to-day, you will see more of war than any lot of human beings ever saw before. We are going to work for peace, but we must not be blind to the facts. A good moral life, an upright character, will not in themselves protect any one.

"The unscrupulous nation is just as remorseless as the unscrupulous highwayman. There is no security in numbers. No wolf was ever frightened by the size of a flock of sheep. He may have been puzzled for a moment to decide which was the fattest one; nothing more.

Must We Resort to Force?

"WE talk too much of our moral excellence. Wherein does it lie? Our murder rate is one hundred twenty-four per million against twelve in Switzerland, where every man undergoes military training, and fifteen to eighteen in Europe generally."

"We don't want to make swashbucklers or braggarts of our boys and young men; but they should know that they owe everything to their country, and they should be able to discharge the military side of their obligations to that country, because everything depends upon it."

"The whole question sums itself up in this: If you have in your country and institutions anything worth defending, remember that they are not defended by words. Force must sometimes be resorted to."

Such, in short, was the plain, blunt speech that won such widespread approval.

When the question was put to the vote, the majority of the teachers were found to favor a measure of military training for the boys, under certain conditions. The resolution passed provides that "the community or state may introduce such elements of military training into the schools as may seem wise and prudent, yet the association believes that such training should be strictly educational in its aim and organization, and that military ends should not be permitted to pervert the educational purposes and practices of the school."

Broadening the Field of Knowledge

ANOTHER matter that received much attention at the convention was the need of more vocational training. Secretary Redfield's address on Wednesday evening was an urgent plea for increased emphasis upon this important phase of modern education. "The trained mind is well," he said; "and because it is well, it is also well that that trained mind should guide a trained hand. If it be the spirit of academic education to preserve for future ages the riches of all the ages past, it is the high ideal of vocational education to absorb the fruit of the ages and to fertilize the field of labor so that each successive age shall produce more and more that which shall bless the age yet to come.

"The cry of children to-day is, Teach us to work, and to know why we work as we do, and how to work well and effectively. Vocational education, then, has no narrow horizon. The whole broad field of knowledge is its own.

"The apprentice in a machine shop will be none the worse, but rather the better, for a knowledge of metals and the principles of mechanics. If he builds or repairs automo-

bile engines, something about hydrocarbons will do him no harm. The truth is that industry to-day reaches out into all the sciences so fast and far that the field for thought is large and free and fascinating, and the inspiration of intelligent effort is an incentive to larger living.

Opening Its Deeper Recesses

"VOCATIONAL education, then, is the opponent of things narrow and cramping. It looks with impatience on the boy in the machine shop who knows how to run a drill press, but to whom a planer, the shaper, and other machines are sealed books. It would take a boy and make him a mechanic knowing the why and the wherefore of mechanics, the reason why each tool does what it does, as well as understanding the way in which it does it. It would open to a boy and girl the recesses of knowledge out of which modern industry has sprung and on which it depends. It would make them reasoning workers and not automata. Its purpose is to make men and women flexible in their working powers, and to take the rigidity out of toil. It is a human force, sympathetic and virile, leading the mind to express through the hand the character and spirit of the worker."

The secretary had much more to say on this subject, and his address met the hearty approval of the teachers. It is evident that this country is waking up to the need of a practical, all-round education for its boys and girls, one that will fit them for the real duties of everyday life.

Seventh-day Adventists have been well to the front in this movement. The need of vocational training first began to be agitated in our schools some forty years ago, and it is to-day a well established part of our educational system.

Interpret in Values of Human Service

THIS large assemblage of teachers was addressed by Samuel Gompers, president of the American Federation of Labor. He came, he said, as "the representative of those who, by their physical labor, put the natural resources of the country into a shape that will make them serviceable to all, . . . those who do the actual work that makes our present civilization possible."

The toilers of the country are vitally concerned in the public schools, and also in the kind of instruction their children there receive. "The old academic education for mind culture alone was founded upon false principles. . . . There must be coördination of both the physical and the mental." The labor movement demands that education shall mean opportunity for freedom, opportunity for larger and better lives for all.

"Give to the masses of the people, those who perform mechanical work, which of its very nature is monotonous and may become also stultifying, an imaginative understanding and such a wide comprehension of the wholeness of life that no vocation need be to them a rut. Enable each to see up and beyond, with a vivifying mental grasp that shall interpret labor in values of human service, and to do the day's work with the joy of creative labor."

Other prominent speakers at the various meetings were Prof. John Dewey, head of the department of philosophy in Columbia University; Dr. John H. Finlay, state commissioner of education, Albany, New York; Dr. A. E. Winship, editor of the *Journal of Education*; Dr. Joseph Swain, president of Swarthmore College. The chairman of the meetings was David B. Johnson, of Rock Hill, South Carolina, who has served as president of the association for the past year. The success of the great gathering was owing in no small degree to the faithful and efficient efforts of the secretary, Durand U. Springer, of Ann Arbor, Michigan.

The Great Awakening in Princeton

(Continued from page 4)

know Sammy, her oldest boy, was here the night Miss Burdick studied the Bible with us. He said nothing, but he must have had his ears open all right, for his mother says he has been talking ever since about things Miss Burdick said. He said she said that Jesus never blessed Sunday. Mrs. Lewis wanted to know if she might come over the next time Miss Burdick comes, and hear for herself what she says."

"What did you tell her?" asked Tom.

"I told her to be sure to come Thursday evening at eight o'clock, and have Ed come along, too.

Challenged the Liquor Men

"BUT those folks down at the hall have other things they are lecturing on. Mrs. Lewis was telling me to-day she had heard that a man from Washington is to lecture on temperance a week from Sunday. You know the state is to vote on prohibition soon. And Mrs. Lewis says that last fall, this same man answered the challenge of a liquor man, one of their champions, to debate with him, and that none of our men had cared to take the challenge. Mrs. Lewis's brother is a prohibitionist, and had heard that this same man is going to lecture here, and had told her all about it. She wants Ed to hear him, for she fears his cups are growing on him."

"I am convinced there is much for us to learn, Mary, and I am beginning already to see much more in the Bible than I ever thought could be in it. It is a wonderfully interesting Book. How glad I am we cut out those frivolous parties and eats, so we have more time at home to study and read!"

That Elusive Text

PROMPTLY at eight o'clock, Thursday evening, Miss Burdick met her appointment. The subject to be studied was the Sabbath in the New Testament. Three of the Lewis family and another neighbor were there ready for the study. A little time had to be spent in helping different ones find the texts, but Miss Burdick gracefully assisted each.

Every text in the New Testament mentioning the first day of the week was carefully studied. Nearly all of them referred to the resurrection day. Tom and Mrs. Lewis especially were alert to find the text about Jesus' blessing Sunday. Every word was scrutinized, and Miss Burdick was as interested as they in the search for the account of Jesus' changing the Sabbath of creation week to Sunday.

"Well, I declare," said Tom, when they were through, "I was never more astonished in my life. I thought we had plenty of New Testament texts for Sunday keeping, but here we can't find even *one*. And all the world, nearly, is keeping Sunday, as though every text in the Bible commanded it. What do you think about it, Mrs. Lewis?"

"I don't know. I am not ready to express my opinion yet," Mrs. Lewis replied, a bit curtly. "I was counting on that last 'Lord's day' text to help me out, for I knew it was in here somewhere, as my pastor, Dr. Clark, often refers to it in his prayer Sunday mornings. But there isn't much comfort in that when one comes to it after looking over all the other Sunday texts, especially as Miss Burdick has gone over them here to-night. But I'm sure *my* minister can get more out of these texts to favor Sunday than we see here to-night. I wish he had been here."

They again bowed in prayer; and as Miss Burdick asked God to let the blessed light of His word shine into these dear hearts, somehow they felt the same breath of the Holy Spirit's power touch their souls, that the hearts of the disciples must have felt in their upper room on the night after the resurrection.

Don't Hunt After Trouble

*"No Man Sees His
Shadow Who
Faces the Sun."*

By
Adelaide Bee Evans



"YOU'LL never strain your eyes by looking on the bright side of things, my dear," said Aunt Ann, in her gentle way, to one who had poured a long tale of worries into her ears; "and that is more than can be said for looking at the dark side. Tears dim the eyes, and roughen the eyelids, and set dark specks and light specks dancing in all sorts of fantastic figures before you, so you can't see even the plain, ordinary, everyday side of things straight. Big, dark clouds are often made of trifles that a cheery breath would blow clear out of sight, taken soon enough.

"I remember Susie Belknap," continued Aunt Ann, a far-away look in her eyes. "She went to work early, as the girls used to do in our town, in the big printing office that buzzed and throbbled through twelve or fifteen hours of the day during busy times. That was before the eight-hour day was the fashion. But the long hours didn't bother Susie; she was greatly taken with the wonderful privilege of being permitted to earn enough money to keep bread in her mouth and a roof over her head, and never thought of complaining at the long hours.

"But she didn't get through without trials. She was set to work at 'composition,' and a teasing boy was her instructor. A rare specimen of a lad he was, too; for he set an almost 'perfect proof.' Galley after galley came back with only one or two marks. Susie was his first pupil, and he took the notion to make her work perfect too. That was a dark time for Susie. Often she'd slip away to the wash room and wipe her eyes and bathe her face; and sometimes, in spite of all, the rebellious tears would fall dripping into the little boxes of metal letters.

Crying over Johnny's Scoldings

"BY and by, the proofs improved. There were fewer mistakes, and the bright side of the work began to be apparent. But about that time, something else happened — Susie's eyelids smarted constantly, and little hard, white, scratching lumps began to appear on their edges. She had to stay at home, shade her eyes from the light, and have them treated many times daily. Out of that expensive and painful experience, Susie came to a resolve — she would not spoil her eyes crying over Johnny's scoldings for her mistakes, 'for her good,' as he sometimes teasingly explained.

"She began to see that it really was for

her good, though perhaps not in just the way the boy intended, and that was a real glimmer of the bright side showing through. And when she, too, could set perfect proofs, the dark cloud was turned 'inside out,' as the old rime says, and nothing but the bright and shining lining showed."

"But I don't see —"

"Susie's a good deal like the rest of us," continued Aunt Ann, serenely; "had to have a little real trouble to keep her from making it for herself. She wouldn't even try to look at the bright side when there it was all the time, but she had her eyes so filled with tears she couldn't see it.

Magnifying the Molehills

"LOOKING on the dark side has a worse effect than that on the eyes, too; it warps and changes the whole nature when it becomes a habit. Troubles are magnified so that the molehill that might be easily flattened under our feet becomes a frowning, impassable mountain, often, as likely as not, standing right in our way to the heavenly city. The influence of gloom and foreboding and anxiety is spread to all in our circle; and our friends are depressed or rebellious, according to their temperament or disposition."

"But no one else —"

"Of course you have your troubles, child; but — look on the bright side. Don't stop looking; and often your mountains of difficulty, wrapped with black clouds, will vanish like a mirage of the desert. Even real heart sorrows are more easily borne by looking at the bright side, and trusting in your heavenly Father's love and care. Moreover, the people around you will gather strength and inspiration and courage from your cheerful, pleasant presence.

"Don't hunt after trouble, but look for success. You'll find what you look for — don't look for distress.

If you see but your shadow, remember, I pray, That the sun is still shining, but you're in the way.

Don't grumble, don't bluster, don't dream, and don't shirk;

Don't think of your worries, but think of your work.

The worries will vanish, the work will be done. No man sees his shadow who faces the sun."

America During the Millennium

(Continued from page 1)

The thousand years is different; it has to do with events universal.

There is a thousand years space of time between the first verse of Revelation 20 and the last verse. When the angel comes down from heaven, in verse 1, it is the signal for a great cataclysm. It marks the second coming of the Lord Jesus Christ. For while the devil is being bound, the blessed and holy dead are being raised; and of this we read, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

The last part of the chapter, which deals with events a thousand years later than the first part, ushers in the new heavens and the new earth; for we read, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21: 1. Now is it not clear that there is a thousand years between the resurrection of the righteous and the resurrection of the wicked? The Lord Jesus says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

Now the question arises, Where shall we

place the millennium? It is an unusually long stretch of time for the prophetic Word to mention any particulars. We go back to Daniel 2, and as we see the Hebrew prophet standing before the Chaldean king, interpreting to him the dream of the great statue, he says, "Thou art this head of gold." Then as he successfully explains the breast and arms of silver, the waist and thighs of brass, the legs of iron, the feet part of iron and part of clay, he tells of a great stone cut out of a mountain without hands, smashing the image on the feet, grinding it to powder; and then he says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Thus the great image of Daniel 2 puts one hand on the origin of the Babylonian empire, which was immediately after the Flood, while it stretches out the other hand to put it on the second coming of Jesus Christ, or the setting up of the great "stone" kingdom, which shall never be destroyed. This, according to the prophecy, is a space of some 3,500 years.

Now does the millennium fall somewhere within this period? — No, indeed. The millennium begins where the second chapter of Daniel leaves off. Revelation 20 opens up the next chapter, the kingdom destined to stand forever, following the smashing of the image in Daniel 2. And the subjects of that kingdom being those who come up in "the resurrection of the just," the millennium begins with the second coming of Jesus Christ and the resurrection of the righteous.

But what happens to the wicked during the millennium? — "The rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. If the grand opening of the millennium embraces the return of our Lord, and the return from their graves of all His saints, then the close of the millennium, which is the same thing as the opening of eternity, is marked by two such great events as the resurrection of the wicked and the creation of the new heavens and the new earth. In other words, during this thousand years, while the righteous living reign with their Lord, the wicked sleep.

How marvelous this is! It is God's answer hurled back in the teeth of the infidel who says that to-day it does not make much difference whether we are Christians or unbelievers. They that hear the Word and believe it, says the Saviour, are like those who hear the Word and believe it not, in that they both are builders. There is this difference, however, — that the believers are building on a rock, while the unbelievers are building on sand. Human eyes are unable to discern the foundation; they see only the superstructure.

So, to-day, there is not a special difference, in composition of body, and in the general essentials of life, between the righteous and the wicked. Both wear the same style of collars and cuffs, and the same brand of shoes. But inside, away in the inward parts, where no eye can see and no ear can hear, there is a mighty distinction. We cannot reach down within, pulling the inside out, to place this distinction before the astonished eyes of all; but the millennium will show it.

During a thousand years, while this earth trundles on, week after week, and year after year, around its mighty orbit of more than half a billion miles, the wicked sleep on in their graves. The righteous, on the contrary, are then being introduced, by their divine Lord, to the enraptured universe. Friend, where will you spend that thousand years?

In our next number, Dr. Wilkinson will continue the discussion of this vital question. The events of that eternally important thousand years will be studied in detail. These things concern all, and each should study the subject with an open mind.

EDITOR.



The Art of
Body-Building
Versus
The Art of
Self-Poisoning



Ideal Food Combinations

By
*Lauretta
Kress
M. D.*

MAN is composed of what he eats, and he should go about the work of body-building just as intelligently as he goes about the work of house-building. One who desires to put up a substantial building selects the very best materials. He also knows something of the quality of wood, brick, iron, etc., required. He puts thought and study into his work.

What the quality of the structure of the body shall be, is left with each individual to decide for himself. The one who subsists on inferior food, even if he is capable of digesting it without experiencing inconvenience, cannot expect to build up superior body tissues.

The carpenter cannot improve the quality of timber furnished him. All he can do is to hew and square it, and prepare it for the building. The body is similar. Man should select only the best body-building material, and he should be intelligent regarding the various elements, and the approximate quantity of each required. The digestive organs cannot convert an unclean thing into a clean. All they can do is to dissolve or prepare the elements, good or bad, furnished them for the body.

Worse than Clay

THE term "food" should not be applied to every substance that satisfies or arrests the appetite, although real food does both. Savages, in the absence of food, may satisfy their craving and arrest appetite by swallowing lumps of clay; but clay is not a food. More civilized man often satisfies his appetite by substances equally indigestible and even more harmful.

Food must contain elements identical with those of our bodies, or capable of transformation into those elements. It must not irritate and destroy the organs of digestion or elimination, and its nature must be such that it can be digested within a proper period.

Frequently we hear of men and women breaking down from physical or mental overwork; and when inquiry is made, we are surprised at the small amount of work they have actually done. Others who do double the work remain in health, are always cheerful and happy, and experience no mental or physical depression or fatigue. The fact is, most of these breakdowns are due to overworked stomachs and livers, clogged brains, and the like.

Men crowd into their stomachs pickles, mustard, pepper, and foods made indigestible by being saturated with grease. Again, foods that are quite wholesome in themselves are often washed into the stomach without proper mastication. The fermentation resulting from these indigestible masses in the alimen-

tary canal produces alcohol and other poisons, which, carried by the blood to the brain, benumb the moral and mental sensibilities. This causes drowsiness, headache, physical debility, and other general depression.

Should Relish What We Eat

THE little energy derived from the food has to be used by the body in efforts to throw off these impurities. Consequently no energy is available for muscle or brain work. The will power is weakened, thought is confused, and mental or physical exhaustion results from the least exertion.

When food is introduced into the stomach, its mere presence, unknown to the subject, creates a flow of saliva and stomach juice; but in order to have a good quality of gastric juice and good digestion, it is necessary to relish and enjoy what is eaten. It is commonly observed that the mere sight, smell, or thought of food that is relished, causes a copious flow of saliva. A glimpse of the stomach under such circumstances would show the gastric juice trickling down its walls, and the whole digestive apparatus getting ready for reception and digestion of the expected food. Disappointment in obtaining the food desired and expected, may produce indigestion; for the kind of digestive juices secreted are especially adapted for the digestion of the food one has thought of, and these juices are not well adapted for the digestion of any other food. The juices thus formed possess many times the digestive power that is possessed by juices formed when food is eaten mechanically, without a special relish.

The Culinary Art and City Life

IN the past, much ignorance has existed regarding the wholesomeness and nutritive value of foods. The only thing consulted was the appetite. Our forefathers ate what they relished. Hard out-of-door work gave them a relish for simple foods even in small variety. The digestive fluids were always of a superior quality, and consequently indigestion was not common.

But when the land and out-of-door employment are exchanged for city life and the office, naturally the simple foods are no longer relished. Nature says, in language too plain to be misunderstood, "He that worketh little should eat little," and wisely removes the appetite for food. Delicacies, complicated dishes, and a variety of spicy and highly seasoned foods, are then invented to tempt the appetite, but result in indigestion and disease. The prevalence of disease during recent years, and the physical degeneracy that everywhere exists, have forced upon

many the need of making reforms in their manner of living, and of studying the nutritive value, wholesomeness, and combination of foods.

Appetite of First Importance

WITH this increase in knowledge, we would naturally expect digestive troubles speedily to disappear. But many persons, after eating foods more wholesome and more carefully combined, have not realized therefrom all the benefit they desired or expected. The food, although easier of digestion, may really not be digested as readily, because the much needed *appetite juice* is absent. This has frequently led those who had made partial reforms along these lines, to abandon them, and return to former habits, with apparently good results.

All should be encouraged to make a study of foods, and to eat that which is wholesome; but it is unwise to ignore the need of stimulating the appetite, and eat foods that are not relished. Some eat even the most unwholesome foods, yet digest double the quantity they actually need. They eat that which appeals to the palate, and thus create a copious flow of appetite juice. Such a course is not to be recommended, although it results in an abundance of flesh; for it results also in general diseases, as gout, rheumatism, and fatty degeneration of the heart. It also wears out the digestive organs prematurely, and shortens life.

Out of His Place

(Continued from page 2)

forts of life. There was no brotherly welcome to make His pilgrim life happier. Out of His place! "He came unto His own, and His own received Him not." John 1:11.

We Sit as Umpire

MY farm, my home, my room, my library — how familiar, how suggestive, are these terms! These are places to which we have access at any time, to come and go at will, with none to say nay — places where we sit as umpire, while all others are spectators; where we may turn the key, shutting ourselves in, and all others out; where we lay aside formality, care, burdens, and problems, and relax. The farm may be poor, the home humble, the room scantily furnished, the library small and well worn; but it is my farm, my home, my room, my library.

Yet the One who gave us our homes, and all else, was the Homeless One, dwelling often with Lazarus and his sisters; at other times, between mountain and multitude, as He constantly went about doing good. So often we read such expressions as: "At night He went out, and abode in the mount that is called the Mount of Olives." Luke 21:37. "And every man went unto his own house. Jesus went unto the Mount of Olives." John 7:53; 8:1.

As He retired to the mountain, not home, for prayer, seeing the little birds coming in from a day of happy song; and then, after a night of earnest supplication, He saw the fox slink in from a night's raid, He could say, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Luke 9:58. Yet His heart ever cried out for that home which the world never gave Him.

On the cross, He had no bank account, no farm, no home, to leave to His widowed mother, but gave her to John as a precious legacy. Penniless, footsore, or riding on a borrowed ass, and no money in the bleeding hands that were pierced for you and me! Yet He is building for us a mansion in the glory land.

As to Infantile Paralysis

*Interesting Facts
as to
Cause, Cure, and
Prevention*

By
Daniel H. Kress, M. D.

NO country has suffered more severely of infantile paralysis during the last few years than has the United States. Out of 8,000 cases reported between 1905 and 1909, 5,500 occurred in the United States. More than half of these were in Greater New York. In the year 1909, 569 deaths were reported in the registration area of the United States. During the present epidemic, already over 3,000 cases have been reported, and over 600 deaths in New York alone.

In the New York epidemic of 1907, over ninety per cent of the cases reported were children under six years of age; and ninety-nine per cent of the children affected during the present epidemic have been born since the former epidemic. There is only an occasional adult to be found with the disease. In an epidemic in Buffalo, New York, in 1912, no cases were reported among persons above the age of twenty-four, though they constituted nearly half the total population. Yet in an epidemic that occurred in Sweden in 1905, only forty per cent were in children under six years, and ten per cent of the cases were in adults. In the year 1910, in the Island of Nauru, out of 700 cases, the majority were adults.

No doubt there is a reason for the difference in epidemics, of which fuller knowledge of local conditions might furnish explanation. The mortality varies with age. The Massachusetts State Board of Health found the mortality to be as follows: In cases less than one year old, sixteen per cent; from one to ten years, four per cent; and over ten years, twenty per cent. During the present epidemic, the mortality has thus far been over twenty per cent. A sad thing about the record is that only seven per cent of those who survive make complete recovery, and the rest are left more or less maimed for life.

In every epidemic of infantile paralysis, there are cases of a mild type not recognized by friends nor diagnosed by physicians. Practically the only cases that are reported are those in which a certain amount of paralysis has taken place. The symptoms present in



these mild cases are common to nearly all febrile diseases. In a few days, the patient makes an apparent recovery. Abortive cases of this kind do more to spread the disease than do those correctly diagnosed. When one child in a family develops paralysis, he may have been infected by another that had only a little digestive disturbance and fever for a few days. This emphasizes the importance, during an epidemic of this character, of parents' calling a physician when the first symptoms of the disease appear.

The degree of susceptibility of children to infantile paralysis is probably less than to scarlet fever, diphtheria, or measles. The mortality is not so great as is that in some diseases about which there is felt very little alarm,—for instance, summer diarrhea among children. During the epidemic, 600 deaths from this disease have been reported among children; but diarrhea diseases carried off a greater number in the same time.

Infantile paralysis is communicated in much the same manner as these diarrheal diseases. The germ, or virus, enters the body chiefly by way of the mouth, the nose, and the throat. The mouth smeared with food substances favoring germ growth becomes a base for their cultivation, and they may also multiply in the intestines. From this base, they may penetrate the mucous membrane, and finding access to the lymphatic channels, pass through to the spinal cord and the brain, their principal seat of operation. This is believed to be the most usual method of entry.

Method of Infection

AFTER infection, as in other germ diseases, there is a period of incubation. In this case, from two to fourteen days must elapse before symptoms of the disease appear. The virus is always present in the secretions of the nose and throat of those having the disease, and for fully six weeks after recovery. Hence it may be readily distributed by coughing, sneezing, or kissing, or through the handshake, eating out of the same spoon, or by ordinary contact.

As the disease principally attacks the young, the hands of the fond mother readily become contaminated. Then in preparing food or in actual contact with other members of the family, she may convey

the germs from the sick to the well. Adults who have been exposed may harbor the germs in mouth and throat, even though no symptoms of disease develop. The domestic fly may carry infection from the sick to the healthy, either directly or through food infected by it.

The fact that the fly is tolerated by children more than by grown-ups may afford one explanation of why the disease is more prevalent among children. Children are also less careful in regard to what enters the mouth. Putting the fingers into the mouth or the nose, a practice common among children, is likely to introduce infection. Their playthings also are a medium by which germs are conveyed to the mouth from the dust of the floor.

Symptoms of the Disease

THE onset of the disease is usually sudden, but symptoms vary considerably. Generally there is fever, headache, a feeling of weakness, nausea, vomiting, and sometimes diarrhea. The child is likely to be irritable and drowsy. Localized pain in the back of the neck, sometimes extending down the spine, may be experienced. However, to make a diagnosis from these symptoms is difficult, and hence many cases are overlooked even by physicians. After the onset of paralysis, the diagnosis offers no difficulty. In the case of a little child that came under my observation some years ago, the temperature in the evening reached a little over 101 degrees Fahrenheit. Some digestive disturbance, restlessness, *et cetera*, were present.

As there were no other cases in the community at the time, I had no thought that the case was one of infantile paralysis. In the morning, the fever was down, but the little patient was unable to get out of bed, the lower extremities being paralyzed. It was then not difficult to determine the nature of the trouble; but had paralysis not developed, no one would have suspected the identity of the disease. In four weeks' time, the little girl made an almost complete recovery.

Treatment and Recovery

THE recovery depends upon the extent and location of the injury sustained by the spinal motor centers. If destruction is complete, the paralysis will be permanent, no matter how well the treatment may be adapted to the case. If the destruction involves the centers that control respiration or the heart action, death results.

During the acute stage, complete rest is required. There is danger in doing too much for the patient. To see little ones lying in bed, and do nothing for them, seems hard; but as a rule, it is best merely to keep them comfortable.

Treatment should be continued for months after the acute stage has passed. Progress in recovery is usually rapid during the first few weeks. After the fourth month, little further improvement may be expected in most of the cases; but there are exceptional cases which, under suitable treatment, continue to improve for months. Doubtless better results might have been obtained by careful treatment. Out of 754 cases in the 1907 epidemic in New York, only 53 made complete or almost complete recovery.

Money spent for patent medicines is worse than thrown away. Warm baths, fomentations to the spine, alternating hot and cold to the spine, massage to the limbs, and electricity will accomplish more than any other treatments. In fact, these are the only treatments of real value.

Thrives in the Darkness

LIKE other germ diseases, infantile paralysis is a "pestilence that walketh in darkness." Sunlight is destructive to the virus. As a precautionary measure, it is well to

admit sunlight and air freely into living rooms. Moldy, damp, sunless rooms were condemned by the law of Moses as unfit to live in, and such rooms are the most favorable places for the cultivation of germs.

Care should be taken to keep the hands always clean. Especially before eating should they be washed with soap and water. The dirt should be removed from under the nails with a brush and then with a towel. The hands come in touch with many objects during the day, such as door knobs, and hanging straps in street cars. By handshaking, infection is frequently carried from hand to hand. Kissing by lips touching lips should be avoided. The rubbing of noses, as practiced among the natives of New Zealand, may be less objectionable.

Great care should be taken to keep the mouth and the throat clean by the use of toothbrush and gargles after each meal. Remnants of food, especially animal products, such as meats, milk, and butter, which encourage the growth of germs of disease, should be removed after each meal, and again before retiring. Not only should the teeth be brushed, but the tongue and the roof of the mouth should be scrubbed. While little is as yet known by science of this disease, these things are effective to prevent its spread.

"No person was ever stung by hornets who kept away from where they were. It is so with bad habits."

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War Inventories

THE United States government has practically completed "an industrial inventory" "in an attempt to mobilize America's resources for war." Chairman Howard E. Coffin, of the Committee on Industrial Preparedness, of the Naval Consulting Board of the United States, has had the work in hand. The campaign of study and investigation has been going on quite vigorously for the past three months. Every factory and other establishment throughout the United States, as well as the railroad, telegraph, and telephone systems, has been carefully and closely studied with reference to having every detail available for immediate use in case of war.

It may not seem to many that there has been any immediate danger of a sudden outbreak of war between the United States and any other country; yet when we stop to consider the matter, we find that there have been constant negotiations between this government and Germany, England, Mexico, and other nations, which might have resulted in war in case of the least slip of diplomacy. And it is more than probable that if the average citizen had understood everything the officials of the government have had thrust upon them from day to day, fathers and mothers would have spent many a sleepless night, fearing that their sons would be immediately called to the great slaughterhouse of modern warfare.

We hear many talks in favor of peace in these times; and would that it were possible for the importance and the rightfulness of peace to be proclaimed by thousands of voices and pens where there is only one at the present time. But regardless of the sentiments in favor of peace, the world is plunging furiously into the mad rush of war. A large part of the factories of the United States are operating at the highest point at the present time, preparing war materials for the fighting nations of Europe. There are immense revenues in these war preparations. Hundreds of millions of dollars have been made by a few men in this country, out of Europe's slaughter pen. Men in this age, which is not only maddened with war, but maddened with greed for gain, are intensely interested in continuing a work that brings them such large dividends.

It is indescribably awful that this should be the case, but nevertheless it is true. The apostle Paul has most clearly told us that the last days would be made perilous because men would be lovers of self and lovers of money. The prophets have forewarned us, in numerous passages, that the last days would be days of terrible slaughter and frightful war and carnage.

The theories of men have not been met by the facts in this time; but the divine predictions of the prophets have met their fulfillment most literally in the events that are passing. Wise men and women, with their open Bibles in their hands, should have no difficulty in ascertaining the meaning of what is occurring. We are in the midst of the thickening perils of the last days. The great climax of the coming of Christ cannot be delayed very long.

SOME one has asked, "What has become of the old-fashioned man who always had cotton stuffed in his ears?" We cannot answer the question; but if there ever was a time in the history of the world when one should be deaf to some of the teachings promulgated in the world, it is to-day.



WARREN S. STONE
head of the Brotherhood of Locomotive Engineers

ELISHA LEE
of the Pennsylvania Railroad, chairman of the National Conference Committee of the railroads



The Strike and Its Portent

A STRIKE that promises to tie up all the railroads of this nation may be in operation by the time our readers get this paper, unless President Wilson and his advisers are successful in adjusting the differences between the officials of the great railway lines and their employees that are involved in the controversy.

The differences that lie at the foundation of this threatened strike have been in acute controversy for something like a year. There seems to be a determination on both sides that the industrial war shall be waged in order that the strength of each of the contending parties may be fully measured. This strike is only one of the things that appear on the surface to show the tremendous depth of the spirit of unrest that has taken almost complete control, not merely of this nation, but of the civilized world.

The late Charles Lenz, Ph. D., in his book "Cassock and Sword," spoke of the unrest particularly in this nation, and the struggle that is on between capitalism and labor. He affirms that the United States Constitution will be no guarantee of safety in case of an outbreak, but that the people will assert their authority, regardless of the constitution, and then he adds:

The Time Is Nigh

"If the signs on our political firmament do not belie us, the time is nigh when the people will exercise this authority."

The bitter class feeling is of long standing. Class hatreds have been generated; they are much more extensive than outwardly appears, and a struggle that bids fair to become so general as this railroad strike that is now under consideration may result in widespread revolution, violence, and anarchy that would be even worse in point of individuals killed and property destroyed than would result from actual war with another nation.

The conditions in society are becoming more and more tense and violent, and anything that has occurred in the past is not a proper precedent by which to judge the social combats of the immediate future. If the men who are at the head of this struggle between the railroads and their employees could get a clear vision of the possibilities that are just ahead of us, there would be found among them many pale faces and palpitating hearts.

We are in the rising tides of the great ocean of discontent and violence that God's word so clearly tells us is to characterize the last days. We are in those times when there is to be violence in the land, as it was in the days of Noah, only this, in this time, will be far worse.

Sheer Love of Gold

THE love of money, the simple, sheer love of gold, is the root cause of the great industrial disturbances of the day. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 9, 10.

"The love of money is the root of all evil"—not money, but the "love of money." Through this love, men are drawn into "snares" and into "foolish and hurtful lusts" which "drown" them in "destruction and perdition."

The infinite God holds the evil forces in check in so far as it is possible for Him to do so without compromising His righteous and just character. Let us hope and pray that this storm of violence may for still a little longer period be kept from breaking upon our great nation.

But, on the other hand, let us not be blinded to the indisputable fact that forces are rapidly gathering, not only in this nation, but throughout the world, that will soon break into a storm of furious revolution which will be as much greater than anything that has appeared in the past as the wickedness of this time is more general and more pronounced throughout the world than anything that the history of the ages affords.

Said the inspired apostle, "This know also, that in the last days perilous times shall come." Those days are here, and the little calms that we may have from time to time must not be allowed to blind our eyes to the forces that are so rapidly gathering for action.

Strange Deeds

THE dispatches are continuously telling us of the atrocious cruelties that are perpetrated on the battle fields of Europe. And not only do the dispatches announce these things, but signed articles by leading men of the world from time to time describe the barbarous deeds that are committed by soldiers who, in this "enlightened twentieth century," are engaged in "civilized warfare."

These stories of cruelties and barbarities are told by each side against the other; and it is quite possible that if an impartial commission has an opportunity to investigate the situation calmly after the war is over, it will find, as did the commission that investigated the Balkan wars which immediately preceded this European war, that not only have savage cruelties been manifested, but the laws of decency and virtue have been most violently disregarded.

In the view that John had of the days when the Judgment was pending, he said "the nations were angry." The Revised Version says they were "wroth." The Twentieth Century translation says "the nations were enraged." Thus do we see that the prophetic forecast is most literally fulfilled. The ideas that men have had concerning our twentieth century civilization have been shattered to fragments. "The brotherhood of man" that would make us all so gently humane, has not been realized. God knows the future better than men can even know the present; and when God speaks of the conditions that will prevail, it is well for men to listen to the voice of omniscience.