

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 24, 1916

CARDINAL FARLEY,
of New York

CARDINAL O'CONNELL,
of Boston

CARDINAL GIBBONS,
of Baltimore

Catholic Week in New York

By CHARLES T. EVERSON

WHAT was considered the most notable gathering of Roman Catholics in the history of this country assembled in the city of New York during the week beginning August 20. It was occasioned by the meeting of the American Federation of Catholic Societies. The multiplicity of societies and activities represented by the federation would in themselves call together a very select group of Catholic spirits. But apart from this large delegation of prelates, priests, and prominent laymen, there were brought together for the first time on one platform, the three American cardinals and the papal delegate to this country.

It was known as "Catholic week" in the city, and was prominently kept before the public through the press as well as by the many flags decorating buildings throughout the metropolis. A feature of these decorations was an extensive use of the papal flag, with the tiara and the keys standing out strongly upon the background of yellow and white. While the American Federation of Catholic Societies was the chief body of the assemblage, representing, as it does, more than three million members, three other large organizations were represented by numerous delegations. The three societies that were associated with the American Federation in this

convention were the German Catholic Central Verein, the National Conference of Catholic Charities, and the Catholic Press Association.

These various societies met in order to come to a better understanding of the problems confronting the Catholic Church, and how to coöperate more successfully in their solution. The plan proposed, and toward which the convention worked, was that the four societies not merely coöperate, but coalesce under the leadership of the American Federation. This would unite the activity of the laymen of the Catholic Church along the lines of social, charitable, press, educational, and propaganda work. The plan embraces the using of the Catholic press as a central clearing house and disseminator of Catholic ideas, and the creation of a national Catholic Chautauqua.

Among other things, Cardinal Farley, of New York, told the Catholic Press Association that he believed a daily Catholic newspaper should be founded. In this connection, he made use of the following language:

"The first great gun against the calumniators of the church was fired here in New York years ago, when the *Catholic World* was started. At that time, newspapers had the habit of attacking Catholics, from the pope down, with a violence and a bitterness that



they would not employ toward even the most insignificant sect. Things have changed since then, owing to the activities and abilities of the editors in Catholic publications. During this time, those opposed to us have become more respectful in their opposition. Let us not cease, in season and out of season, to contradict calumny after calumny, even at the risk of being thought monotonous. Don't care what is said; keep at it."

A pontifical mass opening "Catholic week" was celebrated at St. Patrick's Cathedral on Sunday morning. A procession was formed at Cathedral College, in which members of the convention, together with many of the New York parishes, participated, and marched to the cathedral. The apostolic delegate, John Bonzano, surrounded by his staff, was followed by Cardinal O'Connell, of Boston, and his staff, Cardinal Gibbons and his staff, and Cardinal Farley and his staff. These prelates were the chief attractions of the procession. As they passed, men and women knelt in the street. With such a coterie of church dignitaries present, the mass assumed a somewhat similar appearance to the big functions in Rome.

Delivering the Fatal Blow

But the really important meeting of the convention was held on the evening of the same day, in Madison Square Garden, the largest hall in New York City. The newspapers put the number present as twenty thousand, but that is probably a little over the capacity of the hall. However, the place was jammed, and thousands of persons turned away for lack of room. It was the occasion around which everything else circled. It was made exceptionally prominent in the press and before the public, as the Catholic Church of America had a pronouncement to make, which it wanted the whole country to hear. It was the church's great effort to convince the country that it stood for America and Americanism undiluted.

In keeping with this idea, the hall was decorated and draped extensively with American flags. The spirit of patriotism was made the order of the day. While there were three cardinals and the apostolic delegate present, the telling speech was evidently assigned to Cardinal O'Connell, of Boston, as the one most likely to stir the large audience and the country.

There had been bitter denunciations of the papers that were attacking Catholicism, during the Catholic Press Association meetings. "Scurrilous," "mendacious," and similar words were favorites with Catholic speakers in denouncing opposition journals. Strong pleas were repeatedly made for laws to be enacted by the government for the suppression of these attacks upon the Catholic Church. With these fiery speeches and denunciations as a background, the stage was set for Cardinal O'Connell amid ecclesiastical splendor calculated to give the active opposers of Catholicism such a blow as he hoped would ever after discredit them in the eyes of the public.

The following description of the manner in

which the speech was given and the impression produced is especially interesting, as it comes from an unbiased source, the *New York Times*:

"It seemed, when Cardinal O'Connell, of Boston, in slow and solemn tones, and speaking, as he said, out of his acquaintance with the minds and purposes of three popes and the whole American hierarchy, had denounced 'once and for all' those who asserted that the church conspired for temporal control, the highest pitch of enthusiasm had been reached.

"But a moment later, Cardinal O'Connell struck even closer to the hearts of his hearers as he warned America of her need of her 20,000,000 loyal Catholic citizens, and de-

in my diocese and every bishop in this country. Yet never, never, in all that experience, have I ever heard spoken, lisped, or whispered, or even hinted, by any or all of these, anything concerning America and American institutions but words of affection, of tender and kindest solicitude for her welfare; never a syllable that could not be printed in the boldest type and distributed throughout the land; neither plot nor scheme nor plan, but only sentiments of admiration and love. If there is plotting, I ought to know it. Yet, absolutely and honestly, of such things I have never heard even a whisper. . . .

"If you stand by inactive, while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurrilously maligned, and openly vilified, in filthy journals, and nasty, indecent literature, unfit to be printed or read, spread broadcast, that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights — then you are not keeping your contract — this is not liberty.

"You are only wounding the hand, the strongest hand, held out to help you; you are spurning the aid of those who again and again you have found, in your hour of direst need, the most willing to die for you."

Wild Enthusiasm Results

That these words made a powerful impression upon the large audience, and put at least loyal Catholics in a frenzied state of mind, may be gathered from the following quotation taken from the same paper:

"Time and again, Cardinal Gibbons's thin hand, stretched out over the people, had stilled their tumult in an instant. This time, even his quiet authority was powerless. The Boston delegation's noisy band thumped its drum, and sent crashing chords of brass to swell the din; the somber, purple-garbed papal delegate, Archbishop Bonzano, nodded and clapped his hands; Cardinal Farley leaned out of his chair and beamed with gratification; Governor Whitman sat with his eyes glued on the heavy, lined face of the cardinal from New England; and the audience climbed on chairs, waved hats and handkerchiefs, and sent out deafening roars of 'Bravo!' and 'Long live O'Connell!'"

It might be stated, however, that the plans our Romanist friends have for capturing this country for their church have not been learned from hostile papers, but are derived from Catholic sources.

Wiping Out the Reformation

That if their plans succeed, "Protestantism will be a study of the historian and antiquarian, together with Arianism," is a statement made by themselves. And the declaration that with the fall of Protestantism in America, the Reformation of the sixteenth century would be wiped out, is also from Catholic sources. What could the destruction of Protestantism mean, if not Catholic rule in the United States? It is therefore not so difficult to understand the program of Catholicism for our country.



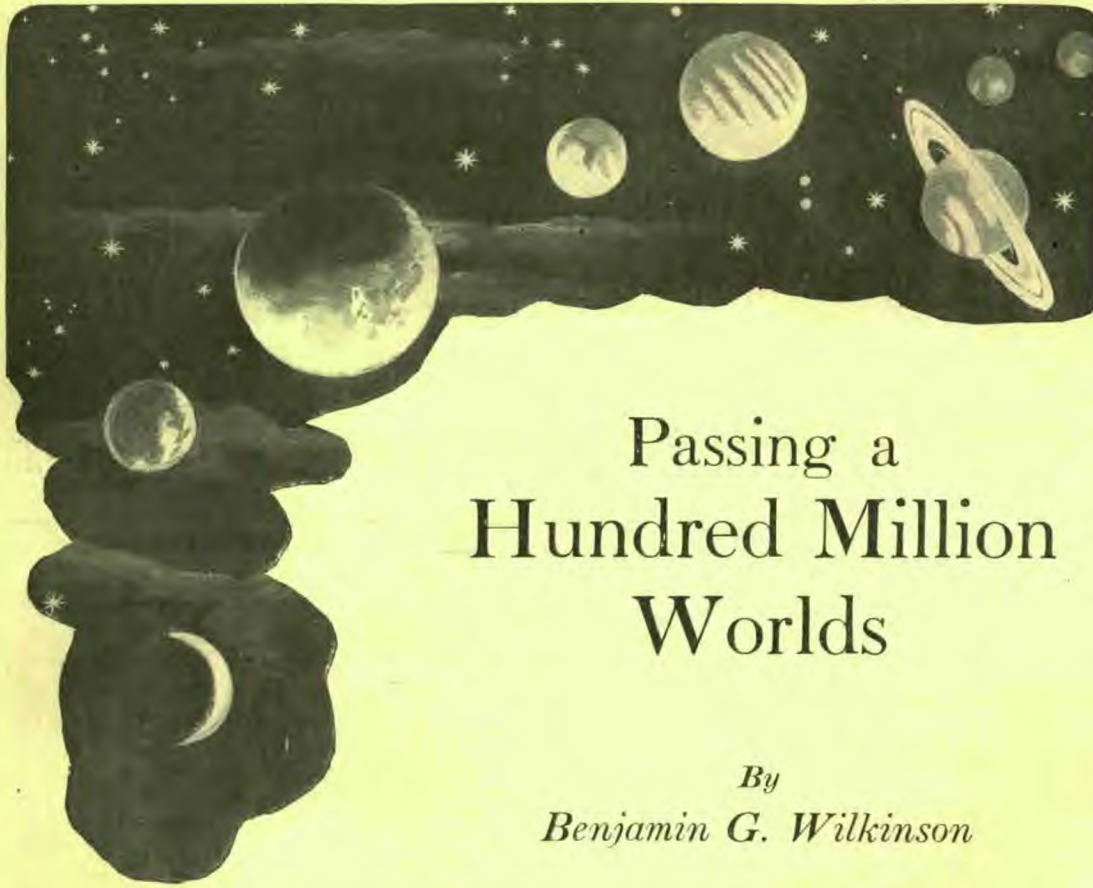
SAY not ye, "Yet four months, and then the harvest cometh,
And we with sharpened sickle to the fields will go,
To gather in the sheaves of ripened grain 'low bending
Beneath the burning kisses of the sun's bright glow."
Lift up thine eyes to Africa's great sandy desert,
The land where once the marvelous power of God was shown,
Where thousands of the souls His love and power created,
Now grope in fear and dread through sin's dark hours, alone.
Look up and listen to the wail of China's millions
Pleading for help to insensate gods of wood and stone,
While lives of myriad helpless babes cry out for succor
From crimson river's moan.
To the sad eyes of hosts of India's childhood widows,
To Russian peasant's calloused hands and pain dulled heart.
To nations that, bound in the chains of heathen darkness,
Beholding not the gospel light, still stand apart,
Look up! Behold, the fields are ripe unto the harvest.
Already doth the sickle wait thy listless hand.
The Master calls for reapers in His needy grainfields;
And art thou deaf to His command?
Go forth, go forth, with eager footsteps hastening,
And work with heart and hand while it is day,
Thy place to fill. The sheaves thy hands may garner,
Lest others bear the golden grain away.

manded that she keep her side of the contract in return for their readiness to bleed and die for her. Seldom has a New York audience been more deeply affected than was the multitude in the garden when the cardinal, in a voice that reached every man, woman, and child, said:

No Whispers of Plotting

"Oh, yes, we know very well the whole litany of accusations against us. We give only a divided allegiance. We are scheming for government. These are all lies so patent that they need no answer. Indeed, those who fling them out will never listen to any answer. But I am going to answer them once and forever here to-night.

"As a cardinal, I may be supposed to know what I am saying on this subject. And, on my word as a gentleman of honor, I am speaking the simple, absolute truth. I have known intimately, personally, and officially three sovereign pontiffs — three popes of the Catholic Church. I am a priest now thirty-two years; I am a bishop fifteen years, and a cardinal five years. I have had the closest relations with not only the pope, but the whole Roman curia; I know well every priest



Passing a Hundred Million Worlds

By
Benjamin G. Wilkinson

The popular fancy that the righteous will spend the millennium upon this globe is as far from the truth as heaven is from earth; for the saints will be in heaven, and not on earth. The world will be uninhabited and unvisited by human beings during that memorable thousand years. The truth of this statement is ably presented by Dr. Wilkinson in this excellent series, which will be concluded in our next issue, under the title, "Satan's Last Charge." EDITOR.

OUT from their graves, like Lazarus of old, the righteous will arise at the beginning of the millennium, in response to the call of Christ. Many of these have, by His grace, been snatched from the service of Satan, like brands from the burning. Deep had been their attachment to the Saviour, and great had been His love for them. While He has ministered in glory by the throne of God, He has never forgotten them,

"For the heart that is truly loved never forgets,
But as truly loves on to its close,
As the sunflower turns on her god, when he sets,
The same look that she gave when he rose."

Blessed and holy is he who takes part in the first resurrection. While the wicked dead sleep on for a thousand years, for a thousand years these resurrected righteous ones will live and reign with Christ. Their characters are fixed before His coming. They need no Judgment, for they have passed their sins beforehand into judgment. As far as lay within their power, they have settled everything with God before, and made everything right with their fellow men. There is in their bosom nothing that would lead them to hurt or destroy, and they are accounted worthy of the promise of the Saviour, "Blessed are the meek: for they shall inherit the earth."

The millennium answers forever the contention of the unbeliever that it makes no difference whether we serve God or do not serve Him. While the wicked sleep on unlamented, ungathered, and unvisited, for a thousand years, the righteous are the companions of Christ. The splendor of His coming falls upon them, and raises them to the spot light.

Through a Star-Studded Corridor

As on a glorious float they make their way from earth to the throne of God. Unfallen worlds, if we may so say, come out to shower them with felicitations as the mighty throng

pass by. Jupiter with its bands, Saturn with its mighty rings, Uranus, Neptune, and the stars, worlds yet unrevealed to the telescope, beauties and glories accessible neither to the telescope nor to the human eye, greet the redeemed at every turn as they fly through the regions of infinite space.

It is no dark, cold, unpleasant journey they take. Everywhere there is splendor, there is glory; and the presence of the Redeemer Himself lights up the chasms of the stellar deeps. Herculean walls of splendor, glowing with a pearly light—a light that knows neither night nor shadow, and studded through and through with some of the greatest suns that shine and wheel in God's great universe—form for them a majestic corridor as they sweep on to the immortal throne. Just as the bee, amid trees and plants, will move for miles and miles, with unerring rapidity, to its honey-filled hive, so shall the redeemed fly with incredible velocity through regions never conceived of in the wildest flights of imagination. Friend, where will you be? Will you sleep, throughout those thousand years, in an unlamented grave upon this desolate earth, or will you be found with the Saviour on His triumphal journey to the mansions in our Father's house?

Witnesses Throughout Eternity

It was on the earth that the battle of redemption was fought. Here the great rebel tried to seduce humanity into being his followers. With a cruel hate, with a refinement and subtlety of oppression, which none but those who have been redeemed by the Saviour's grace could understand, he sought to malign the character of God.

No other world has witnessed such a terrific strife. Though, as astronomers tell us, this earth may lie on the very edge of the Milky Way, and the Milky Way itself may be a stellar band which surrounds God's great universe, yet only after the throne of God does this earth stand forth, as the most important of a hundred million spheres.

The testimony of the redeemed, whose position is declared to be next to the throne of God, will be shot through and through with infinite power. The throne of God needs the redeemed as much as the redeemed need the throne of God. Their testi-

mony will be of infinite value throughout the eternal ages. This is doubtless what is meant when the Revelator presents before us the throne of God, and then adds: "Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment. . . . And out of the throne proceeded lightnings and thunders and voices." Rev. 4: 4, 5.

No Monotonous Round of Song

As we read on a little further, we hear again the triumphal song of these four and twenty elders, as they sing: "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

Another fact shows how important is the earth to God's throne. We read that "in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast [or living creature] was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." Rev. 4: 6, 7.

Of course, we know that the translation "beast" is not correct, both from the Greek, where the word really means living creature, and secondly from the fact that in the next verse these living creatures are said to sing, "Holy, holy, holy," before the throne of God. Their song is not a monotonous round; but from the depths of their superior intelligence, each new manifestation of God's creative power calls forth a new outburst of rapture.

The Cortège of Infinity's Throne

But is it not remarkable that the terms used for comparison or symbol are the names of earthly creatures? Was it because of these four living creatures around the throne that God created on this earth a lion, a calf, a man, and an eagle? Or were they used in describing the cortège of Infinity's throne, simply to show that the principles manifested in terrestrial life represent unfathomable depths in the great controversy between Christ and Satan?

We need not wait until, as some students of astronomy predict, the earth will be removed from the edge of the Milky Way close up to that world which is heaven, to see how closely knit are the activities of the eternal throne with this planet called the earth.

Moreover, do not the Scriptures also teach us that the Redeemer's capital city, the New Jerusalem, will be located upon this earth, and here will be His kingly courts? And as the Son shall be subject to the Father in all things, yet of all creatures the most closely related to Him, so likewise shall not the earth be subject to the direction of heaven, but be to it the most closely attached of these hundred million spheres?

Men to Judge Angels

Throughout the thousand years, the saints, with the angels, will pass upon the cases of the wicked. For God Himself never sends forth an arbitrary judgment. Even when He commanded the great tree of Nebuchadnezzar

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A Spiritual Paradox



BOTH DEAD & ALIVE

Excerpt from a Sermon by
CHARLES THOMPSON

TEXT: "Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 5.

POWER properly belongs to godliness; but there is a possibility of a person's having a form of godliness without having the power. A condition of this kind is very unfortunate—so unfortunate that we are admonished to "turn away" from it.

I would not have you get the idea that I think God wants us to turn away from any individual. He is speaking about an existing condition from which He desires us to turn away. When people go through the treadmill of religious ceremony and accomplish nothing, the situation is unfortunate; and the danger of such a condition is what I wish to warn against.

I do not decry forms and ceremonies; I believe in them. Every religion, whether Christian or heathen, is expressed in some form. A man who has no form of worship has no religion of any kind, because religion does not exist in the human heart without seeking to express itself in some form of worship. God is the author of forms.

We read in Ex. 25: 8, "Let them make Me a sanctuary; that I may dwell among them." God wanted to dwell among the people, and He instructed them to build a sanctuary. The earthly sanctuary was the center of a continual round of services and ceremonies, through which men had opportunity to give expression to their belief in God and their appreciation of Him. However, there is danger of having the form, yet being destitute of power.

A Name Not Enough

To have a form of godliness is entirely proper; but the breath of life must be in the form, so it will be a living, active, serviceable experience. It is possible to have a dead form; for we read in Rev. 3: 1: "And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."

It has its name among the denominations, has a church building, a pipe organ, a pastor, a choir, a congregation, a belfry, and a bell. The whole thing looks like a church. The form is there, but it is dead. Is there a possibility of a church's being dead when it has a pastor? Sometimes I think that the greatest blessing that can come to a church is to be without a pastor. Not that there is anything wrong with the pastor; but often all the activities of the church are wrapped up in one man, and that is most unfortunate for a church.

The Sign of a Dead Church

We read in 1 Tim. 5: 6, "She that liveth in pleasure is dead while she liveth." This is a sort of paradox, to speak of one as being dead while he is yet living. Some people believe in a death that never dies; but you might as well believe in a life that never lives. If you are seeking for a dead church,

look for a pleasure-loving church. And, by the way, the "lovers of pleasures more than lovers of God" are the ones from whom we are told by our text to turn away.

The hour has come when this condition should cease to exist. God has placed in connection with the church and Christianity a power for the accomplishment of something in the individual life and in the world. Nothing sadder could overtake the church than to become pleasure-loving and worldly, so that the people would simply go through a form of worship, and cease to be a power in the world. Where you find the most form and ceremony, you frequently find the least godliness. When people feel the need of something to take the place of the religious life which they realize is receding, often, alas, they grasp after rituals instead of realities.

Show me a church that the world loves, and I will show you one that is not very spiritual; because the statement came from the lips of the Saviour Himself, that the world loves its own.

I would have you note a statement from Amos 5: 21: "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Is not God the author of feast days and of solemn assemblies?—Most assuredly; yet there is a possibility of having such convocations without having the Lord's presence. Why?—Because of lack of heartfelt righteousness. God wants righteousness; and all forms that are expressive of it are acceptable to God.

Sin's Cloak of Forms

It is alarming to see to what extent individuals can go in the name of religion, and what they can educate themselves to do, going through the round of services, having a form of godliness, but at the same time doing many wicked things. You will recall the incident recorded in Acts 12: 1-4. Herod was king. He was using his official power to "vex certain of the church." He had killed James because it pleased the people. He had Peter in prison, waiting for a favorable occasion to slay him. What stood in the way?—The days of unleavened bread, and the Passover. This was a religious festival, and he would not cut off a man's head at this time. He could do it before, and was prepared to do it afterward; but he called a respite while he observed the forms of worship.

More striking still is the willingness of the Jewish leaders to murder the Prince of Life, though they scrupulously refused to allow His body to hang on the cross on the Sabbath day. John 19: 31.

He Accepts No Substitutes

In Jer. 2: 13, we read: "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can

hold no water." A cistern is a form of well. Dr. Cruden, commenting on this text, says a cistern is anything that persons put their trust in besides God. There is danger in that. We get a substitute for what God has said, and depend on the substitute, and are destined only to disappointment in a crisis.

In Paul's comment on this statement of Jeremiah's, he says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them run out as leaking vessels." Heb. 2: 1, margin. Our danger lies in being leaking vessels,—getting a Christian experience, and then losing it all. *The thing God wants changed is this leaky experience.* Let us make the obtaining of the power of godliness the principal part of our religious service.

Christians to Be Flowing Wells

Our Saviour makes clear where help can be provided. In John 4: 13, 14, He said to the woman of Samaria, at the well: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again in John 7: 38 we read, "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

Thus we find the directions for becoming a living, flowing well, ready to help others when help is needed. "He that believeth on Me, as the scripture hath said," shall have this experience. If there is anything we need to educate ourselves to do, it is to believe what the Scriptures say. You will never have a living, flowing experience until you believe the Book.

John explains the figure by saying, "This spake He of the Spirit, which they that believe on Him should receive." Verse 39. Hence we find that the Saviour is teaching the importance of the Holy Spirit, and what it will do for us. But we need not pray for the baptism of the Holy Spirit until we are ready to believe the Scriptures. And when we receive the Holy Spirit, we have the form of godliness with the power; for the Saviour has said, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 8.

A Dead Church Is a Liability

We need also to remember that power is given for service. If we do not intend to spend our lives helping others, we do not need an increase of power. God wants the church to be living and active, having both form and power.

No worse calamity could come to a community than to get a dead church on its hands. Such a church, instead of being an asset, is a great liability. The church on earth is designed to be the dwelling place of the Holy Spirit; and what the church needs is to receive Him, to commune with Him. God wants our prayer meetings, our communion services, the preaching, and the gospel singing; but He wants it all to be expressive of a life consecrated to God for service, and the overflowing of a Spirit-filled life, that knows the power of redeeming love, and is simple enough to believe what "the scripture hath said."

"PUTTING the name of Christ in the constitution will not make the nation Christian any more than putting a pure food label on a basket of partially spoiled fruit will make the fruit pure. One has said, 'To be converted does not mean to be whitewashed, but to be washed white.' Without the complete transformation of individual hearts, the labeling of this nation as 'Christian' is a misrepresentation of the facts."

MODERN RELIGIOUS TRUSTS

THE WORLD'S
MOST SINISTER
MONOPOLIES

By
ROSS C. PORTER



THIS is the age of monopolies. Most of these monopolies are originated, engineered, and controlled by a small group of men, who organize and manipulate them for self-interest. The "public good" is the plea when men seek to launch such enterprises; but when once they are launched, the suffering public often learns that they were in reality launched for the personal benefit of a few men.

Catching this characteristic spirit of modernism, churches and religious societies are confederating for the "public good." Their slogan is the same as that of other monopolies; but a careful analysis reveals the fact that they are confederating for the purpose of control of their fellow men through a religious monopoly.

Satan is the great originator of self-serving confederation movements. The first one was started in heaven. See Ezekiel 28. Under the usual cry of the "good" of the subjects of the kingdom of God, it was brought forward in Eden. Gen. 3: 1-5. Its real purpose is revealed in the prophecy of Isaiah: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 12-14.

Wrecked the Lives of Angels

The object of the first great confederacy was monopoly control of the kingdom of God. It was launched in the interests of Satan, its leader. That movement wrecked the pure lives of angels, and cast Satan and all his followers out of heaven. "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which de-

ceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12: 7-10.

It was an antichristian movement. It presupposed that Christ was incapable of running the government of the kingdom of God on a right basis; that the exalted position Satan should occupy was disregarded, and a confederacy was required to establish it on a proper basis. Its foundation was laid in unbelief in the power, wisdom, and goodness of God. Turning from dependence upon that power for the control of the kingdom of God, it sought to control Christ's kingdom by creature confederacy and force. But it failed. It ended in ruin to those engaging in the undertaking.

The kingdom of God still exists, with Christ in control, even though these mightiest of heavenly beings confederated to control it. They lost it, and were cast as "profane" out of the kingdom.

Would Crown Christ King by Force

A modern movement, based on the same unbelief in the capability of Christ to care for the interests of His kingdom, is again sweeping over the earth. It began in a religion-by-force movement in 1863, under the auspices of the National Reform Association, which was organized January 27, 1864, with the avowed object to "indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." (Article 2, National Reform constitution.)

Inspired by the spirit of this movement, the late Miss Frances Willard, president of the Woman's Christian Temperance Union, said:

"The Woman's Christian Temperance Union, local, state, national, and world-wide, has one vital, organic thought, one all-absorbing

purpose, one undying enthusiasm, and that is that Christ shall be this world's king. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."—President's annual address, in convention, Nashville, 1887.

This sounds beautiful to a professed Christian, inexperienced and uninformed in the results of enforced religion. It is the very same issue over which the Jews accused and the Romans executed Christ upon Calvary. They had a law; and by that law, they said, He ought to die, because He made Himself the Son of God. (John 19: 7.)

Christ's unqualified denunciation of all attempts to enthrone Him as this world's king through religio-political confederation movements is given in His emphatic statement, "My kingdom is not of this world." The movement to establish the kingdom of Christ in this world by force and worldly methods is here most emphatically repudiated by Christ. It is positively antichristian.

Develops Fawning Hypocrites

The more recent movements that have developed for the purpose of establishing religion by force are:

The Federation of Churches.

The Church Peace Union.

The League to Enforce Peace.

The World-Court League.

The World Conference on Faith and Order. Religious legislation in Congress.

All these movements are seeking the one end of control by force in affairs of religion, which can, in the very nature of things, but defeat the purpose of true religious faith.

Christ's declaration is, "He that believeth and is baptized shall be saved." Faith is voluntary. To enforce it is impossible. To attempt to do so is to develop a horde of fawning hypocrites instead of a body of children of faith. The history of the fourth century and onward is an illustration of the results of religious legislation. The Bible was chained to the desks of the clergy, and the people had it doled out to them in the way best suited to the ends to be accomplished by the clergy. Faith was persecuted, and hypocrisy honored.

Confederate Only to Be Broken

But these very confederation movements are signs that the end of the world and the time for the establishment of the kingdom of Christ are at hand. Isa. 8: 17. In predicting their coming just before the second advent of Christ, the prophet Isaiah warned the world against them in the following forceful utterance: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8: 11, 12.

There is no mistaking this Heaven-sent warning against such last-day confederacies. They will come with great pomp, and denunciation of those who walk in the ways of God's word. They have confederated because they fear that God's work is imperiled, and that unless they confederate and denounce and persecute opposers of their views, it will fail. But their words and denunciations are not approved of God, and will not stand. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Isa. 8: 9, 10.

Then follows the rallying call to all children of faith: "That I should not walk in the way of this people, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord

(Continued on page 14)

Mohammedan Conquests
Foretold—The New Religion
Sweeps Everything Before It
in Three Continents

The KEY of the BOTTOMLESS PIT

By
JEAN
VUILLEUMIER



From "Daniel and the Revelation"

SYNOPSIS: The seven trumpets of Revelation 8 and 9 have been shown to be 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 nations.

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. The fulfillment of the second trumpet is found in the conquests of Italy and Africa by the Vandals under the terrible Genserich.

The third trumpet was fulfilled by the Huns under the leadership of Attila, called the "scourge of God." The fourth trumpet signified the career of Odoacer, leader of the Heruli and other tribes, and completed the downfall of Western Rome, putting an end to the rule of the Cæsars. Rome was now broken into fragments, and the modern nations of western Europe were planted.

EDITOR.

WHILE western Europe, occupied by new nations, and infused with a new blood, had received a further lease of life, in the eastern portion of the Roman Empire, the same process of apostasy which had caused the ruin of the western empire was ripening into political and social decay.

"Since its baneful triumph under Constantine, the eastern Christian church had rapidly degenerated. Worldliness and pagan customs had taken possession of it; sectarianism and religious strife had smothered charity; the violent persecutions of the Christian emperors had exasperated the people who still held to the old [pagan] faith; and finally the simple and sanctifying religion of the first three centuries, or, in other words, worship in spirit and in truth, had given room to a mass of superstitious practices, of acts of veneration to the virgin, the saints, the martyrs, and their images."—Vulliet, "History of the Church," page 103.

"As regards morality, the Greek empire had made little progress since the times of Arcadius. The scepter passed into the hands of a succession of usurpers, many of whom owed their rank to crime and even parricide. The people, depraved by the example of its sovereigns, were made up of a half-pagan mass, only superficially changed by the teach-

ings of Jesus Christ, their devotions consisting only in ceremonies, where the cross was everywhere in evidence, but the religion of the cross almost unseen. . . . The principal object of worship was the virgin Mary, honored in splendid processions, and adored in her images, above all by the population of the convents. . . .

Crumbling to Its Fall

"The court cultured, superstitious, and vile, the people ingenious and degraded, having a taste for art but devoid of genius; minds bowed down by the absolute power of the state on the one hand, and under the tyranny of the ecclesiastical power on the other,—such was the condition, at this time, of the Greek church." . . . The pulpit uttered only grandiloquent and empty declamations on the virtues and the miracles of the saints, which led Alexis Comnenus to remark that if the nations living in his empire were profoundly ignorant of religion, it was because those who should teach them were either incapable or did not care. . . .

"The empire of Byzantium was . . . more than ever . . . a prey to the same languid condition, the same disorganization, which had formerly hastened the fall of the empire of the west. All kinds of despotism were heavy upon the unfortunate Greeks. Jews,

Nestorians, Monophysites, dissenters of all classes, exposed to all kinds of vexations and persecutions, had not only lost their interest in defending the country against invaders, but longed for a new régime of whatever sort. In this situation, let this decrepit empire be the object of a sudden attack on the part of an impetuous nation, filled with the ardor of youth and with religious and military enthusiasm, and marked by a simplicity of life which the Greek had lost long ago,—and the result of the encounter will not be doubtful."—Chastel, "Hist. du Christianisme," volume 3, pages 13, 34, 35.

This is exactly what took place under the Arabian invasion, of which a graphic description is given, five hundred years before it began, in the language of the fifth trumpet. The splendid imagery of this prophetic description is universally recognized among interpreters as a fit picture of the Saracenic or Arabian conquests in the eastern, southern, and southwestern portions of the Roman world.

"And the fifth angel sounded, and I saw a star from heaven fall unto the earth: and there was given to him the key of the pit of the abyss." Rev. 9: 1.

In the third trumpet, "a great star" had fallen "upon the third part of the rivers." This was Attila and his hordes, who covered "the third part" of the empire. Here the "star" falls indefinitely "upon the earth," east and west. And while Attila and his empire were to vanish as a meteor, the new conquerors were to continue "five months," or, as we shall see, one hundred fifty years. But in either case, the new masters of the world were to be led out by a great war genius called a star.

Mohammed, the founder of the Mohammedan power, appears not only as one of the great empire builders of history, but also as the originator of a new religion, which to-day claims the respect of one hundred eighty millions of adherents.

"And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Verse 2.

"The pit of the abyss" designates the wild and barren regions of the Arabian deserts. The original word here is the one used elsewhere in the Scriptures to describe the earth in its chaotic condition before creation, and after the great earthquake at the second coming of Christ. See Gen. 1: 2 and Rev. 20: 3, where *thehôm* in the Hebrew and *abussos* in the Greek are translated "deep" and "abyss." The "key," or power to arouse their slumbering populations, is "given" to Mohammed.

"Roaming across their deserts [italics ours] and plains, with no social, political, or religious bond, the Arabian tribes consumed their strength in meaningless and bloody discussions. . . . They seemed to be condemned to an eternal sleep, when there appeared a man who was to change the face of the world. Legislator, warrior, and prophet, Mohammed . . . was to make out of these disorganized, nomadic tribes a people who should march to the conquest of the world; and out of a chaos of superstitions, a new religion whose devotees would cause the West to tremble for several centuries."—De la Jonquiere, "History of the Ottoman Empire," pages 63, 64.

Gross Immoralities Glorified

"The smoke of a great furnace" that darkens the sun and the air, clearly designates the false religion of Islam, which seeks to obliterate Jesus Christ as the Sun of Right-

(Continued on page 13)

"YOU may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you cannot build wall so high or gate so strong as to shut out the messengers of doom."



"Thou fool, this night thy soul shall be required of thee."

By the late
ELLEN G. WHITE

The FOOLISH FORTUNE BUILDER

AND He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 16-21.

By the parable of the foolish rich man, Christ showed the folly of those who make the world their all. This man had received everything from God. The sun had been permitted to shine upon his land; for its rays fall on the just and on the unjust. The showers of heaven descend on the evil and on the good. The Lord had caused vegetation to flourish, and the fields to bring forth abundantly. The rich man was in perplexity as to what he should do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort.

Stealed His Heart to Their Cries

The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his

goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven.

The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. Abundant provision for the wants of many had been made in the blessings bestowed upon the rich man. But he closed his heart to the cry of the needy, and said to his servants: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man. The psalmist described this rich man when he wrote, "The fool hath said in his heart, There is no God." Ps. 14: 1.

Worthless in a Moment

This man has lived and planned for self. He sees that the future is abundantly provided for; there is nothing for him now but to treasure and enjoy the fruits of his labors. He regards himself as favored above other men, and takes credit to himself for his wise management. He is honored by his fellow townsmen as a man of good judgment and a prosperous citizen. For "men will praise thee, when thou doest well to thyself." Ps. 49: 18.

But "the wisdom of this world is foolishness with God." While the rich man is look-

ing forward to years of enjoyment, the Lord is making far different plans. The message comes to this unfaithful steward, "Thou fool, this night thy soul shall be required of thee." Here is a demand that money cannot supply. The wealth he has treasured can purchase no reprieve. In one moment, that which he has toiled through his whole life to secure becomes worthless to him. "Then whose shall those things be, which thou hast provided?" His broad fields and well filled granaries pass from under his control. "He heapeth up riches, and knoweth not who shall gather them." Ps. 39: 6.

The only thing that would be of value to him now, he has not secured. In living for self, he has rejected that divine love which would have flowed out in mercy to his fellow men. Thus he has rejected life. For God is love, and love is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away. "Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 49: 20.

Messengers of Doom Answer

"So is he that layeth up treasure for himself, and is not rich toward God." The picture is true for all time. You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you cannot build wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Wherefore He says, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Passing a Hundred Million Worlds

(Continued from page 3)

to be cut down, in tears Daniel informed Babylon's mightiest monarch that "this matter is by the decree of the watchers, and the demand by the word of the holy ones." Dan. 4: 17. Myriad in numbers, angels and redeemed will judge not only the wicked dead, but also fallen angels. As says the apostle Paul, "Know ye not that we shall judge angels?" 1 Cor. 6: 3. Many dark chapters in earth's history will be opened up to them; and things which were too mysterious to be understood or known by human philosophy or human intelligence, shall come to light.

Thus the plan of redemption will be unfolding; and their time occupied with this, and with being introduced to God's great universe, the glories of the thousand years will make the resurrected righteous feel that at the price of surrender and suffering on earth, they purchased heaven cheap enough.



Washington (D. C.) Sanitarium



New England Sanitarium, Melrose, Massachusetts



Nurses' Dormitory, New England Sanitarium



Orlando, Florida, Sanitarium



Wabash Valley Sanitarium, La Fayette, Indiana



The original sanitarium, established 1866, the Health Reform Institute at Battle Creek, Michigan.

A World-Wide

By L. A. HANSEN

Many persons who seek intelligence upon the great world movements of the present day are constantly inquiring in regard to the work carried on by Seventh-day Adventists. Ofttimes they are surprised to learn that these people are conducting a strongly organized work in every continent, in all the principal islands of the world, and in almost one hundred different languages.

Their work is in four main lines. Their sanitarium work is devoted not merely to the healing of the body, but to giving practical training on health topics, thus enabling the individual to keep in health as well as to regain health if already ill.

Their educational work begins with the child as soon as he is ready to enter school, and carries him through a thorough course of instruction, until he receives his college degree. But this is all designed in a practical way, for the special purpose of accomplishing the gospel work that is so much needed in the whole wide world at the present time.

Their publishing houses, scattered all over the globe, devote their entire facilities to spreading the light of the gospel, including the gospel of health and temperance.

Then there is the evangelical phase of their work, which includes their mission activities in all parts of the earth.

Leaders in these various lines of work have been engaged by the "Signs of the Times" to conduct our readers, so to speak, on four trips around the world, through Seventh-day Adventist institutions. This article begins the journey. Mr. L. A. Hansen, the assistant secretary of the Medical Department of their work, will give us a panoramic view of Seventh-day Adventist health institutions.

Following his articles, Professor Frederick Griggs, secretary of the Educational Department, will give us a series of articles on Seventh-day Adventist educational institutions. Mr. N. Z. Town, general secretary of the Publishing Department of this people, assisted by Mr. H. H. Hall, will conduct us over a tour of the world among their publishing houses; while Pastor A. G. Daniells, the president of the Seventh-day Adventist General Conference, will conclude these world journeys by a presentation of the Seventh-day Adventist missionary activities.

EDITOR.

A DENOMINATION pushing into all parts of the world, marking its rapid progress by the establishment of sanitariums, hospitals, and dispensaries, as well as missions, churches, and schools, and known for its interest in health, temperance, hygiene, and medicine, is one of the notable features of present-day religious work.

The year 1866 witnessed the establishment of the first sanitarium by Seventh-day Adventists. This was at Battle Creek, Michigan, which place was for many years the headquarters of this people. The institution was, until within the last decade or so, under the direct ownership and control of the denomination; and in carrying out the original purpose of its establishment—to form a part of an organized movement in gospel-medical evangelization—it was instrumental in forming a number of other like centers.

Belting the Globe

From this beginning of one sanitarium, the institutional phase of this religio-medical work has grown, until to-day there are nearly seventy sanitariums within the body, operated either by the organization as such or by private representatives. About half of these health homes are located in the United States, and the others in various other parts of the world—in Europe, South America, Australia, Africa, India, China, and Japan. In this country, about fifty city treat-

ment rooms help to swell the list of institutions; while in foreign countries, especially in mission fields, dispensaries add to the number of health centers.

The entire investment represented by these enterprises runs over the four million dollar mark. About two thousand five hundred people are employed, including physicians, nurses, and other workers. Thirty training schools for nurses are conducted. About three thousand five hundred patients annually come to the sanitariums, while the transient patients at the treatment rooms and the dispensaries go into many more thousands each year.

This material side of the work is not out of place in its connection with a religious movement, and does not need to detract from the spiritual character of the movement. The medical work of this denomination is not for the purpose of gain. It is not a matter of business interest or of commercial enterprise. It is not the scheme of men, and does not represent an individual or community idea, fad, or cult.

Identifies the Genuine

Medical missionary work finds its place in this body because of its God-given connection with gospel work. He who forgives all iniquities, who heals all diseases, has inseparably united these benefits in His work on earth. The Founder of Christianity went about healing all manner of sickness and all manner of disease among the people. He left His followers to carry forward His work in His way.

Healing the sick accompanies preaching the kingdom of God, by divine command and provision. It is one of the identifying features of true gospel labor. A gospel movement established and carried on in the name and power of the great Physician may well be expected to embody healing of the body, as well as soul saving.

We will now begin a tour of our world-wide chain of sanitariums. Let us "see America first," visiting some of the sanitariums of the United States. We take note of those only which are operated directly under the auspices of conference organizations. Starting at the present headquarters of the denomination, at Washington, D. C., we find at one of the prettiest suburbs, Takoma Park, the location of the Washington Sanitarium, an imposing structure of modern design, nestled among thickly wooded surroundings. A rippling stream of water rushes over the rocks through the ravine that the building overlooks.

Situated in Beauty Spots

This model resort for health seekers is receiving a liberal patronage from the people of the capital, many men and women of prominence being numbered among its guests. It is thoroughly equipped with every appliance of value in treating disease. Like most of these sanitariums, it is prepared for all lines of medical and surgical practice; and its record in the successful treatment of difficult cases stands unusually high. The special preparatory treatment and the skillful after-care of the rational sanitarium régime are highly favorable to surgical cases. Often the patient is found so amenable to the treatment that a surgical operation is altogether obviated.

Middlesex Fells, a state park of thirty-five

Medical Movement

(Article One)

hundred acres, preserved in its original, natural beauty, is the location of the New England Sanitarium, of Melrose, Massachusetts. Although but seven miles from Boston, the grounds of this health retreat are surrounded by a wilderness of woodlands, rocks, and rugged fells, with placid lakes, rippling brooks, and cooling springs.

The sanitarium estate of forty-one acres is situated in the midst of this beauty spot, on the shore of the largest lake in the reservation. Such an environment in itself gives inspiration to those who are tired or sick. Here they may live close to nature and be in harmony with her laws.

Nature's Rules of Living

The "back-to-nature" movement finds perhaps its ablest exponents in this sisterhood of sanitariums. The fact being recognized that nearly all diseases, especially chronic, are caused by a departure from laws of health and right living, the first move toward recovery is to turn from the course of transgression.

Removal from the social and domestic surroundings that have been at least a factor in the breakdown of health is essential to its rebuilding. The observance of nature's rules of life is imperative. The scientific use of natural remedial agencies is necessary. Utilizing equipment that permits of utmost precision in diagnosis and treatment gives further aid. Thus, unhindered and aided, nature is allowed to perform her marvelous work of healing. This is only another way of saying that God works through His established and immutable laws of health.

At Oakwood School, Huntsville, Alabama, is a sanitarium established especially for the colored people, in connection with the Oakwood Manual Training School, an extensive industrial enterprise. The sanitarium is well equipped and admirably located. A number of students of the school are constantly in training for nurses, a profession that finds large usefulness in various ways in the South. The colored nurse is in demand both among white people and with her own race.

On the Watershed of Florida

In a double sense may our health institution at Orlando, Florida, be called a sanitarium. A naturally healthful location, in the midst of a grove of stately pine trees, on the shores of two beautiful lakes, with a climate that is never oppressive, gives this sanitarium a prestige that counts much toward its growing popularity as a health resort.

The main building overlooks Lake Estelle, one of the prettiest in this region. Another large building and twelve cottages afford accommodations for the growing number of persons learning to appreciate this place for its health advantages. The equipment is complete, and the staff of physicians and nurses capable and efficient.

Orlando is about the highest point on the watershed of Florida. The sanitarium is located two and one half miles from the city. Though lakes are numerous, marshy land, the favorite habitat of the malarial mosquito, is scarce. Cool nights, refreshing day breezes, and abundant shade cause one to forget that it is under a subtropical sun.

Nature has done much to beautify the site of the Wabash Valley Sanitarium, three

miles north of La Fayette, Indiana. On the slope of the Wabash River, amid groves, parks, and flower gardens, and overlooking the beautiful valley, this sanitarium offers an attractive refuge to the sick.

More might be said of its scenic outlook and pleasing surroundings; but this is not all that is offered. The institution is both new and modern, equipped in an up-to-date manner. As at the other sanitariums we are seeing, the hospital air is noticeable only by its absence. The sense of invalidism and of an invalid community is avoided. Companionable society is found; and in general, one meets an atmosphere of home life, warm in its welcome, and congenial in its expression.

On the south shore of Lake Manona, with an environment of pleasant, restful quietness broken only by the splashing of the waves, stands the Madison Sanitarium. Its rural location is one that affords abundant opportunity for the very best recreation. The lake front has many pleasant retreats. Boats are available for guests and visitors. Delightful walks, drives, and automobile trips through neighboring parks add to the harmless and helpful pleasures.

Following the sanitarium idea, the institution aims to treat the man, and not the malady. The physician in charge prescribes for the individual patient, who, by the way, is to the medical staff a fellow being rather than a "case." The facilities of the entire institution are at the service of each guest as they may be needed, just as though they existed for his special benefit.

The Most Powerful Curative Agent

In plain view of the Mississippi River, on a high terraced bluff in Moline, Illinois, stands the Tri-City Sanitarium. Well kept, shady grounds, an abundance of fresh air and sunshine, a quiet, restful, homelike situation, help to make this place a haven of health to many people. A full corps of physicians, nurses, and other helpers give splendid care to the sick.

This institution, like the others of its system, emphasizes the importance of physiologic methods in its treatments, which include all that is rational in the range of therapeutics, as recognized by the best authorities in the medical profession. The proper application of water is one of the most powerful curative agents known to medical science, and is one of the principal agencies used here. It is used in many and various forms, a number of special appliances being provided for this purpose.

A well equipped electrical department provides the latest in this line. Massage, Swedish movements, and other physiologic measures add to the means of combating disease. All treatments are given by physicians, or by trained nurses under the personal supervision of the physicians.

Most Modern Facilities

At Nevada, Iowa, is another of the sanitariums on our list. Well situated near a town, of ready access to a rich and populous section, with a new building of convenient arrangement, well equipped, and in charge of capable physicians, this institution is making its work very successful.

(Continued on page 15)



Madison Sanitarium, Wisconsin



Tri-City Sanitarium, Moline, Illinois



Nevada, Iowa, Sanitarium



Nebraska Sanitarium at College View



Kansas Sanitarium, at Wichita



Group of Nurses and Medical Workers

To Our Readers

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

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EDITORIAL

THROUGHOUT this great nation men are breathing easier because, a few weeks ago, the word passed along the line that "the great railroad strike is declared off." Yet every one knows that it is but a temporary arrangement. It is, so to speak, an armistice, while both sides to the controversy will prepare for the struggle that sooner or later must be renewed. Men representing the capitalist element are affirming loudly that the action of Congress in enacting the eight-hour law shows that our government is passing under the control of popular clamors, and that if this is allowed to continue, it will soon end in ruin. On the other hand, the laboring men are no less insistent that while the capitalists are piling up their millions with such unprecedented rapidity, there is no reason why labor should not have a larger share of the prosperity of the time.



THE CONFLICT INTENSIFYING YEAR BY YEAR

The merits or demerits of these arguments we do not care to discuss. The question for us to consider is the far broader one brought to view by the prophecies which picture the strifes, the

riotings, and the contentions of this time, and tell us what they all portend. Regardless of either the right or the wrong of the arguments put forward by the men engaged in this controversy, it is a well-known fact that the various factions of society are becoming more angry and more determined. The "American Association for Labor Legislation" informs us that during the last legislative year, "ninety-two labor laws, exclusive of the eight-hour railroad measure, have been passed by Congress and state legislatures." In addition to these that were passed, "several hundred labor bills were introduced," upon which no action was taken. These facts show the intense character of the labor agitation. Every little while, a strike is called in some section of the country; and we have such scenes enacted as were manifested in El Paso, Texas, on Labor Day, when a clash came between the "strike breakers" and the men who were out on strike, and "it is estimated that at least fifty persons were injured in the street fighting." The men who are at the head of these labor wars in all sincerity urgently call upon their followers not to engage in any kind of rioting or destruction of property; on the other hand, they are exhorted to be orderly and law-abiding. But as soon as the strikers plunge into a heated contest, they throw away their programs, and act upon impulse, and with a determination to win regardless of what they had previously planned.



CALMS BEFORE THE BURSTING STORM

Not only do the present turbulent industrial conflicts confront us, but we shall soon stand face to face with experiences and problems for which there is no precedent. When the war in Europe

comes to a close—and its close may be almost as sudden as was its outbreak—the laboring people of the world will be thrown into perplexities that words cannot be found to describe. There is a tremendous prosperity sweeping over this nation at the present time, but it is indeed the prosperity of a tidal wave. A man may ride high and fast on the top of this wave; but soon he will find that it has subsided, only to leave destruction and ruin everywhere. Be not deceived by the theories and voices of men. Seek earnestly the Bible truth that has been given for these days, and seek a personal acquaintance with the great Author of the sacred volume. He alone holds the key to the situation, and He alone can provide a shelter from the storm that is breaking. Do not allow the little calms that come between the bursts of fury to lull us into the idea that the storm is past. The stormy conditions of earth's history will continue to grow more and more intense until the great

climax is reached, when Christ will come in person to bring an everlasting end to all this distress and ruin, and to crown with immortality those who, through seeking and learning to obey Him, are ready for the great event.



RELIEVING OREGON'S DROUGHT

One of the latest devices of those who would engage in the illegal traffic in whisky was to try to smuggle "wet" drink into "dry" Oregon in milk cans. The cans were specially constructed with a copper lining, so that the alcohol in the whisky would not corrode them. They had a false bottom, so that the whisky could be kept in the lower part of the can while there was a small quantity of milk on top. A wide-awake detective in Portland discovered the illegal scheme, and the perpetrators were promptly arrested. The principal argument advanced by the liquor dealers' association as to why prohibition should not be allowed is that whisky will be sold anyway. Laws against murder or theft do not stop these crimes; but nevertheless, we feel safer in a community where there are laws against such evil deeds. "Prohibition doesn't prohibit!" The assertion has been worn threadbare by frequent repetition. Neither does regulation regulate. Bootlegging is not confined to prohibition territory. Prohibition does help. It is a mighty step toward the abolition of this cursed traffic. It makes illegal and punishable by law the sale of liquor. It dissolves the partnership between the liquor forces and the federal government. It removes the temptation of the open saloon from unwary feet. Prohibition does go far toward prohibiting. Facts and authoritative statistics offer indisputable proof. It is as effectual as any other law against crime. Let every lover of humanity throw the full weight of his influence on the side of prohibition. Let us proclaim our convictions to the world by voice and pen and vote.

THE American Catholic Federation was organized by Bishop McFaul, of Trenton, New Jersey, in December, 1901. It was founded with the avowed purpose of advancing Catholic interests, to mold public sentiment, and influence legislation. Among other features, it seeks to suppress anti-Catholic literature, and to debar the same, whenever and wherever possible, from schools and libraries, and from circulation through the mails. With this federation are associated more than a score of national Catholic organizations. Its membership has now reached the three million mark.



CATHOLICISM'S RELATION TO AMERICANISM

Nestling securely in the heart of the *Congressional Record* for September 6, where it can easily be cited and triumphantly brought forth when occasion requires, is found the address of the cardinal archbishop of Boston to the assembled delegates of the American Federation of Catholic Societies in New York City on August 20. The most noteworthy speech of the convention, it was a studied effort to give to the public the ostensible attitude of Catholicism toward Americanism. Although the pronouncement was made some two hundred miles from the scene of the National Congress in Washington, D. C., yet through the custom of the "extension of remarks," it was inserted in the *Congressional Record* by request of the Hon. Peter F. Tague, of Massachusetts. We shall hear more of Cardinal O'Connell's speech in the future. Its resting place will not be forgotten. When, in the days to come, the activities of Romanist propagandists bring forth a challenge as to their intentions, that speech will be insistently pressed into service.



NOT ANTI-CATHOLIC BUT ANTI-SIN

for — we are insulted, scurrilously maligned, and openly vilified in filthy journals and nasty, indecent literature, unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights, then you are not keeping your contract; this is not liberty." While we are steadfastly opposed to certain doctrines and religio-political activities of the Catholic Church, we deeply deplore the harsh and unkind language sometimes used by those who see in Roman aggression a grave peril. We register our protest against the unchristian methods used by some publications professing to be the expounders of true Protestantism and loyal patriotism. We are not in sympathy with such utterances. "Now if any man have not the Spirit of Christ, he is none of His," be he Protestant or Catholic. Rom. 8:9. This journal is not anti-Catholic, but it is anti-sin. It fearlessly and frankly exposes false doctrines and wrong principles wherever found, but has naught but kindest feelings toward any individual, lay or official.



EVIDENCES OF PAPAL LOVE AND DEVOTION

Another memorable statement was this: "I have known intimately, personally and officially, three sovereign pontiffs, three popes of the Catholic Church. I am a priest now thirty-two years, I am a bishop fifteen years, and a cardinal five years. I have had the closest relations with not only the pope, but the whole Roman curia; I know well every priest in my diocese and every bishop in this country. Yet never, never, in all that experience, have I ever heard spoken, lisped, or whispered, or even hinted, by any or all of these, anything concerning America and American institutions but words of affection, of tender and kindest solicitude for her welfare; never a syllable that could not be printed in the boldest type and distributed throughout the land; neither plot nor scheme nor plan, but only sentiments of admiration and love. If there is plotting, I ought to know it. Yet absolutely and honestly, of such things I have never heard even a whisper." Possibly the cardinal is a bit hard of hearing. Yet doubtless words that cause alarm to Protestant ears seem but right and proper to the papal listeners. Cardinal O'Connell, without question, considers the outspoken program to "make America dominantly Catholic" to be the strongest evidence of Catholic love and devotion to the nation. Referring to the startling growth of the Catholic Church in this country, he said, "And it is well for the present and future of America that this is so."



ROME'S PROGRAM FOR AMERICA

America is the hope of Rome, the church's land of promise. She determines to make this the first Catholic nation of the world. To this end, she watches and toils and waits. In an explanatory statement concerning missions to non-Catholics, found in "The Mission Movement in America," issued from the Catholic University of America, at Washington, D. C., June, 1909, the following statement is found: "If the non-Catholic people of America only knew the mother church of Christendom as well as we do, they would love her as ardently. Our motto is, *We come not to conquer, but to win. Our purpose is to make America dominantly Catholic.*" Also the *Missionary* (Roman Catholic), October, 1911: "'To make America Catholic' is the watchword of this general apostolate, on the part of religious and secular priests combined." We doubt not that such utterances sound, to ardent Catholics, like the acme of patriotism and love of country. But our government is based upon the will of the people, and free from church control. Furthermore, it maintains that free public education should be uncontrolled by the church. That these principles have each been formally condemned by Rome cannot be denied. The *ex cathedra* utterances of Pius IX, Pius X, and Leo XIII prove this beyond successful contradiction. For example, see "Syllabus of Errors," promulgated by Pius IX in 1864, where he states it is an "error" "that the church ought to be separated from the state, and the state from the church." (LV.) Again, Leo XIII, in his encyclical "*Diuturnum illud*," on the "Constitution of Christian States," writes: "Many modern thinkers, following in the footsteps of those who in the last century called themselves philosophers, declare that all power comes from the people; that consequently those that exercise power in society do not exercise it of their own authority, but as an authority delegated to them by the people, and on the understanding that it

may be revoked by the people. Catholics, however, hold that the right to rule comes from God as its natural and necessary principle." See further, "Syllabus" of Pius IX (XLVII, XLVIII, LXVII, LXVIII, LXXIII, LXXIV). These declarations, from the highest authority in the church, and which every loyal Catholic accepts, are utterly antagonistic to the fundamental principles of the American government.



DRIVEN TO ATHEISM BY HER APOSTASY

During the course of his address, the cardinal said: "And even today, poor, blood-drenched Europe, though she strive to hide even from her own eyes the true cause of this suicidal war, is at last thoroughly convinced that the Voltaires and the Vivians, the Haeckels and the Nietzsches, the Tolstoyes and the Huxleys, the Kants and all the rest of that monstrous brood, who for now many years have empoisoned the thought and embittered the heart of the student youth, are now reaping their terrible but abundant harvest." The cardinal states more than a half truth when he says Europe is reaping the results of her wild sowing of atheism. But, may we ask, what led or drove those men into agnosticism? — It was the iniquity and oppression that sat enthroned in the dominant church, the only representative of Christianity they knew. They said, If this be Christianity, then we want no more of it. Goaded to madness, they cast off all restraint. Enraged at the falsehoods by which they had been duped, they rejected both error and truth. Disgusted with apostasy, they sought to annihilate religion itself. The French Revolution, with its gruesome harvest of atheism and violence, was a revolt against the corruptions and perversions of the church bearing the name of Christian.



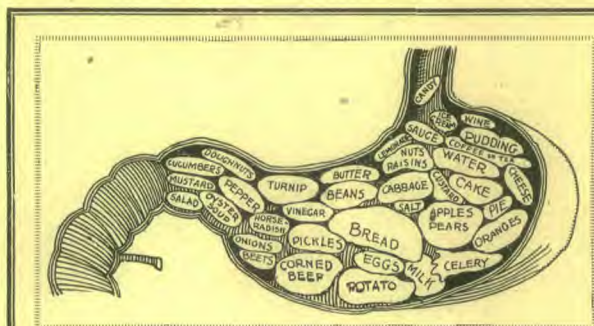
BRIEF WORLD-SWEEPING TRIUMPH

"One of the startling phenomena of the age," said the cardinal, "is the tremendous growth of Catholicism in America — a growth so startling and so impressive and so urgent that each year, it taxes to the utmost capacity the ever increasing number and size of the churches, and the tireless labors of bishops and priests whose care it is to minister to them." Here is food for sober thought. The Catholic Church is growing both in numbers and in power and boldness of utterance. Boston, the home of the cardinal, once the center of Puritanism, is now practically under Catholic rule. There is an undeniable Romeward drift, while, according to the same speaker, "Protestantism has lost its hold upon the masses — that every year hundreds of their churches are closed, and those still left open are half empty." This also is true, as far as it goes. Protestantism is losing just to the extent that it has abandoned the principles underlying the mighty Reformation which led to the separation from Rome. The trouble is, many of the Protestant churches have ceased to protest against apostasy, are neglecting to advocate primitive Christianity, have become honeycombed with radical criticism. They still retain the form, but have surrendered the power of vital godliness. Yet it was all foretold in the thirteenth chapter of Revelation. An accurate, detailed, chronological depiction of the course of the power symbolized by the "beast" — which all Protestant commentators agree refers to the papacy — is given there. Her domination during the middle ages, together with her loss of power at the close of the eighteenth century, was clearly predicted. Also the resuscitation and restoration to power now witnessed throughout the world was foretold in the words, "His deadly wound was healed: and all the world wondered after the beast." Then the prophecy adds, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." A brief, world-sweeping triumph, we may expect. Earth's last crisis is approaching with startling rapidity. The conflict will soon reach its climax.



DESTINED TO EVERLASTING OVERTHROW

Fearful is the issue that will soon be brought before the world. Mighty will be the forces. Only diligent students of the Scriptures will be shielded from the powerful delusions that will hold the world captive. Christ said, "Search the Scriptures." Let Protestants take their stand upon this impregnable Rock. Brilliant and world-engulfing though Rome's brief triumph will be, it is destined to utter and everlasting overthrow. Of this almost resistless power under the mystical name of "Babylon" the prophet wrote: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Such is the decree of the Eternal. L. E. F.



"The person who possesses for simple, wholesome foods the same relish that the epicure has for unwholesome foods is on the highway to real and lasting health."

By
Lauretta E. Kress
M. D.

The Royal Road to Health

THE average dinner begins with a tasty, highly seasoned soup, and ends with a sweet in the form of a pudding or some kind of pastry. The meal begins and ends with a pleasurable sensation, which stimulates the appetite centers, and causes a copious flow of appetite juice.

While it is unwise to use harmful and highly seasoned foods, we are forced to recognize the need of providing suitable and wholesome substitutes that are pleasing both to the eye and to the palate. When a person sits down to a meal without any appetite, a spoonful or two of tasty soup, a little fruit, or something else that is relished, will often create an appetite that will lead to the enjoyment of the entire meal. There can be no harm in taking a little innocent relish to improve the appetite.

Of course, the danger exists in making the exception the rule. Soups were at first employed chiefly as a relish, only two or three spoonfuls being taken at the beginning of the meal. Later its use became more common, the meal being composed largely of liquids. This proved an injury to healthy digestion.

Learn to Eat Like an Epicure

Each one possesses likes and dislikes that must be respected as far as is consistent with true science and good sense. Gradually the appetite should be educated to relish the simplest and most wholesome foods. The person who possesses for simple, wholesome foods the same relish that the epicure has for unwholesome foods is on the highway to real and lasting health. For those who are ill it is especially important not to make eating too mechanical. It is more important for them to eat foods that are relished — foods which stimulate the secretion of a good quality of saliva and gastric juice — than to eat foods even more wholesome, which are unrelished, and therefore poorly digested because of the absence of appetite juice.

When the mind rebels against food, the stomach rebels against it as well. Often, owing to a diseased condition of the stomach, about all the juices formed are those which are produced by the stimulation of the appetite. Therefore for the dyspeptic, nutritious and wholesome foods should be attractively and tastily prepared, so as to tempt the appetite, and lead to real enjoyment of what is eaten.

Mechanical eating always creates dyspepsia, even if the food is wholesome, and the greatest precaution is taken in the combination. Worry and anxiety also cause indigestion, and are frequently responsible for dyspepsia.

Intoxicated by Drugs

Apparent benefit from the use of drugs, patent medicines, and narcotic poison, as alcohol, tea, coffee, and tobacco, is sometimes

obtained. They stupefy or partially paralyze the mind, making it less sensitive, so that business cares, anxieties, sorrows, and other depressing influences, are for the time forgotten. The difficulty is that such artificial exhilaration is followed by a corresponding state of depression, which calls for another and often an increased dose of the same narcotic. To keep from worry and other depressing influences by the use of narcotics, it is necessary to remain in a continuous state of mild intoxication. Many who seem to be in the pink of health are in this condition, which is ruinous both to health and to morals.

While these narcotic poisons appear to perform marvels, sooner or later it will be found that they are poor substitutes for the real remedy, which is found by an actual and permanent change of mind, that will lead to a cheerful reformation of all wrong habits of life, and create a relish for simple foods. The apostle, in contrasting the false and the true, says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5: 18.

Peace and contentment of mind must exist in order to enable the digestive organs to do their best work, for the quality of the impulses sent forth from the mind determines the quality of the work done by the digestive organs.

Complicated Modern Mixtures

The lower creatures do not require delicacies or narcotics. They are content with their simple fare. The horse is well satisfied with his meal of oats or corn. In fact, all these animals, if left to select their own food, prefer to take it direct from the bosom of nature; and from the simple foods thus obtained, they derive their great energy, and the elements out of which to construct bones and muscles.

Uncivilized nations or tribes live in the same simple manner. They do not always have the most suitable foods, it is true, and therefore their example cannot be followed by intelligent men and women; but their habits are simple and their wants few. They have none of the complicated mixtures, puddings, pastries, etc., used among civilized races.

The peasants of various civilized countries subsist on simple foods, and are content with one or two kinds at a meal. The Irish peasant has milk and potatoes; the Italian and French, macaroni and chestnuts; the German, black (rye) bread. In fact, the healthiest, and happiest people are to be found among those whose wants are not greater than their needs, and who are content with simple foods.

Dr. Pawlow, in his experiments upon dogs, discovered that when meat was fed to an animal, the gastric juice formed was highly acid, and especially adapted for the digestion of meat. When bread was fed in place

of meat, an entirely different gastric juice was formed, much less acid, and especially adapted for the digestion of bread. Milk produces a gastric juice different from both of the others.

This shows clearly that the normal stomach should experience no inconvenience or difficulty in digesting one or even two kinds of food at one meal. But when meat, milk, bread, butter, puddings, cabbage, potatoes, jam, and fruit are all taken at the same meal, is it any wonder that the stomach becomes confused, and indigestion, fermentation, and auto-intoxication result?

From merely a health standpoint, it would be better to eat a simple meal composed of bread and meat, if meat could be obtained from a healthy creature, than to eat so large a variety of these complex messes. The simpler the foods, the fewer and less complicated the dishes, the better the health. Sensible men and women will discover that it is better to have less cooking of the complex dishes and dainties. The foods that require little or no preparation aside from mouth preparation — that is, fruits, nuts, and cereals — are in every way the best adapted for man's needs.

The Blight of Prejudice

SOME of the Jewish priests, and many of the common people, cherished the teachings of Christ; and these were among the thousands who, upon the day of Pentecost, were converted in a day. The disciples were all united, and the Spirit descended in great power, "and they were all filled with the Holy Ghost." See Acts 2: 4. The message relative to Christ's resurrection and ascension was given in no uncertain manner. Every nationality heard the wonderful news of the risen Saviour in their mother tongue. "Cloven tongues like as of fire" descended upon the heads of the apostles, attesting that Jesus had broken the bands of death and ascended to His Father.

This visible manifestation of the Holy Spirit was a great perplexity to many of the Sadducees, who believed in neither the Spirit nor the resurrection. "They were all amazed, and were in doubt, saying one to another, what meaneth this?" Verse 12. A spirit of inquiry was awakened in the minds of some; but "others mocking said, These men are full of new wine." Verse 13. What a terrible misjudging of the work of the Holy Spirit, shed forth in such great power, to enlighten and save sinful men!

Is it not somewhat the same to-day? Are not the plain teachings of our Saviour, which, if received into the heart, would eradicate prejudice, cast out malice, and bring peace and joy to the soul, rejected because preconceived ideas and the traditions of men are enthroned within?

Those who yield to bigotry are under the influence of Satan. Such will misapprehend the truth of God, and persecute its advocates. But the same Jesus who defended His Pentecostal people will care for His faithful followers to the close of time. All the demons of darkness, reinforced by sinful humanity, cannot overthrow the work of God, nor destroy one of His little ones; for the promise to His people is, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. 76: 10.

E. HILLIARD.

"WHEREVER any religious ordinance is enacted into law, the governing motive invariably is a desire to coerce those whose sentiments differ from the sentiments of those who wish such laws enacted. Their motive may be pure enough and their zeal unquestionable; but the fact remains that when we set ourselves up as judges of consciences, we invariably become bigots."



From Brewery to Malted Milk Plant. Coor's Brewery, near Denver, Colorado, now engaged in "brewing" a better drink, malted milk. The change took place when Colorado joined the ranks of the prohibition states. Instead of unmaking American manhood and womanhood, this healthful beverage builds up the bodies of the weak and aged, strengthens the strong, and develops the growing child into a strong, healthy citizen. How much nobler to engage in such a business. At present, there are but four plants manufacturing this food-drink, which, we are informed, was first produced in Germany. We would that all breweries would adopt businesses as honorable.

Prohibition Side Lights

History Written in Blood

SEARCH through the history of this hateful thing, and find one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such reference. All its history is written in tears and blood, with smears of shame, and stains of crime, and dark blots of disgrace.—*Bob Burdette.*

"THERE is no man whose interest the liquor traffic does not imperil. There is no man who should not, for his own safeguard, set himself to destroy it."

Drinkers Have More Sickness

THAT drinkers have more sickness on the average than non-drinkers, is shown by the table of statistics of the sickness benefit societies of Leipzig, Germany, showing that between the years of twenty-five and forty-four, drinkers were sick on the average two and seven tenths times as often as insured men in general. The report also shows that drinkers' sickness lasted about two and a half times as long as that of the average.

CITY HEALTH COMMISSIONER EMERSON, of New York City, recently said, "Alcohol is never a medicine, is never a food, and is always a poison."

Treating the Boys

ONE of the speakers at the liquor men's convention held in Columbus, Ohio, uttered these significant words:

"The open field for creation of appetite is among the boys. After men have grown, and their habits are formed, they seldom change in this regard. I make the suggestion, gentlemen, that liquor expended in treats to the boys now, will return in dollars in your tills after the appetite has been formed."

SOME argue that the harsh method of law is not the remedy to use. Boys, they claim, need moral stamina; and if these temptations are not in their way, they will not be sufficiently developed. Why not license places to sell cocaine and morphine to your boys and girls, and then rely upon moral suasion to keep them from evil?

Steals Away His Brains

ALCOHOL robs the brain of its normal functioning capacity, impairing it in mental and psycho-motor and moral capabilities. Thus far has science tracked it, and proved its crime against the organism—its enmity against normal nature in blood and every viscous, including, most of all, the brain. Why, then, should clear-eyed science look with complacency upon the popular use of this destructive beverage? Why, as physicians, prescribe it for drink? Why omit admonitions against this enemy which man so often takes "in at his mouth to steal away his brains"?—*C. H. Hughes, M. D.*

A Vain Hope—In Arizona

MANY of the saloon bars in the state of Arizona were left undismantled when the state went dry January 1, 1915, because their owners hoped that "the good old days" would return. But with arrests fallen off fifty per cent, with an increase of \$3,000,000 in savings deposits, with Y. M. C. A. buildings and grocery and other stores taking the place of many of the former saloons, and with the great increase of efficiency and decrease of accidents in the mines and the lumber camps, their hope is a vain one. No man or woman with a sane mind and a good conscience would be willing to see the former conditions restored.

One of the strongest evidences of the blessings brought by prohibition is seen in the fact that the high school attendance has increased by 2,000. This shows that many boys and girls previously obliged to work in order to help support the family are now receiving the benefits of educational instruction.

On the door of the "Senate" saloon in Flagstaff, crape is said to be hanging still, with the words, "Closed on account of death." As long as the voters of the state do their duty, there will be no resurrection of this or any other saloon in the state of Arizona.

B. P. FOOTE.

work altogether, with a fatal result. Similar changes occur in the kidneys. Considering the extreme toxicity of the biliary and renal secretions, an element of secondary toxæmia may be readily appreciated. Moral persuasion will not restore a gin liver or kidneys to a normal condition.

The conditions described in the liver and kidneys occur in greater or less degree in the brain and its coverings and the blood vessels. Even where there is as yet no permanent thickening of tissues, there is produced, by the temporary influence of alcohol, disturbed circulation. That diseased brain circulation and structure cause defective reasoning and will is incontestable. Moral means of restoration of the will where such changes have occurred are mere moonshine. This is not, however, an argument against judicious moral means as an adjunct in the correction of inebriety in general, nor is it a denial of the fact that the strong emotional influence of religious conversion often cures inebriety.—*G. Frank Lydston, M. D.*

ALCOHOL-CAUSED death is preventable death.

The Searchlight on Murder

DR. ROCK SLEYSER, famous scientist and criminologist, says: "From the state prison here, a new light, bright with the clarity of science, has been suddenly cast on the subject of murder, and on the subject of child labor. The two are linked more closely together than the world ever dreamed before. Over ninety per cent of the 269 murderers I have investigated were child slaves. They were forced to enter the soul-stirring environment of the shop or factory when they were fifteen years old."

The Key of the Bottomless Pit

(Continued from page 6)

eousness and "the Light of the world." "The essence of Mohammedanism is to repudiate Christianity—that is, the system of religion of which Christ is the center—and to substitute a system in which Mohammed holds a place next to God Himself. Our Lord is allowed [by the doctrine of Islam] to have been a holy man, a messenger from God; but His place as the object of man's worship, love, and hope is denied Him. His miraculous conception and birth are denied."

"Islamism," says a Mohammedan doctor, "rests on five foundations, of which the first is the confession of God, that there is no other God beside Him, and that Mohammed is His prophet; the second is the offering up of prayer at stated intervals; the third, the giving of alms; the fourth, fasting during the month Ramadan; and the fifth is the pil-



What an improvement! A unique transformation in Flint, Michigan. This building was formerly a brewery. It is now converted into a church. We believe in such conversions.

Effect on Liver and Kidneys

THE effects of alcohol are well shown by the drunkard's liver. Here, as a consequence of long continued congestion produced by alcohol, occurs the formation of new tissues as hard and firm as those of an ordinary scar. This contracts and strangulates the liver substance, and finally so reduces the size and functional capacity of the liver that it ceases

grimage to Mecca, which every person must perform who is able." In vain do we look here for a true appreciation of sin, for an atonement for God's broken law, for God's pardoning love, for the grace of regeneration. Prayer, almsgiving, and fasting — not faith — become the means of salvation.

A great part of the Koran is said to be nonsense, while some of it is grossly immoral and profane. Polygamy is allowed to the extent of four wives, while the caliph is permitted to choose as many as he wishes. Friday is made the day of rest, at the expense of the day of Jehovah.

As redeeming features, the Koran forbids the use of wine and swine flesh, and the worship and the veneration of images of any kind — a threefold protest against the abuses of Eastern and Western Christianity. Fatalism was used as a mighty factor in war, while Paradise was promised to every one who fell in battle, and Paradise is described as a place for the enjoyment of all the scale of sensual pleasures.

The Secret of Their Invincible Ardor

"And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power." Verse 3.

It was the smoke, or false religion, of the Arabian prophet which made warriors of his believers. It was in the name of Allah that the Mussulman hordes started upon the conquest of the world. It was the promise that those who should fall in war would go straight to Paradise which infused the Arabs with such invincible ardor in their battles. In his testament, Mohammed said: "Finish my work, extend everywhere the empire of Islam. The earth belongs to God; to you He offers it."

"Fight," he said, "even to extermination. Some few among you will fall in the struggle. For those who perish, Paradise; for the survivors, victory." "The Mussulman," says the Koran, "is a soldier in the service of God; he enrolls himself by conscience; the handling of arms is for him a religious duty."

With admirable fitness, the Saracen invaders are compared to locusts. "The inhabitants of Syria," wrote Volney, "have noticed that locusts generally come from the deserts of Arabia." We read the same fact in Ex. 10: 13. To the summons of the caliph, the king of Persia made this bold answer: "What leads you to make war upon us? . . . What are you but a nation of paupers scattered like vile insects [italics mine] upon the sand!" (Lamartine's "History of Turkey," volume 1, page 125.)

Conquered 36,000 Towns

"And power was given them" by the One who overrules human events, and whose decrees are beyond all human resistance. Mohammed called himself "the sword of God." The first battle in the Mohammedan conquest occurred in 623; in 630, war upon the Roman Empire was solemnly declared. Mohammed died two years later, and "was succeeded by Abu-Bekr, the father of his favorite wife Aisha. . . . Within thirty years from his death, his followers had conquered the whole of Syria, Egypt, and Mesopotamia, and had overthrown the empire of the Persians.

"The second of his four great successors, Caliph Omar, took Jerusalem in the year 637, and built on the site of the temple the mosque which has since been called by his name. It was he also who, three years afterward, destroyed the great library of Alexandria, declaring that no books were needed beside the Koran. 'During the reign of Omar,' says the Mohammedan historian, 'the Saracens conquered 36,000 cities, towns, and castles, destroyed four thousand Christian, Magian, and pagan temples, and erected fourteen hundred mosques.'

"The third caliph, Othman, . . . extended the conquests of Omar, and with them the new religion. Persia was entirely subdued; the north of Africa, and some of the islands in the Mediterranean, . . . almost the whole of Asia [Asia Minor excepted], was subdued during the time of the first four caliphs; and in the reign of the caliph of Damascus [A. D. 675], the empire penetrated as far as

Tangier and the Atlantic. A few years later, the entire north of Africa was part of the empire, as far as the straits of Gibraltar.

Swept from Persian Gulf to Atlantic

"In 711, Spain, on the north of those straits, was successfully invaded by the Arab conquerors, who retained possession of that part of Europe until 1492. Under Solymán, the greater part of Asia Minor was conquered — that is, in A. D. 717; . . . and about the same time, the northern parts of India were subdued. The armies had even penetrated into the south of France; and it was not until the defeat of Abdur Rahman by Charles Martel in 732 that there seemed any hope of preventing what Mohammed had directed his followers to accomplish — the subjugation of the whole world to his rule and religion. . . . For some centuries, the empire founded on the basis of this religion [italics mine] covered as large a surface of the globe as the Roman Empire had done in the most prosperous days of the Cæsars." ("Encyclopedia of Religious Knowledge," article "Mohammed.")

Summing up this whole conquest, a historian says: "One hundred years after the birth of this Arab Mohammed, his name, joined to that of the Almighty, was called out from ten thousand minarets, five times daily, from the Persian Gulf to the Atlantic, and his new religion was sweeping everything before it in three continents."

The fifth trumpet had come.

Modern Religious Trusts

(Continued from page 5)

of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8: 11-13.

Couldn't Meet the Competition

This fear that God is unable to care for His work unaided by religious legislation is the basis of all the religious legislation that has ever cursed the world. Egypt of old thought they owned Israel, body and soul. They feared that their gods could not withstand the competition of another system of religion, so they attempted, by national control of religious convictions, to compel Israel to worship according to their creed. God in His displeasure sent an ultimatum to Pharaoh. He demanded, "Let My people go, that they may serve Me," or I will visit Egypt with mighty judgments.

Egypt refused to grant freedom of religious worship, and the ten plagues upon Egypt followed. Every plague was a challenge to Egyptian divinities to assert their power in support of their creed in the face of God's judgments. That nation, humiliated and confounded under the mighty judgments of God, was at last glad to release Israel to freedom of worship, and leave the control of God's work and people to Himself.

Beginning in the fourth century, a church confederacy obtained religious control by civil enactments. The most unchristian intolerance and persecution resulted, until, through the Reformation movement, men of faith arose, who believed that God was capable of the religious control of His people, and the supremacy of that system of ecclesiasticism was broken, and the world was again liberated, that men might exercise, unmolested, their God-given right of individual liberty to worship God.

The Reformation movement was based upon the declaration of Christ: "And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken,

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the same shall judge him in the last day." John 12: 47, 48.

The Christianizing of Politics

A modern federation movement, embracing, in principle, all that Jehovah condemned in Egypt, and all that the fourth century federation movement embraced, has been inaugurated. Its object is very clearly stated in an official program of the Christian Citizenship convention, June 29 to July 6, 1913, as follows:

"The object and inspiration of all effort is the establishment of the kingdom of God. . . . In the application and realization of these principles, there are some definite lines of action which are vital. Our work in behalf of the Christianization of the political and social order must move along four lines: education, agitation, legislation, and law enforcement. . . . This conference should consider the various subjects that are vital to the welfare of the people, and should adopt such measures as are to be promoted by education, agitation, legislation, and law enforcement."

To establish the kingdom of God by political legislation is the real purpose of the entire federation movement. It is Satan's mighty attempt to fulfill the prophecies relating to the establishment of the kingdom of God by Christ at His second advent. When the real restoration of that kingdom takes place, Christ will sit upon the throne of His glory. Before Him will be gathered all nations; and He, not confederacies of man, will restore the kingdom of God. Matt. 25: 31.

A World-Wide Medical Movement

(Continued from page 9)

As is usual in good sanitarium care, exhaustive measures are taken first to secure an accurate diagnosis. Besides the ordinary methods of physical examination, use is made of the most modern laboratory facilities for making chemical, microscopical, and bacteriological examinations of the blood, the stomach contents, the sputum, and other fluids of the body. Careful X-ray examination is made of the various parts of the body as needed.

By these means, it is generally possible to determine very accurately the condition of a patient, and the cause of ill health. This is essential to an intelligent care of the patient. It also enables the physicians to discover if contagious diseases are present, and thus serves to guard the institution and the guests against contact with such. Often, too, such an examination reveals serious ailments in the incipient stage, of which there was no previous knowledge, and which only a thorough investigation would discover.

Every Room Taken

The Kansas Sanitarium is another institution of our route. It is situated at the extreme western limits of the city of Wichita. A large four-story brick building, in the center of a beautiful twenty-acre tract of land, mostly covered with fine shade and fruit trees, presents a charming picture.

It is well that our visit is only on paper, as we might find difficulty in stopping long. The day of my last visit, five applicants were turned away for want of accommodations, the liberal house room being already fully taxed. A good share of the patronage comes from the immediate vicinity, which speaks well for the character of the work.

Two sanitariums in Nebraska help to make up our number. At College View, a suburb of Lincoln, is one of our oldest and largest. Easily reached by trolley cars, it has the advantages of both city and country. The large brick building stands in the background of a fine grove of shade trees.

The physicians of this and all of our other

sanitariums are regular graduates in medicine, and follow their profession exclusively. They work in accord with ethical principles. Many patients are sent to the institution by their home physicians, who are assured that that sanitarium desires to coöperate in every way possible with them in the care of such patients as need to go away from home for rest, or change, or surgery, or institutional treatment.

Now for a Week's Rest

At Hastings, one hundred miles from Lincoln, a branch of the College View Sanitarium was established a few years ago. It could hardly be called a branch now, for it has grown to the proportions of a full-fledged institution, and is doing a big business all its own. The medical men of the city are pleased to give a hearty support to its work.

Here, as elsewhere, the sanitarium physicians find a good field for outside lecture work. Public health education is one of the purposes of our sanitariums. Frequent parlor lectures and demonstrations on health subjects are given for the benefit of patients, as a part of the plan of making the institution a training school in health. The individual patient is also carefully instructed in the details of getting well and staying well.

A night's ride brings up to Denver, Colorado. Thirty miles away is Boulder, the home of another large sanitarium. The moment we reach this place, we see we are going to like it; so let us stop a week, and continue our journey from this point in our next issue.

Living Bibles

It is a sublime thought, that the sanctifying, uplifting, and cleansing power of God's word upon the heart will transform an individual into a living epistle, "known and read of all men." "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3: 2, 3.

Many a soul who never opens the literal, printed Bible, is reading God's word day by day in the lives of His children. How carefully should the living representative of the Bible walk, that he in no way cause one of those with whom he associates to stumble! Nothing but constant daily prayer and the reading of the printed Word, as if it really were, as it is, the voice of God to us, will enable any one to represent it properly to others.

ELIZA H. MORTON.

"PRAYERS do not prevail with God unless they go side by side with works, or come in at the very extremity of our ability. We must 'do the little we can do' before we can acceptably lay down the burden and 'leave the rest' with God."

Wanted for Missionary Work

Edwin A. Strome, Sedgewick, Alberta, Canada, extends, through the columns of the SIGNS, his hearty thanks to those who so kindly responded to his call for denominational literature, and desires a continuous supply with which to carry on his missionary work.

Mrs. L. M. Maycock, 333 E. Cleveland Street, Stockton, California, desires a continuous supply of the following magazines, postpaid, for use in reading racks, hospitals, and jails: *Signs Magazine*, *SIGNS* weekly, *Watchman*, *Liberty*, and *Life Boat*.

Mr. Jesse E. Warner, Box 406, Clarkston, Washington, desires a supply of *SIGNS* weekly, *Signs* monthly, *Youth's Instructor*, *Liberty*, *Life and Health*, and any of our denominational tracts, these to be used in free distribution.

Olives, Dried Fruit, and Honey

One fourth fruit crop in California. Prices high. If wanted, please order, or let me know what you will want, so I can buy and keep for you. Olives ready to ship in December and January.

Peaches, a lb., 8½c; prunes, 9c; pears, 10c; apricots, 13c; figs, 6c; white Smyrna figs, 9c; almonds, 20c; honey, 1 gal., \$1.00; 5 gals., \$4.00; polished black walnuts, excellent, 5c a lb. Olives, large, 1 gal., 70c; 5 gals., 65c a gal.; 25 gals., 60c a gal.; 50 gals., 50c a gal.; medium, 10c less a gal. Quart cans of olives, \$2.40 a doz. Pure olive oil, \$2.00 a gal. All prices subject to change.

Freight f. o. b. Chico. Freight rates \$1.50 per 100 lbs. east of Rocky Mountains on olives or olives and fruit, and shipped as olives. Fruit, honey, and oil, \$2.20 per 100 lbs.

Satisfaction guaranteed; also safe delivery to your station.

A. E. Crist, Chico, California.

For Sale

Large house, suitable for boarding house, or general store, with rooms for family residence. Two large lots on prominent corner, one block from Pacific Press, Mountain View, California. Price \$2,600. Can arrange terms to suit. Address Pacific Union Conference, Box 146, Glendale, California.

A Home in Sunny Florida

Desiring to be more free to do gospel work, I am offering for sale, at a sacrifice, my beautiful country home and valuable farm of 115 acres, two and one fourth miles northwest of Bowling Green, on the Atlantic Coast Line Railroad.

The dwelling is a ten-room house, with bathroom, four bedrooms, sitting rooms, etc. A few rods from this house, there is a second house, of eight rooms, very comfortable, and suitable for help or renters. Two large barns; small packing house. Near large dwelling is one of the finest wells in Florida, of pure, soft water.

Very valuable orange and grapefruit grove of twelve acres, planted twenty years ago, and now in full bearing. Ten acres of excellent grove land could be easily planted to increase the grove.

Also about five acres of the very best kind and quality of grafted pecans, rapidly coming into bearing. Pecans are fully as valuable per acre as orange groves.

Upwards of fifty acres are fenced and in cultivation. Soil, much better than the average Florida soil. There are twenty acres of muck land, muck from one to eight feet deep. If drained, cleared, and cultivated, is very valuable for gardening and truck land, requiring far less fertilizing than ordinary pine land. It can easily be drained.

The orange and pecan groves alone are cheap at \$10,000; but that I may be free to do ministerial work, I am offering this entire place at a sacrifice, \$10,000 cash.

For further particulars, address George I. Butler, "Twin Magnolias," Bowling Green, Florida.

Have a purpose in life; use natural foods. Send for lists, advice, and free vegetarian butter recipe to

VEGETARIAN FOODS Co., St. Louis, Mo.

Home for Sale

Neat, well built three-room house, with bath, pantry, sleeping porch, electric lights, city water, shed and cellar; cement walk in front, board walk in rear to shed; lot 50 x 150, set out to fruit and nut trees, nearly all bearing; chicken yard, lawn, vines, and flowers. Short distance from Pacific Press and Adventist church and church school. Adventist neighbors. Price \$1,200. For photo and further particulars, address P. O. Box 67, Mountain View, California.

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Counterfeit Prophets

WEIRD tales from across the seas tell of another so-called prophet and his wonderful hold on superstitious followers in Nigeria. Uncanny performances and cures attend this self-styled "Elijah II." Dispatches state that many hundreds are abandoning the religion of their forefathers to worship at his altar. The movement is said to resemble in many ways the late Alexander Dowie movement of Zion City, Chicago.

Such manifestations of counterfeit religion are not confined to the unenlightened countries. They are constantly appearing, and are apparently successful for short periods, in the best informed and most civilized of nations. Though they come to us in "sheep's clothing," we are to "beware" of them. "By their fruits ye shall know them." Matt. 7: 15-20.

Nineteen hundred years ago, the Master foretold the coming of many false prophets just preceding His own return to earth. Here are His words: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23-27.

Let not those who are unsatisfied with their present spiritual condition, and yearning for a closer walk with God, be deceived by these "wolves in sheep's clothing." The earnest searcher after truth will not be unrewarded. Such yearning hearts will be satisfied if they but meet the conditions. Nor is the genuine of less worth because of the presence of the spurious.

The ability to work miracles is not an evidence of divine origin or approval. Satan has power to perform many marvels, "with signs and lying wonders, and with all deceivableness of unrighteousness." The last days are to witness a power that "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13: 13, 14.

L. E. F.

Full Benches but Empty Pews

MORE than 36,000 persons attended the opening game of the world's baseball series at Boston. \$76,489.50 passed from their pockets to the promoters as the price of admission. This was \$25,423.50 more than last year's gate receipts for the opening game. Place beside this the startling fact that there are, according to good authority, "500 rural churches in the state of Iowa that have been locked up, and 1,700 rural churches in Missouri locked up."

Next read the words of inspiration which declare that "in the last days" men shall be "lovers of pleasures more than lovers of God." What is the inevitable conclusion? L. E. F.

Spoiled by Straining

AN esteemed contemporary says: "The power of the Bible does not reside in the books which men have written about it. Holy Scripture must always be its own best commentary. . . . The same Holy Spirit who spoke by holy men of old still inspires and instructs the humblest reader who seeks His aid in studying His message. Concerning the Bible, we may say, 'God is His own interpreter, and He will make it plain.'"

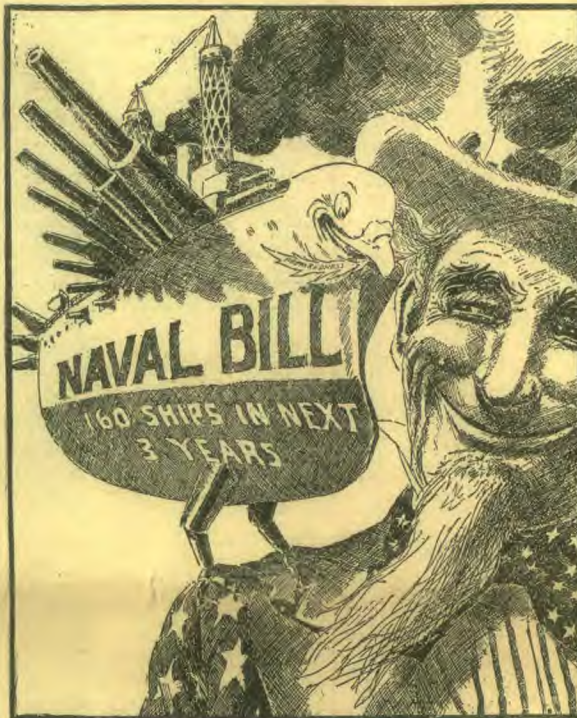
This fundamental truth cannot be empha-

sized too strongly or too frequently. Christ urged men to search the Scriptures, but there is no record of commendation for those who diligently peruse the notes and glosses of commentators. There is grave danger of making the word of God of no effect by the traditions of men when straining "the sincere milk of the Word" through the sieve of human interpretation.

L. E. F.

Mocked by Wine Grapes

AN editorial in the San Francisco *Chronicle* points out that the plans with which the grape growers started out have not materialized. They thought to produce wines that would become as popular throughout this nation as have similar wines in France and Italy. But instead of realizing this idea, they find that



Murphy in S. F. "Examiner"

IS THIS THE NEW DOVE OF PEACE?

the raisin and the table grape have proved to be more popular, and are without any question much more profitable, than the production of wine.

The influence and teaching of our good temperance organizations has doubtless had much to do with bringing about these splendid results. The Bible tells us that wine is a mocker; and the farmer who depends upon reaping a rich financial harvest from making wine from his grapes will find in the end that he has been mocked; for if we leave morals entirely out of the question, there is still a greater profit in growing foods that build up man's strength than in growing poisons in the shape of wines to destroy it.

The Last Terrific Crash

SPEAKING of the roar of the hoarse-throated cannonade on Europe's field of war, the editor of the Philadelphia *North American* says: "Cannons speak but a single tongue. If they uttered the language of those whom they serve, what an astounding polyglot thunder would rise to heaven from that battle ground of nationalities!"

Tremendous though it is, the present struggle of the Titans will, in comparison, dwindle to insignificance before the terrific world-sweeping Armageddon that will come in the near future, when "the kings of the earth and of the whole world" are gathered together for that last furious clash of arms which will terminate in the crash of all nations. F.

THERE are heralds that are unmistakably trumpeting the dawn of a morning into which every dazzling orb of the universe will flash some splendid rays.

"A Century of Wonders"

COMMENTING on the recent achievements in telephony, a well-known editor wrote:

"A hundred years ago, if a man had done that, they would have burned him somewhere for a wizard. The crowd would have fought for his knuckle bones to wear to keep the devil away.

"Fifty years ago, if a man had said that he could do such a thing, they would have locked him up in a padded cell, and his wife would have had to take out papers as guardian of his person and property. . . .

"In a few months, the operator at the top of Mount Hood is going to call up Washington, D. C., and tell the president of the United States just how the weather looks from his little house at the top of the world, in Oregon. . . .

"What a century of wonders we live in! And how little we really appreciate our advantages!"

Yet it was all foretold twenty-five hundred long years ago. Listen to the words of the ancient prophet Daniel, who declared that in "the time of the end," "many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. And what does it all mean?—This,—that God is preparing the world for salvation's supreme and final message. Every continent, island, hamlet, and village has been made accessible. The "time of the end" has come. Man can quickly "run to and fro" to every section of the globe. And now the message, too, is going. This periodical is one of its echoes. The message is this: Prepare to meet thy God. They that are wise will heed it. L. E. F.

Summit of Military Power

REFERRING to the appointment of Field Marshal Von Hindenburg as chief of the General Staff, with "supreme command over the Austro-Hungarian as well as the German forces," the *Independent* says:

"This gives Hindenburg more numerous and more powerful armies than any man ever had before since the world began."

This striking sentence is tremendously significant when viewed in the light of the divine word of prophecy proclaimed twenty-five hundred years ago. Foretelling the mighty war preparations, the mammoth army, the immense munition factories, and the fighting forces of hitherto unknown proportions, the prophet Joel delineated in advance, with unerring accuracy, the events of these days. His words follow:

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. . . . Multitudes, multitudes in the valley of concision [margin]: for the day of the Lord is near in the valley of decision." Joel 3: 9-14. L. E. F.

THE *Scientific American* says: "To-day two thirds to three quarters of all the industries of the fighting nations are engaged in meeting the tremendous requirements of the battle line. Phonograph concerns are making shell parts, manufacturers of infants' food are making plugs for shells, watchmakers are adjusting fuses. In short, all kinds of industry are at work doing their part in the fighting line of industry." And the *Scientific American* might have added that in this neutral nation, as well as in other neutral countries, almost every kind of industry has had to take a back seat while factories have been running day and night making shells, fuses, and other war materials. This world is crazed with war madness.