

Signs of the Times

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Satan's Last Charge

JEHOVAH said, "From one Sabbath to another, shall all flesh come to worship before Me." Isa. 66: 23.

By Benjamin G. Wilkinson

The devil said, "All these things will I give Thee, if Thou wilt fall down and worship me."

God longs for the worship of man; and man needs to worship God, just as truly as God longs for his worship. The devil, however, tried to usurp God's place, and divert that worship to himself. Yet he knows, as some day all the human race will know, that worship of God is the highest joy that can fill the human breast. Any man who would sell for a sensual pleasure or a gratification of the flesh, the joy of worshiping God, is like a man playing with toys when God wants him to play with worlds. He is insane. He is blinded. He does not know that which is for his best good.

From stuff invisible the strongest men cut out their strength. "The things which are seen," says the apostle Paul, "are temporal; but the things which are not seen are eternal." There are invisible realities that are yet to become visible. An absent Redeemer has a definite appointment to return. A new earth has been promised, as also has been the descent of the holy city, the New Jerusalem. When the thousand years in which the righteous live and reign with Christ are over, then will occur their return to this earth.

The wicked dead will be visited again. As Isaiah declares concerning the wicked, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24: 22. And concerning the descent of Christ with the redeemed band as He returns to this earth, we read as follows: "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley. . . . And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zech. 14: 5, 4, 9.

Then will be fulfilled the statement of the Saviour that the wicked shall be raised to "the resurrection of damnation." John 5: 29. How different is their resurrection from that of the just, which takes place a thousand years previous! These come up with the bloom of immortality on their cheek, with clear eyes and a perfect conscience.

But the wicked come up as they fell. The same spirit of rebellion will be in their heart. They will be like weeds that have gone to seed, without possibility of being transformed into flowers, while

the righteous are raised to bloom like beautiful plants forever. As the wicked, forever bereft of the Holy Spirit, look upon the camp of the

saints, they also note the glorious holy city, the New Jerusalem, which John saw "coming down from God out of heaven." Rev. 21: 2.

The resurrection of the wicked looses Satan out of his prison. He at once begins his furious effort to compass about the camp of the saints and the beloved city. Insane with disappointment, and unable yet, in the face of such infinite glory, to know that he is defeated, he inspires the mighty hosts of the lost with new energy, they knowing that they are in the same condition as he.

As John the revelator looked upon them, their countless legions rolled over the broken and uneven surface of the earth, like an endless procession. Battalion followed upon battalion, and regiment was succeeded by regiment. Their purposes are manifest. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. . . . And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20: 7.

When the apostle Paul was on the way to Damascus, at noon-tide, when the sun was in the meridian and at its maximum strength, suddenly a great light shone round about him. It struck him to the ground. There was violent power in it. When he arose, he was blinded by the light. The glory of the person of the Lord Jesus Christ was infinitely stronger than the sun at noonday.

The fire that shall stream from God and destroy the wicked will be the greatest manifestation of terrific light ever shot toward this planet. It will envelop not only the wicked, but the entire earth itself. It is that of which Peter speaks when he says, "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

The earth will be enveloped in a molten sea of flame, like the fire clouds of the sun. The New Jerusalem will ride safely upon the place prepared for it. The saints will be safe within it, as Noah was within the ark. And as the angels of God were present to behold the earth when it was created the first time, so likewise the saints, safely housed in the New Jerusalem, will witness the purification and re-creation of this glorious planet.

The earth, when first created, was inhabited by a race that had never seen heaven. This will not be so in (Continued on page 12)



Are Governments a Failure?

America's Place in the Line of Governmental Experiment

By A. R. BELL

WHEN sin entered this world, the rights of men began to be denied, and civil government — a thing that never would have existed had not sin entered — was in the providence of God ordained.

Man, who was made in the image of his Creator, sinned. Like the one who caused him to sin, he became a rebel against divine government, and placed himself under the dominion of Satan, turning the liberty he had into license.

Made Imperative by Sin

Had man not sinned, the mind of Christ would have operated through the lives of all, and none would have been disturbed in the enjoyment of their rights. But man sinned. He was overcome of Satan. The mind of another than Christ ruled him, and the opposite of the fruits of the Spirit was seen in his life.

That opposite spirit ruling in man brought enmity between men. They began to deny to their fellows the rights and privileges they themselves enjoyed. Here God, in His all-wise providence, came to man's help, and ordained that, though in rebellion against God, he should be protected in his rights; and civil government — government among men, and by men, and for men — was instituted.

It must not be understood, however, that civil government is God's ideal. All the history of the world proves the opposite. So far as man is concerned, and so far as the nations of all time are concerned, government among men has failed to meet God's standard.

An Uninterrupted Series of Failures

Centuries before Christ, Assyria became the queen of ancient history. That "golden kingdom of a golden age," Babylon, was "weighed in the balances," and "found wanting."

Medo-Persia, like the empire she had vanquished, filled her cup of iniquity to the full, and was thrown down, never to rise again.

Wonderful Grecia, under Alexander the Great, entered the arena; but in a little while, she too went down into the cesspool of a world's iniquity, and was not.

Then the mighty iron monarchy of Rome seized the scepter of world empire, and set herself to the task of government. But so far short did Rome come in the matter of government that the great hordes of half civilized inhabitants of Europe, smarting under the greatest neglect of the centuries, trampled her under their feet. Then followed the ten kingdoms, with their various forms of government; and their record, so far as it concerns man's being free to enjoy the inestimable blessings of life, liberty, and the pursuit of happiness, is a miserable failure. All bear indisputable testimony that the ideal has not been reached; and the frightful and

unparalleled conditions in Europe to-day hold out no hope whatever that it ever will be.

America's Noble Task

In the rise of America, a light shone out of the darkness, bidding men hope. Blessed of God, signally marked by His favor, separated from the failures of the centuries, she arose free from every entangling alliance, and men saw a new thing in the earth. The flickering spark of hope that had almost been extinguished, was fanned into a flame, and men took courage.

"A government of the people, by the people, and for the people" elbowed its way into the world. An astonished populace beheld it

GIRD THYSELF

By Mrs. S. J. Roller

AWAKE, awake, O sleeping world!
The time is drawing near
When Jesus, with His heavenly host,
In mid-air will appear.

Arise, and gird your armor on.
Time's race is almost run.
The signs God gave to trace it by,
Are passing, one by one.

That we might know His will, He spoke
Through holy men of old.
The prophecies His truth reveal,
His sovereign plan unfold.

Shall we be counted worthy, then,
To stand among the blest
Whom Christ will own, and welcome give
Into His glorious rest?

grow, its superstructure in government rooted in the fundamental principle of individual rights. For the first time in the history of the human race, a government set itself to the task of protecting the individual in the enjoyment of his individual rights.

The new government recognized the mistakes of the centuries in the matter of a man's individual relation to his fellows and to his God, and the new order of things became an inspiration to men everywhere.

The Incarnation of a Sublime Idea

The historian says of the United States: "It was long withheld, but it came at last, and about it center the best hopes of mankind. These United States — this America of ours, as we love to call it — is unlike any nation that has preceded or is contemporary with it. It is the conscious incarnation of a sublime idea — the conception of civil and religious liberty."—"History of the United States," Hawthorne, volume 1, page 2.

But the same historian, reviewing the

years of her history, and her fall from her high estate, says:

"The exalted maxim of human equality was interpreted to mean that all Americans could be rich; and the spectacle was presented of a mighty and generous nation fighting one another for mere material wealth. Inevitably, the lower and baser element of the population came to the surface and seemed to rule; the ordinary citizen, on whom the welfare of the nation depends, allowed his private business interest to wean him from the conduct of public affairs, which thereby fell into the hands of professional politicians, who handled them for their personal gain instead of for the common weal. We forgot that pregnant saying, 'Eternal vigilance is the price of liberty,' and suffered ourselves to be persuaded that because our written constitution was a wise and patriotic document, we were forever safe even from the effects of our own selfishness and infidelity."— *Id.*, page 10.

Humanity's Last Hope

Let us look the situation over. What do we see? — Our nation in her political life passing the boundary of decency. We see her, in spite of all her advantages, and notwithstanding all the blessings and privileges enjoyed far beyond any other time or people, not only equaling but surpassing the Old World, and every other nation or empire that preceded it, in social corruption; and in degeneracy, so far as time is concerned, America has set the pace for the world.

In his speech "The Great Destroyer," the Hon. Richmond P. Hobson says: "In America, we are making the last stand of the great white race, and substantially of the human race. . . . If America fails, the world will be undone, and the human race will be doomed to go down from degeneracy to degeneracy till the Almighty in wrath wipes the accursed thing out."

The present speaker of the national House of Representatives, the Hon. Champ Clark, called America "the last hope of constitutional government on the whole face of the earth;" and as he saw the trend of thought broadcast throughout the country, "so puzzling, and so contradictory to our history and traditions," he said, "The evil one himself must have laid a spell upon the American mind, for the purpose of luring to its destruction this great republic."

Will America Prove Untrue?

This great nation, with all its possibilities and opportunities, the brightest and best that earth ever produced, born in due time in the providence of God and in the fulfillment of prophecy, has turned from the secret of her greatness, and is started down the path that leads to death. Diplomacy has indeed become "the art of lying." The word "politician," which once stood for a patriot, now is a synonym for "grafter." Civil and religious liberty is fast becoming a byword, and the individual rights of men are trampled in the dust.

America is indeed "the last hope of constitutional government on the whole face of the earth." So far as governments of earth are concerned, in America "we have reached the shores of the last ocean." Besides the outlook from the viewpoint of men, we have the outlook from the sure word of prophecy. Revelation 13 shows that this nation will forget the purpose of civil government; she will prove untrue to the principles that have been her life, and which she has held aloft as the ideal in government; she will violate her own constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" she will deny "that all men are created equal;" and she will turn her back on the counsel of Gen. U. S. Grant, "Keep the state and the church forever separate."

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Earth's Most Mysterious Brotherhood

By Carlyle B. Haynes

Almost Unbelievable Sacrifice and Devotion, and All for an Unseen Leader

NINETEEN centuries ago, the Son of God was on earth. He came as the Saviour of men and of the world. By His sacrifice on Calvary, He made a way of escape from death for every human being.

At His first advent, He remained on earth for thirty-three and a half years. The last three and a half years of His life were spent in public ministry. During this time, He not only taught the principles of the gospel Himself, but He made provision, by calling and ordaining the disciples, for the gospel to be preached to the very end of the world.

He told His disciples repeatedly, while with them, that He was soon to depart, and return to the place whence He had come into the world. They heard Him say to the Pharisees, "Yet a little while am I with you, and then I go unto Him that sent Me." John 7: 33. But like the Pharisees, they were dull of hearing, and did not understand. He said plainly to them, "Now I go My way to Him that sent Me." John 16: 5. He assured them that "it is expedient for you that I go away." John 16: 7. He said again, "A little while, and ye shall not see Me, . . . because I go to the Father." John 16: 16. Yet when He went away, they were not ready for His departure.

But before He returned to heaven, He accomplished the great work which He had come to do. He laid down His life for the salvation of men. Alone in Gethsemane, with none to help or comfort, He drained the last scalding drop of the fiery cup,—the cup that none other could drink. From Gethsemane, He was taken by the mob. Priests and rulers insulted and jeered Him. The whole nation taunted and gibed Him. But not one cry was forced from His pale lips by pain, or thirst, or glaring noonday sun, or thorns, or nails, or smittings of dirty, sin-stained hands. As a sheep before its shearers, so was He dumb.

Watched His Dying Agonies

They hurried Him before Annas and Caiaphas, and then before Pilate, and on to Herod, and back again to Pilate, always in the midst of the vociferating crowd, who buffeted Him, and smote Him with the palms of their hands, and spit in His face, speaking sneeringly of the shame of His birth, and demanding that He perform for them a miracle. Coming the last time from Pilate's judgment hall, after the sentence of crucifixion had been pronounced, they crushed down upon the weary head the cruel crown of thorns, and bowed the knee in mockery, crying, "Hail, King of the Jews!"

With no rest through the long night, hurried from one proud ruler to another, travel-stained, weary, footsore, and bruised and lacerated with the cruel scourging He had received, now, in addition to it all, He is laden with the weight of the heavy cross, and, with no covering on His head from the broiling midday sun, but the crown of thorns which had torn His brow in heavy gashes, He stag-

gers on, the world's Redeemer, through taunts and mocking words.

Reaching the place of Calvary, they stretched Him upon the cross, and drove the nails through His quivering flesh. Then, raising the cross with the Saviour upon it, they let it drop with a heavy thud into the hole they had prepared for it, tearing wider the wounds of the hands and feet where the nails had pierced. With jeers and mockery they watched His dying agonies. And thus the Son of God gave up His life for you.

A Marvelous Brotherhood

But He was brought up again from death, and for forty days He walked and talked with His disciples concerning the great work they were commissioned to do. They were to preach the gospel to all the world, and Jesus promised that His Spirit would be with them to the end.

And then one bright day, on the slopes of Olivet, as many were listening to His instruction regarding their work, He was taken away from them into heaven. Even while they were looking at Him, "He was taken up; and a cloud received Him out of their sight." Acts 1: 9.

And from that day to this, there has been a brotherhood of men upon earth who have held themselves subject to a control more mysterious than any other of which the world has seen or heard—the control of this One who has gone into the heavens. The members of this brotherhood, for nearly nineteen centuries, have felt themselves bound by ties which they have placed far above all the ties of earth. The obligations of kinship, the call of pleasure, the authority of kings, and all other motives which sway men, have given way, and been made subordinate, to a more powerful control. Ambition, appetite, desire, passion, and all earthly hopes have been submitted to this authority which sways their souls.

Their Unparalleled Devotion

Men who have been strangers and enemies have been linked together by it; in an hour it has made friends of those who had never before known each other; it has knit together, in the closest sympathy, people of far different tastes, manners, customs, habits, and training; and it has led men forth to far distant places, separating them from fellowships and ties in which they have found the keenest delight, influencing them to sacrifice cheerfully their dearest hopes and highest ambitions, and become dwellers in lands strange to them.

At the call of an unseen Leader, these men have crossed seas and traversed deserts; the sands of every shore have felt the pressure of their hurrying feet; their homes have been made in distant islands of the sea; they have climbed the highest mountain peaks; they have not hesitated to leave abodes of luxury and ease, to live lives of toil and pain among barbarians, cannibals, and savages; they have braved the cold of the arctic circle as well as the heat of the tropics; they have left plenty, and chosen to endure hardship, and hunger, and thirst, and poverty, and reproach, and toil; and for the purpose of helping the suffering, they have accepted scourging, and chains, and bondage, and death itself. And they have done this not for riches, or honor, or fame.

All their hardships, they have endured without complaint. Their sufferings have been accepted without repining. They have looked calmly into the face of death, without a word of disappointment or a murmur of regret. For nearly nineteen centuries, this has been going on; and it is going on to-day. There are still thousands of men in this great brotherhood who are willing to sacrifice all they have; and when they fall, there are other thousands ready to press forward and take their place and fill the broken ranks.

Honor has not yet come to them, or wealth, or fame, because of their sacrifices; but they have had a heritage of hatred, of obloquy, of conflict, of affliction. In life, they have been hated and hunted; in death, they have been defamed and slandered. Yet through it all they have triumphed.

All for an Unseen Commander

They have spurned human authority in matters of the highest moment, and calmly taken the consequences. They cannot be awed by emperors, they cannot be controlled by kings, they cannot be frightened by warriors. They are bound together in unity. Through the roll of passing centuries, they have not faltered in their allegiance. Yet they have been following a Commander whom they have never seen. They have been obedient to a Leader whose voice they have never heard.

At His word, they have not faltered to
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"Among barbarians, cannibals, and savages."



"Our early riser was already landing the speckled beauties."

"Fisherman's Luck"

A Tale of Two Fishermen, and of a Third — the World's Greatest Fisher

By
B. M. GRANDY

prey to the alert sportsman, who soon had his bait box well filled with juicy bait for the wary trout. Returning to the camp, he found his companion just arousing. Together they prepared the morning meal, which was eaten with the relish usual only to one enjoying a camp-fire breakfast after a long sojourn in town.

Landing the Speckled Beauties

Breakfast over, a few seconds were spent in washing the dishes, and as many minutes in preparing and testing the fishing tackle, and Fisherman No. 1 was ready for the day's sport. His friend had to spend some time in catching grasshoppers. By this time, the warm rays of the sun had warmed Mr. Hopper sufficiently that his capture was anything but easy. An hour passed, and still an insufficient supply of bait had been secured; but our friend decided to wait no longer. Hurrying to the stream, he saw his companion disappearing around a jagged rock far up the stream.

Our early riser was already landing the speckled beauties. From rock to rock he leaped. Scaling the almost perpendicular rocks that towered on either side, or else venturing waist deep in the icy stream, he forged continually forward. Whipping the shimmering ripples, he occasionally snared a playing trout. Lingered for a few moments at the pools and the eddies, and letting the leaden sinker draw the baited hook far down into the deep waters, he would play out the line as needed, and—zip! A thrilling twang of silken line, a graceful bend of the pole, and a "big one" was gasping for breath in the basket.

Thus the day wore on. The basket filled slowly but surely; and when the time came for the return to camp, fisherman's luck had rewarded our fisherman with a well filled basket.

Bewailing His Hard Luck

But how had our other friend spent his day? Late to reach the water's edge, and with insufficient bait, he found that the fish were not biting very well that day. He decided that it was not of much use to fish; but since he had come that far, he would try his luck for a while anyway. An occasional nibble kept his courage from entirely dying. His carelessly baited hook, slow to attract the attention of the wary denizens of the mountain stream, was often swept clean of bait by the dashing waters.

His bait can was soon empty, and he was forced to retrace his steps to the meadow, and spend another hour in capturing the elusive hopper, made even more active by the rays of the noonday sun.

Thus the day wore on. His fishing day was mostly spent in catching bait, going to and fro, and bewailing his hard luck. At setting sun, the weary fisherman wended his way toward the distant camp. "Fisherman's

luck" had been against him that day. It is plain to be seen, in this case at least, that fisherman's luck is made of about the same material that comprises other kinds of luck; namely, careful preparation, diligent application, continual activity, a goodly supply of optimism, determination, and hard work.

FISHERS of men, mayhap there is a lesson for you. Jesus, you remember, found two brothers casting their net into the sea. "And He saith unto them, Follow Me, and I will make you fishers of men." It is something to be a fisher of men; but it is something infinitely more to be a successful fisher of men. By following Him, we may be the latter.

In the early morning of life, He was filling His can with bait. From His gentle mother, He learned lessons of obedience and submission. The lesson of meekness and humility, she had learned in the school of experience. This she imparted to her Son.

Fishing in Humanity's Stream

At Joseph's bench, He learned the lessons of diligence, application, and precision. In the school of nature, His heavenly Father's great school, with grades from the simplest kindergarten to sciences yet untouched by mortal man, He stored His receptive mind with the great truths to be used in His short day of fishing in the stream of humanity.

The word of the Father, imparted through patriarchs and prophets, was His daily study; daily converse with Him in prayer, His chiefest delight.

At the early age of twelve, we find Him testing His "tackle" as He meets the wise men of Israel and causes them to marvel.

The interval of preparation is soon passed. The Fisherman of Galilee stands on the edge of the changing stream of the human race, His preparation complete, ready to cast the gospel line. Not once did He falter in His appointed work.

Landed in the Gospel Net

Skimming the shining ripples on the gay stream of humanity at Cana, His bait attracts the hungry souls. With unerring accuracy, the well baited hook shot forth as He lingered for the cooling drink at the well of Samaria, and a soul is landed in the gospel net.

Standing calmly by the eddy of many nations, He casts the hook, baited with the beatitudes, and multitudes are caught.

In the busy market street, He tarries for a moment; and Matthew and Zacchæus, men of the business world, erstwhile greedy for gold, are gathered into the gospel net.

Beneath the frowning shadows of the temple, in the deep and dark pools of Pharisaical pride and arrogance, He falters not to cast the line. Nicodemus and Joseph of Arimathea witness that the cast was not in vain.

With indefatigable zeal and indomitable courage, the stalwart Fisherman of Galilee presses on up the stream, toward the end of the journey.

Eleventh-Hour Fishing

The day is closing. The Fisherman, worn and weary with His day's work, hangs on the cruel cross. The cry of "It is finished" is soon to pierce the sultry air, when again the line is gently lowered, baited with the words, "Father, forgive them; for they know not what they do." The dying thief, yielding to the eleventh-hour invitation, is snatched from perdition, and cries out, "Lord, remember me." The heart of the centurion, hardened by bloody campaigning, is broken; and in awe-stricken whisper he breathes, "Truly this was the Son of God."

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YIELDING to the inviting lure of the distant hills, two friends had deserted their places of business in the marts of the sweltering city. They were journeying toward the spreading pines on the banks of a beautiful mountain stream.

Rushing and tumbling through the rock-ribbed cañon that rose darkly on each side for hundreds of feet, the swirling stream dashed tumultuously toward the thirsty plains below and on to the distant sea. The sparkling, dancing ripples, the dark, bubbling pools, and the swirling eddies, afforded an ideal home for the gamy mountain trout.

Under the Starlit Canvas

With glad anticipation of the sport and labor of the morrow, our two friends encamped on the bank of the stream. Supper over, the blankets were soon spread upon the leafy turf. The sweet smelling tufts of fir formed a promising shelter. The towering, silent, gray peaks stood sentinel in the same place they had stood since they were brought forth.

The strange, whispering sounds of the mountains, and the melodious song of the dashing river, served to bring sweet peace and repose to our two friends, who were soon lost in dreamless slumber. With the starlit canvas of heaven stretching over the scene, the camp of the weary travelers was one of peaceful repose.

ANOTHER day had come and gone. Evening tide, and tired, footsore, and hungry, our fishermen were again in camp, one with a well filled basket of shimmering rainbow trout, the other with only a paltry half dozen as his day's catch. "Fisherman's luck," you say. Well, that is what he said, too; but after all, what is fisherman's luck? A brief review of the events of the day may help us to decide.

In the early morning, the sun was just peeping through the narrow gorge, its warm rays spreading over the meadow near where our friends were camped. The grasshoppers were beginning to stretch their cramped legs and try their wings, when Fisherman No. 1 was out with his bait can. Sluggish with the dews of night, the grasshoppers fell an easy



Reforming the Irreformable

For a hundred years, the angel of mercy hovered over a rebellious church. Then the decree of the eternal sounded forth—"Forsake her."

PERCY T. MAGAN

THERE were many boy babies born into the world on July 6, 1369; but the name of none other of them has been so indelibly engraved upon the tablets of time as that of John Huss. He studied philosophy and theology at the University of Prague, which at that period enjoyed a reputation equal to that of Oxford or Paris.

In the same year that Huss began to lecture, a young knight of Bohemia, Jerome of Prague, returned from Oxford to his native land. He was a zealous follower of Wycliffe, and did his uttermost "to circulate his writings throughout the whole country and among all classes of people."

John Huss spoke out boldly against worldly dominion by the church. He said:

"It is neither permissible nor advantageous for a pope, or for any bishop or clerk whatsoever, to fight for worldly dominion or worldly wealth. This may be understood from the example of Christ, whose vicar the pope is; for Christ did not fight, nor did He command His disciples to fight, but forbade them. The pope ought not to contend for secular things. The safer way is to contend spiritually, not with the secular sword, but with prayer to Almighty God."

Purifying the Church

The year 1414 was the year of the Council of Constance. The work of John Huss had not been without effect, for the great object of the council was publicly declared to be "the reformation of the church in its head and members." The reformer had many friends as well as many enemies. "A great longing for the reformation of the church had already spread wide among the German people; and this inclined many to look with favor on a man who had distinguished himself by his zeal against the corruption of the spiritual orders, and for the purification of the church."

But in the end, the Council of Constance found John Huss guilty of heresy. He was called upon to recant, which, in a most touching defense, he refused to do.

He was condemned to death. When the fire was kindled, Huss began to sing in a strong, clear voice, "Jesus, Son of the living God, have mercy upon me." And with these precious words upon his lips, his life went out in a death dear to the Lord of heaven.

In 1416, his faithful friend Jerome met a similar death on the same spot. He went readily and willingly to the stake, fearing not the fire nor its tortures.

Rejected the Call

The "space" which had been given "that woman Jezebel" "to repent" was now drawing near to a close, and the word of Holy Writ was about fulfilled—"and she repented not." The next great scene was the great Reformation of the sixteenth century, when Luther and his collaborators sounded aloud the call, "Come out of her, My people."

Faithful indeed had God been to His word. By the learned Wycliffe and by Miltitz; by the pious Matthias of Janow and the noble Conrad of Waldhausen; by the godly Huss

and the talented Jerome, God had called and called and called again upon that wandering church to forsake her devious ways and evil paths and come to Him. To the Church of Rome, even as to the great Jewish church of old, out of her own communion the Almighty had sent prophets and wise men and scribes; but of these, as before, some they had killed, and some they had stoned, and all they had persecuted from city to city.

The Fiat of Rejection

And it must ever be remembered that these great spirits were, to the day of their death, members of the communion of the Church of Rome. They were not men from outside her fold, seeking to come in to reform the abuses that had grown up there. For the most part, they were ordained ministers who regularly preached from her pulpits and cared for the sheep and lambs of her flock. It was by the lives and the lips of her own sons that God would have saved her. Yea, and for a hundred years after the martyrs Huss and Jerome had consecrated their lives in death to the church of whose communion they were, God still lingered. His angel of mercy still hovered over the rebellious people. But instead of repenting, the men who had charge of her affairs ran the church deeper and still deeper into evil ways.

The church would not reform. God would have healed Babylon, but she would not be healed; and now the word sounded forth from above, through all the world—"Forsake her."

His Message—"Forsake Her"

It was in the dawn of the sixteenth century. John Wycliffe had prophesied, long years before, that the time would come when from among the monks—whom he termed the "taproot of the papacy"—there would come forth "some brothers whom God may vouchsafe to teach, who will be devoutly converted to the primitive religion of Christ, and, abandoning their false interpretations of genuine Christianity, after having demanded or acquired of themselves permission from antichrist, will freely return to the original religion of Christ, and they will build up the church like Paul." (Neander, "History of the Christian Religion and Church," volume 5, under "Wycliffe," last paragraph but one.)

Martin Luther was that monk. From out the Augustine order he came. His work was not to call the church to repentance. Never in the forceful manner of his predecessors did he do this. On the contrary, his message was—"Forsake her." He called upon men to reform, and preach the everlasting gospel of justification by faith. He directed his preaching to individuals as such. He preached to them, and called upon them to leave the communion of Rome and receive justification through faith.

In 1520, Luther published his famous "Babylonish Captivity of the Church," in which he said:

"Whether I will or not, I daily become more learned, spurred on as I am by so many celebrated masters. Two years ago, I attacked indulgences; but with so much fear and indecision, that I am now ashamed of it. But, after all, the mode of the attack is not to be wondered at, for I had nobody who would help me to roll a stone. . . . I denied that the papacy is of God, but I granted that it had the authority of man. Now, after reading all the subtleties by which these sparks prop up their idol, I know that the papacy is only the kingdom of Babylon and the tyranny of the great hunter Nimrod. I therefore beg all my friends and all booksellers to burn the books which I wrote on this subject, and to substitute for them the single proposition: 'The papacy is a general chase, by command of the Roman pontiff, for the purpose of running down and destroying souls.'"—D'Aubigné, "History of the Reformation of the Sixteenth Century," volume 2, book 6, chapter 6, paragraph 5.

This is perhaps the most scathing denunciation Luther ever made of the papacy; and the words, "I know that the papacy is only the kingdom of Babylon and the tyranny of the great hunter Nimrod," speak volumes. Differently stated, Luther saw in the papacy a satanic scheme for the setting up of one universal church in the place of one universal empire, and for the sole purpose of annihilating the truth of God in the earth. And that hellish idea, born of the devil, Luther, by the grace of God, was determined to bring to naught.

Unsparingly Condemned Her

During the Diet of Augsburg, Luther wrote to Melancthon: "There can be no concord between Christ and Belial. As far as concerns me, I will not yield a hair's breadth."

Thus did Luther take a position of "no compromise" with the papacy. He, after a brief period when the light of the gospel first came to him, did not try to heal her. He condemned her openly and unsparingly. He called men to come out of her. Everywhere he preached to the people to forsake her. Her space for repentance had come and gone. She had not repented, and now the hour of her judgment was commencing.

A man had arisen who clearly saw that the one universal church idea was only the scheme of Nimrod at Babel over again. The power of the universal Church of Rome was now to be broken; and in the place of the universal Church of Rome, there were to be the churches of the Reformation.

(Continued on page 8)





Spontaneous Generation

in the Bible Laboratory

The Findings of Pasteur Applied to the Spiritual Realm

By G. F. WOLFKILL

FOR many years, it was generally accepted by the scientific world that life was spontaneously generated. The idea was held as an undeniable fact, that living matter is constantly formed in obedience to the same laws that govern the simpler chemical combinations. About the middle of the nineteenth century, numerous scientists performed many experiments to prove this theory.

Not all scientists, however, were willing to accept this theory; and in 1860, Pasteur performed his epoch-making experiments which proved conclusively that the hypothesis of spontaneous generation could not be substantiated. The experiments of Pasteur, and of other scientists, who took the precautions to insure absolute sterility in their work, have practically closed the question. So far as science can settle anything, the question is settled. The attempt to obtain the living from the dead has failed. All now recognize that life can come only from the touch of life. Huxley announced that the doctrine of life only from life was "victorious along the whole line." Tyndall, though confessing that he wished the evidence were the other way, said, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

Only from Preëxisting Life

A similar controversy has been and is still waged in the religious world. One side takes the stand that the spiritual life of man can come only from preëxisting life. The other contends that it can spontaneously generate itself. The latter class affirm that man may become gradually better and better until finally he reaches the spiritual life. This life is not a life from above, but is the normal and appropriate development of the natural man. The first class hold that the spiritual man is no mere development of the natural man, but he is a new creature, born from above.

This doctrine of the spontaneous generation of the spiritual life is one of the greatest obstacles the Christian church has had to meet. In a thousand modern pulpits, it is still preached that natural man, by his own endeavors, can attain to the spiritual life.

The acceptance of this doctrine caused the fall of our first parents; for what did they do but try to gain for themselves eternal life and a likeness to God by their own endeavor? Upon this spurious doctrine, every form of false worship and religion has been founded; and it is not to be wondered at that in these last days, the enemy of all righteousness should try to deceive the human race with the same subtle temptation. The modern religionist would have it that his spiritual life can be "born of the flesh" instead of being "born of the Spirit."

Let us turn again to the natural world, and place before our imagination the two great kingdoms of nature, the organic and the inorganic. What do we mean by saying there is no spontaneous generation of life?—We mean that the passage from the mineral (inorganic) world to the plant or animal (organic) world is hermetically sealed on the mineral side. No inorganic material has ever yet by itself become organic. No change of environment, no chemistry, no electricity, no evolution, nor any known force, can endow one single atom of the mineral world with the attributes of life. Only by some living form



Encouragement and Warning

By the late
Ellen G. White

OH, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving sacrifice to our Creator and Redeemer?

And, on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's word to warn us against the service of Satan.

reaching down into the dead, cold world can dead atoms be gifted with the properties of life. Without the touch of the living from above, they remain in the dead, inorganic world forever.

Just as the dead soil must remain soil until the plant from above, by the power given it from its Creator, reaches down and brings it up and gives it life; and as the plant remains in the plant world until the animal that is above reaches down and brings it up, transforming it into animal life,—so must the natural man remain forever in the natural world unless some power from the spiritual world above reaches down and lifts him up. The soil cannot of itself become plant life. The plant of itself cannot become animal life. Neither can the natural man, left to himself, become a spiritual man. He must be "born again"—"born from above."

What, then, is the distinction between a natural man and a spiritual man, a Christian and a non-Christian?—It is the same as that between the organic and the inorganic, the living and the dead, the crystal and the organism, the stone and the plant. There are some very beautiful objects in the inorganic world, such as the onyx and the diamond; but no matter how beautiful, unless vitalized with life from above, they will always remain in the inorganic world. Just so there may be some apparently beautiful non-Christian lives; but they will always remain in the natural world unless they permit themselves to become vitalized with that life which is from above.

"Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." John 6: 53-56.

Are Governments a Failure?

(Continued from page 2)

The dragon voice that down through the centuries has been heard denying to men their God-given, inalienable rights, both civil and religious, will be heard within our borders; and freedom of speech, and a free press, and the right to worship God according to the dictates of conscience, will be denied men.

In the face of a century and a quarter of liberty and blessing, will our government take its place in the line, and demonstrate itself a failure? This has ever been, from the beginning of history. Will it be until its close? Sin has overridden in the matter of human government to the extent that instead of protecting the individual in his rights, governments have denied them. Soon God will wind up the affairs of the kingdoms of men, setting up the everlasting kingdom of His own blessed Son. Then only will we reach the ideal in government. A race saved by the gospel will enjoy life, liberty, and the pursuit of happiness, in a kingdom that will stand forever.

Citizenship in that blessed kingdom is through the blood of Christ, and every blood-bought citizen will be a prince of royal blood—a child of the King. Citizenship in that glorious kingdom is offered to men who will forsake sin; and it is written, "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21: 7. God help us to seek that kingdom!

"THE obstacles, provocations, and hardships that we meet, may prove to us not a curse, but the greatest blessings of our lives; for the grandest characters are built amid hardships and trials."

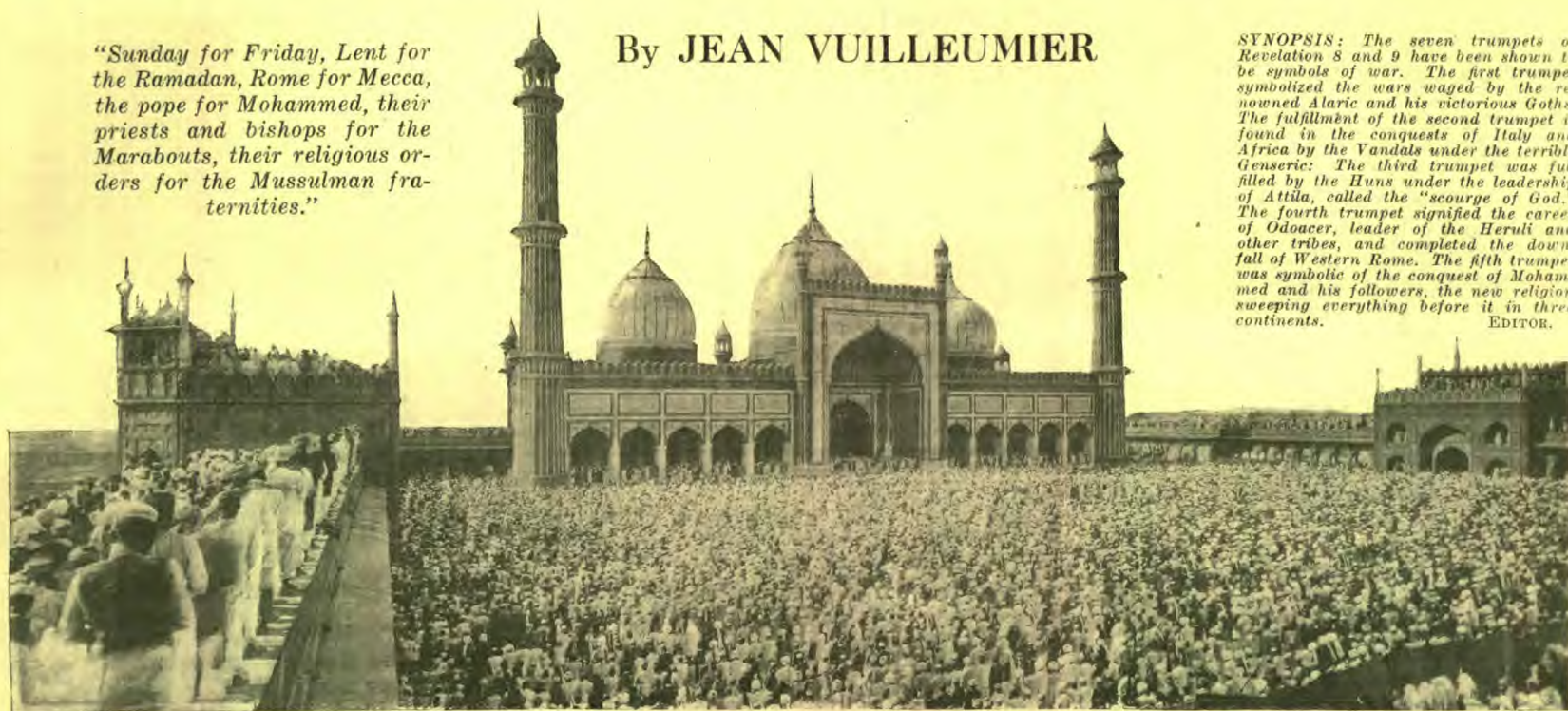
Exchanging Cross for Crescent

By JEAN VUILLEUMIER

"Sunday for Friday, Lent for the Ramadan, Rome for Mecca, the pope for Mohammed, their priests and bishops for the Marabouts, their religious orders for the Mussulman fraternities."

SYNOPSIS: The seven trumpets of Revelation 8 and 9 have been shown to be symbols of war. The first trumpet symbolized the wars waged by the renowned Alaric and his victorious Goths. The fulfillment of the second trumpet is found in the conquests of Italy and Africa by the Vandals under the terrible Genseric. 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. The fifth trumpet was symbolic of the conquest of Mohammed and his followers, the new religion sweeping everything before it in three continents.

EDITOR.



THE fifth trumpet had come—the Mohammedan conquests foretold in prophecy. "And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads." Rev. 9: 4.

This prediction was literally fulfilled by the humane recommendation of Abu Bekr to his troops. Gathering the army around him in a circle, he said: "Warriors of Islam, stop a while and listen carefully to the precepts I am about to issue for times of war. Be brave. Be loyal. Use neither stratagem nor perfidy with your enemies. Let not your victory be stained with the blood of the aged, of women and children. *Destroy no palm trees, do not burn harvests, cut down no fruit trees [italics ours], kill no cattle, only such as you need to eat.*"

The next order mentioned in the prophecy is also contained in Abu Bekr's instructions: "As you go on, you will find some religious persons who live retired in monasteries and propose to serve God in that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure that you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute."

Severe on Idolaters

"He excepted," says the historian Lamartine, "from the protection thrown around the weak and the Christian hermits, only those who influenced the people against the doctrine of God's unity." The Koran was lenient to all except idolaters. The second surate (chapter), verse 59, says: "Certainly those who believe, and those who follow the Jews' religion, Christians, and Sabæans, that is, whoever believes in God and in a Judgment to come, and shall have done good, all those will be rewarded. They will be exempt from fear and torment." (Italics ours.)

The prophecy, however, does not say that these instructions would be followed to the very letter, but only that "it was said unto them." Led by fanaticism, greed, and human passions, it was only natural for the Arabs to plunder and exterminate; and this they often did.

"And it was given them that they should

not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man." Verse 5.

A Merciless Dilemma

A scorpion's sting is very distressing, and sometimes mortal. This represents the condition of the Christian nations conquered by the dreadful Mussulman invaders. Mohammed's testament said: "Those nations which shall embrace our faith shall unite with you; they will enjoy the same advantages, and be subjected to the same duties. Let those who desire to keep their own belief become your subjects and pay you a tribute, and let them receive your protection in exchange. But fight even unto extermination those who shall refuse to accept Islam or the condition of tributaries." This tribute amounted to one fifth of the annual income from the land.

How painful it must have been for the Christian populations of the seventh and the eighth century to face this merciless dilemma—either give up their faith and become Mohammedans, or else lose a double tithe from the annual revenue! Here are the very words in which their fate was proposed to them: "If you refuse, I will send against you men who like death more than you like pork, and I will leave you no peace until, with God's help, I have defeated your armies and reduced your children to slavery."

Exchanged Sunday for Friday

This bitter sarcasm would have been represented by any but the weak-kneed, degenerate Christians of those days, of whom a historian says that "at the very first summons, the Christians welcomed the Mussulmans as liberators, and hastened to embrace the new religion, and to smother their own quarrels in a common apostasy." (La Jonquiere, page 98.) Thousands, perhaps millions, of nominal Christians bowed the knee before the god of Mohammed, destroyed their images, gave up their saints, and swore off on wine and pork. But this welcome to their new masters must have been more outward than real, more forced than willing; and to most of them, the following words of the prophecy must have applied:

"And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them." Verse 6.

Too lukewarm to die for their faith, and too greedy to yield one fifth of their revenue for the privilege of retaining their religion, they soon decided to exchange their crosses for the crescent, their churches for the mosques, Sunday for Friday, Lent for the Ramadan, Rome for Mecca, the pope for Mohammed, their priests and bishops for the Marabouts, their religious orders for the Mussulman fraternities. Yet the change was galling, and almost unbearable, because there was no way out except at a sacrifice which they were unwilling to pay.

The result of the Mussulman invasion is an appalling revelation as to the low condition of the Christianity of that age. The historian states an almost incredible fact when he says, "In vain do we look, from that time onward, for the orthodox church in Syria, in Cilicia, in Phœnicia, in Palestine, in Mesopotamia, in Egypt, in Libya." (Chastel, volume 3, pages 16, 17.)

Venerable Symbol of Manhood

From this point, the prophecy deals almost exclusively (verses 7-10) with a minute and graphic description of the warriors that galloped under the banners of the caliphs.

"And the shapes [or likeness] of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces." Verse 7.

The Saracens fought almost wholly on horseback. It is a well-known fact that the Arabian horse takes the lead of the world, while the Arabs' skill in horsemanship is proverbial. Speaking of the invasion of Europe by the Saracens, Count A. De Gurowski, in "Russia as It Is," says: "All of them appeared, or entered Europe, on horseback, ravaging and pillaging, and producing hus-sars, or *spahis* [cavalry armed with sabers]; and on horseback, they successively disappear from the European arena." (Page 276.)

"The turbans of the Saracens," says Keith, "like unto a coronet, were their ornament and their boast. To assume the turban is, proverbially, to turn Mussulman." The expression "men's faces" is a clear reference to the dignified appearance and grave demeanor of the Arab, whose "only gesture is that of stroking his beard, the venerable symbol of manhood." (Idem.)

"And they had hair as the hair of women,

and their teeth were as the teeth of lions." Verse 8.

The Bedouins wore long hair and a long beard, according to ancient historians, like Pliny and Jerome; while the "pure whiteness of their teeth" suggests to Chateaubriand the comparison with those of wild beasts.

"And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war." Verse 9.

The breastplate was in use among the Arabs as early as the days of Mohammed. He himself had seven of them for his personal use. Says Keith, quoted by U. Smith: "Their military force was chiefly formed of cavalry and archers. With a touch of the hand, the Arab horses darted away with the swiftness of the wind! . . . Their conquests were marvelous both in rapidity and extent, and their attack was instantaneous."

"And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months." Verse 10.

"The prophet that teacheth lies, he is the tail" (Isa. 9: 15); while the sting, as we have seen, is his false teaching (or sin, 1 Cor. 15: 56), enforced on cowardly Christians who had to submit to an abhorred religion for want of moral courage to retain their own.

150 Years of Torment

"They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon." Verse 11.

These two words, which mean *destroyer*, designate the "messenger" or "angel" of this new and false religion which emerges from the wild Arabian solitudes — from the *abyss*, or *deep*. (Gen. 1: 2.) Here the founder of Islam, called a *star* in verse 1, receives his true name: he is a *destroyer* as well as a false prophet, a political conqueror as well as the founder of a foul religion.

Like every other prophetic period in the Bible, this one of the five months must be interpreted according to the Bible rule of a "day for a year." Ezek. 4: 6. And as the Bible month has thirty days (compare Rev. 12: 6 with Rev. 13: 5), five months are one hundred fifty prophetic days, or literal years. (Compare the one hundred fifty days of Gen. 7: 24 with Gen. 7: 11 and Gen. 8: 3, 4.) Thus a definite period of one hundred fifty years was given during which to "torment" Christian nations.

Shamed "Christian" Europe

"The first woe [fifth trumpet] is past: behold, there come yet two woes hereafter," the sixth and the seventh trumpet. Verse 12.

The Mohammedans ceased to be, in God's hands, a "torment" to the world. But they did not cease to be an example that might well have shamed Christian lands, along the lines of education and what we call civilization. At a time when so-called Christian Europe was groping in dense ignorance, when its princes hardly knew how to read and write, the caliphs, says Gibbon, "diffused the tastes and rewards of science from Samarkand and Bokhara to Fez and Cordova."

Their college in Bagdad had six thousand students, while the city of Cordova had two hundred thousand houses, six hundred mosques, and nine hundred public baths. There were in the Andalusian kingdom seventeen universities and seventy libraries. One of these contained six hundred thousand volumes, forty-four of which comprised the catalogue. A private physician, being called to the court by a caliph, refused this honorable position, saying that the carriage of his books would require four hundred camels.

At the same time, the Arabian courts and palaces offered scenes of luxury and magnifi-

cence that dazzle the imagination. "The age of Arabian learning," says Gibbon, "continued about five hundred years, . . . and was coeval with the darkest and most slothful period of European annals."

Earth's Most Mysterious Brotherhood

(Continued from page 3)

brave the fury of the ocean, the terrors of the storm, the terrors of the desolate north, the burning deserts of the south, the dangers of tropic jungles, the perils of snow-clad heights, the grinding of great glaciers, and the thunder of avalanches. They have cheerfully faced death in a hundred horrid forms, and have not wavered.

No mortal eyes have looked upon their Leader for nineteen hundred years, still His



VEILED NO MORE

WORTHIE HARRIS HOLDEN

SWIFT the radiant dawn is breaking,
When the ransomed will acclaim
Glory, honor, and salvation
Through their great Redeemer's name.

As the dewdrop orb of morning
Flashes back the sun's bright gaze,
So may every mortal earth life
Mirror glory, for His praise.

Cross of self-denial and service,
Emblem of our Christ adored —
Never would we cease confessing
All the peace its joys afford.

But the beauty and the splendor,
Passing all the dreams of night,
Will be myriad redeemed ones
Beaming with God's holy light.

Veiled no more by earthly temples,
Tarnished ne'er by sin or dross,
Shine we through the endless ages,
With the radiance of the cross.

Higher than the highest heaven,
To the depths of deepest sea,
Broad as east and west are spanning, —
Cross of love's infinity.

word of command has not lost one particle of its power. Without either wealth or earthly prestige Himself, standing on Mount Olivet nineteen centuries ago, He said to a group of lowly toilers and a few poor fishermen, as He parted from them: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

Greater than Cæsar's Word

And that word has had *power*. There is not a man upon earth to-day who heeds one word spoken by Alexander, the conqueror of the world. There is not a man who would move at any command of Cæsar, ruler of the world's mightiest empire. No one cares to-day for Charlemagne or Napoleon. They are in their tombs, and from their places of si-

lence and darkness there issues no voice of authority. They are dead.

But Jesus is alive, and at the right hand of God in the heavens. And through all the centuries since He ascended to His Father, His followers, in their trials, their afflictions, their hardships, their hunger, their persecutions, their martyrdom, and their death, have been cheered and sustained by that word which He spoke before He departed from this world, "Let not your heart be troubled: . . . I will come again, and receive you unto Myself." John 14: 1-3.

Through the ages of the past, God's people have looked with eager longing for the fulfillment of that glorious promise. They have been able to endure their hardships and wrongs, because they have believed with profound and implicit confidence that Jesus is coming to make all things right. On that event, their hearts have been fixed. All their hopes have been centered in that time when Jesus will come again. The second coming of Christ is the consummation of the hope of the Christian church.

"Fisherman's Luck"

(Continued from page 4)

Surely the Master's was a day well spent in fishing for men.

"Follow Me." Peter, John, James, and Paul respond to the invitation; and at the set of sun, they lay at the Master's feet well filled baskets, the evidence that "fisherman's luck" has been with them.

"Follow Me." Wycliffe, Huss, Jerome, Luther, Calvin, Wesley, heed the call. The work done by these stalwart reformers witnesses as to what kind of "fisherman's luck" was theirs.

"Follow Me." The cry is echoing in every land to-day. Thousands of men and women are going forth to spend their little day in fishing for men.

The luck of Fisherman No. 2 may be the fate of some, but not of those who fully heed the call of "Follow Me." That path will lead over rugged mountain passes, up the turbulent stream of humanity, but it will lead to success.

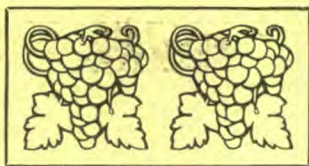
"Fisherman's luck" will bring to the faithful follower of the great Fisher of men a rich reward. The time for the final coming to camp is near at hand. May it then appear that you have not spent life's fishing day in vain.

Reforming the Irreformable

(Continued from page 5)

And when, in later years, Rome's temporal power was taken away — when kings and princes, by this means, forced upon her a period of sackcloth and ashes — she once more, in a way, had a chance to repent; but instead of doing this, she has steadily sought, by every means at her command, to regain her old-time prestige and power. She is to-day laboring untiringly and unceasingly to win back for herself that place of dominion and power which was once hers. Times of great strife and commotion have often proved favorable to the designs and aspirations of the Church of Rome. This she thoroughly understands; and that is why the supreme pontiff and the *Curia Romana* are working so zealously during the days of the present war, — the greatest "Pentecost of calamity" that has befallen the world since the days of the Flood.

That she will succeed in her designs, the Scriptures clearly indicate. But her success will spell her ruin; therefore the decree goes forth to all her sons and daughters, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."



NINETEEN hundred years ago, the Master of life taught His disciples, saying: "It must needs be that offenses come; but woe to that man by whom the offense cometh!" "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 7, 6.

Vance Thompson, in his wonderful book called "Drink and Be Sober," shows us that the first offense from the use of alcoholic liquor is its effect in dulling the highest powers of the brain. The different cells of the brain have their different duties; and it is the function of the highest powers of the brain to decide what is right and what is wrong, and to make the decisions as to right conduct. "Alcohol first attacks — first, mark you, and not last — the highest power of man, his moral nature. Always the moral paralysis is the first physiological effect of alcohol on the brain."

Blunts Sense of Propriety

Illustrations of this technical fact are well known: the refined, scholarly gentleman losing his sense of propriety at the dinner table, and telling coarse stories, under the influence of wine; the kind-hearted father striking his little child, while under the influence of drink; the young girl losing her modesty, after her first drink of wine.

We know, too, that this first offense of alcohol on the highest powers of the brain is caused not only by the stronger drinks, but that even one glass of wine loosens a man's tongue and takes away the girl's modesty. Wine or beer in small quantities may not cause a man to stumble physically, or to lose his self-control; but his moral nature is weakened, and his highest power of control partly paralyzed, through their use.

Unsteadies the Sharpshooter's Hand

The second offense of alcohol is against that word which the business world of to-day is spelling in large capitals — EFFICIENCY. Everywhere, to-day, big business is striving for efficiency. Everywhere, the inefficient man is losing his job. Everywhere, the boys and the girls are taught the power of efficiency.

In Europe, the scientists, through their laboratories, have discovered the offenses of the use of alcohol against efficiency. They have sent out their sharpshooters, who, when they have had only a few drinks of wine or beer, have hit the bull's-eye three times out of thirty; when they were not allowed to drink wine or beer, twenty-three times out of thirty. The scientists have given sixty-two mile walking tests where the first four winners were total abstainers. In every sort of work, the average increase of efficiency when the workmen were not allowed a drink, was found to be about thirteen per cent.

We in America have our experiments in the practical laboratory of life. Our railroads have found, on investigating terrible accidents, that the engineer who missed catching the signal, though not drunk, had too frequently had one or two drinks. With the in-

creased use of the automobile has come an increased knowledge of the danger of the driver who is not a total abstainer.

Forty Titanics a Year

The offense of the use of alcohol against life itself is almost unbelievable. When the Titanic went down, and 1,503 persons were lost, a wave of horror swept over the land; yet every nine days, an equal number of deaths are caused in the United States by alcoholic drinks.

Years ago, a Quaker applying for a life insurance in England was told that because he was a total abstainer, he must be charged ten per cent more than the ordinary moderate drinker, the life insurance company feeling sure that any one who did not take a drink of liquor once in a while could not live as long



"When the Titanic went down, 1,503 people were lost. . . . Yet every nine days, an equal number of deaths are caused in the United States by alcoholic drinks."

as those who enjoyed "God's good gifts." This Quaker lived to be eighty-two years old; and since his day, the life insurance companies have kept accurate statistics of their beneficiaries. Now this strange policy has been completely reversed.

These statistics show that the average drinker loses about thirteen years of his life by his devotion to alcoholic drinks, and that the man who does not drink stands three times the chance of living, from thirty-five to forty-four, that the man does who drinks even a little.

Strikes Hardest at the Cradle

Far worse, perhaps, than the offense of alcohol in its effect upon the maturer mind, is the fact that it cuts life off at its very source, and strikes hardest at the children in the cradle. An investigation made in Sweden of 3,000 families, in which there were

17,000 children, shows the following facts: In the families where the parents were total abstainers, thirteen per cent of the children died in infancy; in the families where the parents were moderate drinkers, twenty-three per cent; and in the families of hard drinkers, thirty-three per cent died — practically one child in every three sacrificed to drink.

But the offense against the child's life is not the worst offense of alcohol against children. A physician in Berne, Switzerland, made a study of ten temperate families and ten intemperate families during a period covering fifteen years. During the fifteen years, in the tem-

perate families, there were born sixty-one children; in the intemperate families, fifty-seven children.

At the end of fifteen years, of the sixty-one children born in the temperate families, there were fifty normal children; in the intemperate families, at the end of fifteen years, there were only ten normal children. Worse than death, in the intemperate families, there were six idiots and five epileptics. In the temperate families, there was neither an idiot nor an epileptic.

"Something the Matter"

When I was working with the Associated Charities in Washington, D. C., an incident occurred that shows the practical working out of these scientific investigations made in Europe. One morning, my telephone rang, and I was asked by a friend who was working with the Public Hospital, if I could provide clothing for a young girl who had been taken to the hospital with such a loathsome disease that her clothing had been burned. A sister of this poor young girl was sent to me for the clothing. We went upstairs to the attic where was stored clothing that had been sent to us for use among the poor.

I did not ask the pathetic looking little sister who had come to take the girl home to the country, any questions as to why her sister was in this condition, or why she could not afford to buy the clothes. But after a while, as we were picking out the different articles — a pair of shoes the right size, the underclothing, a suit, and all that was needed — she burst into tears, and cried aloud, saying: "Oh, I can't bear it! I can't stand it!"

"What is the matter, dear? What is it?" I asked.

"Oh, my sister isn't in her right mind," she replied, "or she wouldn't do this way. She has never been right. My father is a drunkard; my oldest brother has tuberculosis; my sister is feeble-minded. There is something the matter with us all."

I shall never forget her pitiful cries, and they ring in my ears still — the cries of all these children who are denied the right to be strong and well born, with whom there is "something the matter," because the saloons must make money, and their fathers are drunkards.

The offense of alcohol against the brain in breaking it completely is well known. Dr. Kirby, an expert from Bellevue Hospital, studying the condition of our insane asylums,

(Continued on page 12)

To Our Readers

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

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

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JAMES COCHRAN, Circulation Manager.

EDITORIAL

FOR many years, Seventh-day Adventists have taught that Turkey will eventually come to its end as a nation. Hundreds and thousands of sermons have been preached by their ministers, telling the world this truth from the prophecies. More than once there have been world movements that seemed on the verge of bringing about the fulfillment of the prediction. Though as yet the day of destiny has not dawned, it grows momentarily nearer. Into ever narrowing areas, the Turkish nation has been crowded; and recent years have been ominous regarding the soon-coming hour of ruin and downfall.



ON EUROPE'S CHECKER- BOARD

History to the Voice of Prophecy." Clearly he showed, by fact and comment, that Turkey would eventually be driven out of Europe; that afterward the nation would withdraw from Mesopotamia; that the seat of empire would be at last located at Jerusalem, and here the end would come. In the same connection, he pointed out the age-long ambition of Russia as shown in the will of Peter the Great, and later in every political and military move of that nation upon the checkerboard of Europe. To-day there is needed the same clear note of warning regarding the fulfillment of prophecy. To-day, a thousand times more than then, the omens multiply, showing that soon, none know how soon, the events long expected will be realized. As surely as the allies win the present war—and who can see any other ending for the struggle now?—the Turk will be driven out of Europe.



TO SHIFT HER THRONE TO PALESTINE

In the *North American Review* for August, in an editorial, speaking of the failure of Turkey to carry the Mohammedan world with her into the war on the side of Germany, Mr. Harvey says: "Whatever may be the political fate of the Turkish Empire, it may be regarded as certain that its spiritual hegemony of the Mohammedan world is gone forever. The first clash between the Christian powers of Europe and the Mohammedans of Asia arose over the control by the latter of Jerusalem and the other holy places of Christendom; though that was before the rise of the Ottoman tribe, and it was with the Seljuks that the Crusaders battled. It is an interesting coincidence that this latest clash involves the control of the holy places of the Mohammedans, and that it is likely to result in a permanent transfer of that control from the hands of the Turks to the hands of the Arabs. 'It is kismet,' and it is peculiarly fitting that it should be so. For while the doctrine of kismet is characteristic of the entire Mohammedan faith, it is the Ottoman Turks alone who have exaggerated it into an excuse for political inefficiency and decadence. Islam will doubtless continue to exist, but the Ottoman sultan will not be its caliph. It will not be surprising to see the seat of supreme authority shifted from the shore of the Bosphorus to the shore of the Red Sea, and to see the birthplace of Mohammedanism become once more its capital."



THREATENING DOOM FOR TURKEY

capital. But there looms a more threatening danger to the Turk; and that, once realized against him, will send him bag

Particularly during the seventies, this subject was clearly presented by the veteran editor of the *Review and Herald*, author of "Thoughts on Daniel and the Revelation, or the Response of

In the *North American Review* for August, in an editorial, speaking of the failure of Turkey to carry the Mohammedan world with her into the war on the side of Germany, Mr. Harvey says: "What-

Thus the editor of the *North American Review* sees the move from Constantinople to Asia brought about by a change within the empire itself. No doubt this influence will help in changing the

and baggage out of Europe. That menace lies in the attitude, aims, and plans of Russia. Paul Milyukov, leader of the Constitutional Democratic Party in the Russian Duma, tells us what these are. He is one of the most prominent of Russians, professor of history in the University of Moscow. He has become a recognized authority on all Balkan questions. He has more than once refused the portfolio of a cabinet minister, and it is believed in Europe that he is in line for the premiership in the next Russian government. He took part in the conference of the allies in London last June. Fresh from his conference with Viscount Grey, he makes the following statements as outlined in the *Independent* for September 25: "We are to have Constantinople. Nothing else is possible. A formal agreement has been reached. Whatever may be the outcome of the war, the future of Turkey must be definitely settled. Russia must have the straits, both sides of the straits, and therefore Constantinople itself. The straits cannot be internationalized. Neither can we consider an international administration of Constantinople. European Turkey ends. The Turkish Empire remains as an Asiatic power. There will be no conflict with Great Britain over this settlement. Russia and Great Britain are in complete accord."



ENTERS THE FIELD OF PROPHECY

Should, therefore, the allies win the war, this is what it seems has been formally agreed regarding Constantinople. It is to pass from the Turk to Russia. Further Mr. Milyukov says, "Palestine must come under some form of international government." But here we come within the direct purview of the prophecy. Over Jerusalem there is to be a struggle, so the prophecy declares. At the holy city, the Turk is to make his last stand, and come to an end, none helping him. Dan. 11:45. It appears to many that sometime after this war, therefore, Jerusalem will "come under some form of international government;" and when it does, the ancient but holy city will be found "a burdensome stone" to the nations. "All that burden themselves with it shall be sore wounded." Why this is so is quite a story apart, and must be left for some future study. Zech. 12:3.

L. A. R.

THE activities, in political ways, of the various religious bodies of the world will be an interesting thing to follow. The federation spirit, in both Protestant and Catholic bodies, has taken strong possession of them. They are saying a great deal about the power of their numbers, what they can do by sheer force of their political influence. The political Christ is an impostor. We may always know that the church, acting in a political way, is in a field that was never marked out by the Master Himself.



SEEKS ARBI- TERSHP OF WORLD

We should never lose sight of the fact that the Master has uttered some very clear prophecies in regard to what the church will do in a strong political way just at the close of time. One wing of this church power is designated in the Apocalypse as the "beast," and another is termed an "image to the beast." The two join in producing a world despotism that will be the worst, the most tyrannical, that has ever appeared in all the history of mankind. The one encouraging feature is that it will be of short duration. Every student of the Bible should carefully study the prophecies which foretell this great religious, tyrannical combine. They should also be careful observers of the events of the day that are marking the fulfillment of the prophecies so clearly given. Every few days—and this is especially true since the

European war started — we see dispatches telling of the activities of the papal power. It is seeking to become the arbiter of the world's destiny. A recent dispatch tells of "a movement in favor of reestablishment of the temporal power of the pope." This movement, so the dispatch states, was inaugurated by Roman Catholic newspapers of Germany, "with the idea of drawing the Vatican wholly away from Italian influence." The "deadly wound" of the papacy, mentioned in the thirteenth chapter of Revelation, according to that prophecy, is to be healed. All the world is to "wonder after the beast." This great power is to become, in the broadest sense, a world power. It will promise great things. But no person, be he Catholic or Protestant, can afford to be deceived.

THE New York *World* of September 30, 1916, says editorially: "When a really serious effort was made in 1855 to list the rich men of New York City, just twenty-seven millionaires were revealed. And William B. Astor led the line with \$6,000,000. P. T. Barnum was credited with \$800,000. August Belmont, with \$250,000, was far below the million-dollar class. Cornelius Vanderbilt had \$1,500,000; Alexander T. Stewart, \$2,000,000. Of the 12,000 millionaires listed in the United States in 1914, just less than sixty years later, 2,000 were credited to New York. And to-day we have news of the beginning, in this city, of the billionaire class, John D. Rockefeller being the first of the order. Mr. Rockefeller, an amazing example of how wealth accumulates, represents in his single person more than twenty times the combined riches of the millionaires of 1855."



AMASSING COLOSSAL FORTUNES

The "billionaire class" is now beginning. One speaking with divine foresight has given us the following picture of the last days: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3. That the foregoing editorial is approximately correct we have no doubt. Beyond question, we have reached that period when men are heaping up treasures. There has been no similar period in the world's history in this respect. We behold before us a striking sign of the end of the world; for it was in the last days especially that we were to witness the piling up of colossal fortunes. The vast fortunes accumulated in such rapid succession, and in such an amazingly short period of time, tell us that the last days are here.



IN THE GRIP OF UTTER DESPAIR

It is no place here to build and hoard up wealth. We read that "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2: 19-21. That which God has intrusted to us, we have the opportunity to-day to invest in souls, in doing good, in spreading abroad the kingdom of heaven. Soon it will be too late, and in utter despair we will cast our means to the moles and the bats — creatures of darkness — and in terror hide among rocks, from the face of Jesus. To-day Christ is in the heavenly sanctuary as a priest, interceding for man, and offers forgiveness of sin to all who will come to Him for pardon. Soon He will lay down the censer, and ride forth as a conqueror, followed by all the armies that are in heaven. Then it will be too late to invest in heavenly treasure. To-day is indeed the day of salvation.

G. B. T.



DISSIPATES TERRORIZING DANGERS

To know the great truth of the Lord's second coming really and fully, and to have the bright picture of the glorious advent become a soul-satisfying reality, lightens every dark cloud, and dissipates every terrorizing danger of this turbulent world. These dark clouds and threatening dangers will then appear as mere atoms, that cannot mar even the horizon of our divinely bequeathed haven of security and power. What a consolation it is to know that we have such a faithful Friend! What an indescribable peace and rest floods the soul as we cast our anchor in the secure harbor of Him who is the Almighty!

IT is said that three and one half per cent of our married population is composed of divorcees — 341,277 in all. But America is not alone in suffering the ravages of the divorce evil. Word comes that Russia is in the grip of this mighty social plague. The dispatch states: "The number of couples who have presented themselves for a severance of the marriage ties has been much greater than prior to the war. Indeed, so great is the demand, that the officers of the divorce court have been compelled to keep the court open on Sundays in order to get through with the examination of the various witnesses." Scarred lives, tarnished characters, ruined homes, blasted reputations, are everywhere.



HOME WRECKERS ADVANCE

Thoughtful persons everywhere are alarmed over the unmistakable trend of the times; for that which saps the foundation of the home undermines the very pillars of the nation. This home-devouring cancer is relentless in its ravages. It has become a world-wide phenomenon. Yet it was all foretold centuries ago; and to the reverent student of the Word, it is but another striking evidence that the human family is on its last lap in the race with sin. The Saviour of men declared that these last days would witness a flitting from one marital alliance to another, willing slavery to an ever changing caprice. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. And of the days of Noah we read: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6: 2, 3. Viewed in the light of Scripture, this undeniable characteristic of the social world constitutes an unmistakable herald of the approaching end. The days of Noah are in process of repetition. Soon will come the return of the Son of man.



"UNTIL DIVORCE DO US PART"

The trivial complaints which are made to serve as the basis for these legal separations would at times be laughable were not the entire question so serious. The ease with which divorces may be obtained has made but a frivolous farce of the solemn words of the marriage pledge. For the time-honored phrase, "until death do us part," the modern version might well be thought to read, "until divorce do us part." In the mind of many, the step is in reality but a doubtful experiment, a trial marriage. If all goes congenially, well and good; and if not, then the address of the divorce court is found, and the rest is easy. But the testimony of the Scriptures is unequivocal on this question. Said Jesus: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. 5: 32. Paul adds, "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom. 7: 3. Also in 1 Cor. 7: 10, 11, He states: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband."



HIGH TIME TO DRAW THE LINE

Dare the Christian church of the twentieth century assume the position that the attitude of her divine Founder was needlessly strict and severe? Let us beware of that "liberality" which is but a cloak for license. It is enough for the disciple that he be as narrow as his Lord. It is high time for the Christian ministry to come in line with the Biblical principle governing divorce. Let them refuse to become a party to this iniquitous and unscriptural business. Let them decline to officiate at the remarriage ceremony of divorced persons who secure their papers on other than Scriptural grounds. Those who decry this antibiblical practice, and cling to the New Testament standard, will doubtless be called narrow, fanatical, old-fashioned. So let it be. We take our position deliberately. In no other way could we be true to our convictions, and faithful to our charge. We register our protest against the daring freedom of the twentieth century that has debased marriage into a temporary contract, to be broken at the whim, or passion, or will, of either of the contracting parties.

L. E. F.

Warning!

No other message of warning that has been given to the world has embraced such terrible results, if disregarded, and such a glorious victory, if obeyed, as that penned by the apocalyptic prophet on the Isle of Patmos. Listen to God's last solemn warning to a rebellious world:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14: 9, 10.

This is a warning to every individual; for it reads, "If any man worship the beast," whether he be a papist, a Baptist, a Methodist, or a Seventh-day Adventist, he will surely receive the wrath of God unmingled with mercy. Is it possible that those who profess to believe God's holy word, can set aside with incredulity such a solemn prophetic warning?

Suppose that one does not understand what the "beast," his "image," or his "mark" is. Is any way provided by which such a one may escape the impending wrath of God? — Yes; for a blessing is pronounced upon all who hear, read, and keep the things contained in the Revelation of Jesus Christ. Rev. 1: 1-3.

All who will give prayerful heed to the solemn warning will surely gain the victory in the coming contest. A refuge is pointed out in the twelfth verse of Revelation 14: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

No saint will worship the "beast" or his "image," or "receive his mark," whatever they may be. But what are the saints doing that shields them from this false worship? There is but one answer; that is, they are keeping the commandments of God by faith in Jesus. Whoever centers his faith in Christ, and thereby keeps the commandments of God just as they were written by the divine finger on the tables of stone, will never bow to the beast or his image, or receive his mark. But all who refuse to regulate their lives by this great moral standard will reject the warning, worship the beast, and eternally perish.

It is evident that no violator of God's law will have his name written in the book of life. He who offends in one point of the law is a guilty man. James 2: 10-12. And the Scriptures teach us that all whose names are not written in the book of life will worship the beast. Rev. 13: 4-8.

May God grant that the reader and the writer may both be found on the loyal side in the coming conflict, and at last stand with the eternal victors revealed to the apostle John in holy vision: "And I saw . . . them that had gotten the victory over the beast, and over his image, and over his mark, . . . stand on the sea of glass, having the harps of God." Rev. 15: 2. E. HILLIARD.

"Drinking Smoke and Eating Fire"

SMOKING, it seems, had its origin in devil worship. The North American savages brought tobacco to their gods as the most acceptable offering they could make. The burning fumes ascending before the gods were supposed to appease their anger, or as stated by one of the seventeenth century writers, "They thought the angry gods were marvelously delighted therewith." When America was discovered, the Spanish sailors who saw the natives smoke, in describing it to their companions, said, "They drank smoke, and puffed it from their nostrils like devils."

Before tobacco was much known in Germany, some soldiers, it is said, belonging to a British cavalry regiment, were quartered

in a German village. One of them, a trumpeter, happened to be a Negro. A peasant, who happened to be a black man, watched the trumpeter at a safe distance groom and feed his horse. After the Negro was through, he filled his pipe and began to smoke. As the peasant saw the smoke come out of his mouth and nostrils, he became much alarmed. The Negro, seeing his look of fear, offered the pipe to him. "No, no!" cried the peasant, in great alarm. "No, no, Mr. Devil, I do not eat fire."

It is evident that Mr. Devil has met with better success since, for fully eighty per cent of American men are fire eaters. Sixty per cent of our boys over eleven years of age drink, smoke, and "puff it from their nostrils like devils." We have become accustomed to witness this strange savage custom,



Illus. London News

The "ears" of the anti-aircraft defenders of Paris. A listening post fitted with four "reversed megaphones" with microphone. They gather up the slightest sounds and magnify them. It is impossible for aircraft to approach unheard.

which made so profound an impression upon the sailors of Columbus and the German peasant.

Mr. Devil seems to be having things his way, even among some of the pastors and teachers. Cigarette smoking is one of his most successful agencies in destroying the human race physically, mentally, and morally. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." His most destructive weapons are not the big guns, but the little cigarettes, and the host of other narcotic drugs that are employed in civilized lands. D. H. KRESS.

Satan's Last Charge

(Continued from page 1)

the re-creation. The close of the millennium will deliver to this planet a population whose home for a thousand years had been in the "many mansions" "in My Father's house."

The mysteries of the past will have been unfolded to them. They will have conquered sin when in the flesh; and certainly, in their glorified bodies, they will be strong to continue in the righteousness they have learned.

"In the ages to come," says the apostle Paul. Yea, in the infinite light of ages to come! As knowledge is progressive, so will love and reverence increase. The Hindu doctrine that ultimately all souls will return to and be lost in God, is as false as sin itself;

for though we should live ten thousand times ten thousand years — yes, more, though we should live ten trillion times ten trillion years — God would always be an eternity ahead of us. There would always be something in Him after which we would passionately yearn, and which we could never have without having Him.

God will not be the great uniformity in whom all distinctions vanish. He is infinite, and we are not. Our knowledge shall increase, greatly increase, and with the unfolding years, each new delight will add its contribution to the joy of living.

Original Dominion Restored

As our relation to God is changed, so is our relation to the universe and to the creatures that inherit this planet. Now enmity exists between man and the lower animals — at least with a larger part of them. Then the old dominion will be restored, and "a little child shall lead them." The saints can say to the lion, "Come," and he will come; to the mighty leviathan, "Go," and he will go. Oh, the blessed joys that await the redeemed at the close of the millennium! Then shall it be fully known that it does make a great deal of difference whether or not we serve God in this life.

Our decision to-day has eternal influence upon the actions of the future. Let us make our decision aright; for "how shall we escape, if we neglect so great salvation?"

With the publication of this, the concluding article of Dr. Wilkinson's illuminating series on the millennium, it is a pleasure to announce the coming of five strong articles on spiritism, by the same writer, scheduled to begin in our issue of November 14. EDITOR.

Human Sacrifices in the Twentieth Century

(Continued from page 9)

has been quoted as saying that alcoholism and venereal disease are the greatest known causes of insanity.

We have, in the state of —, five insane asylums, and one more in process of erection. The head of one of these insane asylums estimates that eighty-five per cent of the people in his institution are there because of alcoholic drinks. A moderate estimate would put the cause of sixty per cent of our insanity down to the credit of alcoholism, combined with its kindred vices.

When we think of the offense of alcohol against the community, it is absolutely incredible that we should tolerate the use of alcoholic drinks at all. In Massachusetts, in 1913, an investigation showed that sixty-three per cent of all arrests in the state were caused by drunkenness.

In Ingleside jail, last year, there were one thousand men and one hundred fifty women sent from San Francisco for drunkenness. The sentences averaged seventy days in length. It seems impossible that any sane community would pay for officers of the law, for courts of justice, for jails, for food, and for care for one thousand men and one hundred fifty women, without any effort to cut off the cause of all this expense and crime.

An Inappropriate Celebration

During the celebration of Christmas, 1915, the use of alcoholic drinks resulted in 77 murders, including 3 small children; 18 suicides; 155 wounded; 31 dead by accident or exposure; 19 wounded by accident; 3 cases of rape, including 2 children; 18 child victims of drink; and 288 miscellaneous casualties.

Those of us who are citizens of the United States, and who can vote for or against the sale of alcoholic drinks, are responsible for these offenses. How are we to meet our responsibility? — By voting for prohibition ourselves, and by working with all our power to persuade others to do the same.



The Quest for Health

*Completing the Tour of America's
Chain of Health Meccas*

By L. A. HANSEN

ON our tour visiting the health institutions operated by the Seventh-day Adventists in the different parts of the world, we stopped last week at the Boulder Sanitarium, Colorado. We found ourselves in the Rocky Mountain region. The sanitarium location is the ideal spot of numerous places visited when an extended search was made for a suitable site. Nature has been lavish in her bestowal of health advantages, and has given extra measure, and running over, of that which is beautiful.

A Mecca for Health Seekers

Here is an altitude of 5,300 feet above sea level. The very atmosphere seems charged with life and energy. The air, free from dust, smoke, and soot, is full of invigorating and tonic vitality. Water, unrivaled for purity, comes from the fountainheads of perpetual snow and glacier away up among the lofty peaks of the Rockies, and is conveyed to us by a system of closed pipes.

Close by are some of Colorado's finest cañons. Towering snow-capped peaks form a magnificent background. Before us lies a rolling plateau, with little mirror lakes and winding irrigating canals stretching away as far as the eye can see. The many fertile ranches of this garden spot yield a bountiful harvest of fruits, grains, and vegetables, giving Boulder a constant supply of fresh, home-grown products. The sanitarium, like a number of others, maintains its own dairy and poultry yard, in order to secure the best of products.

Colorado is justly considered a Mecca for the health seeker, and this not alone for the consumptive, but for most chronic invalids. The Boulder Sanitarium does not admit persons suffering of tuberculosis or other contagious or offensive diseases. This is true of the entire system of sanitariums.

No Profit for Personal Gain

At College Place, Washington, a pretty suburb of Walla Walla, is another sanitarium, beautifully located in the famous Walla Walla Valley. The institution is growing in its medical influence, and enjoys a splendid patronage from the community and the surrounding country. A salubrious climate, a

neat, "homey" institution, a congenial and efficient medical staff, good equipment, and the rest of the things that go to make a successful sanitarium, are all to be found here.

As in the other places we are visiting, there is found here an unobtrusive religious spirit. The physicians and the employees are Christian men and women who are working for something more than personal ends and selfish gains. Daily worship for the guests, in the parlor, is maintained, besides other services of prayer and praise. The object is to make all these exercises uplifting and inspiring in the attainment of hope and courage and life and health.

It may be of interest to our reading visitors to know that all profits from these sanitariums are devoted to forwarding medical missionary interests in all parts of the world, and to the charitable care of such sick poor as may be properly recommended. The last item amounts to many thousands of dollars each year.

Snow Water from Mount Hood

Four miles east of Portland, on the western slope of Mount Tabor, is another of our sanitariums, the location of which was selected for its choice surroundings of healthfulness and beauty. Protected from the eastern winds of winter; snugly nestled among stately evergreen trees; enjoying day-long sunshine; with snow water from the top of Mount Hood—water known the world over for its purity; securing the purest of air from surrounding forests and the not distant ocean; with a perfect drainage system,—this locality is noted for its healthfulness.

The snow-capped peaks of Mount Hood, Mount St. Helena, and Mount Adams looking up, and the winding way of the Willamette River below, form a panorama that cannot be pictured in words. The sanitarium grounds of nearly three acres are covered with a variety of trees and shrubbery, and afford a spacious lawn in front of the commodious building.

A Group of Four in California

One would naturally expect to find strong health centers in the wonderful state of California. Our tour will include four large in-



Boulder Sanitarium, Colorado



Walla Walla Sanitarium, Washington



Portland Sanitarium, Oregon



St. Helena Sanitarium, California



Glendale Sanitarium, California



Paradise Valley Sanitarium, California



Loma Linda Hospital, California



Loma Linda Sanitarium, California



Laboratory, College of Medical Evangelists

stitutions here. The founders of the St. Helena Sanitarium could hardly have found on the Pacific coast a location more suitable than the quiet retreat among the picturesque, wooded foothills of Howell Mountain, one of the prominent landmarks of the upper Napa Valley. On the southern slope of the mountain, three miles from the town of St. Helena, readily accessible, even to invalids, by prompt and comfortable automobile service over good roads, the situation is perfect.

This institution dates back to 1878, it being the second of our sanitariums in its establishment. Known first as the Rural Health Retreat, and also as Crystal Springs, from the pure, limpid waters of its large springs, it has gained a wide reputation as one of the best and most complete scientific medical and surgical institutions of its class. A pure atmosphere, abundant sunshine, and pure water in abundance, are some of nature's contributions toward making this a health center.

A large outlay of means, directed by many years of experience, has perfected a group of buildings thoroughly equipped with up-to-date appliances, which make this mountain retreat a marvel. Little wonder it enjoys a patronage which taxes its facilities. A splendid four-story medical and treatment annex has just been added, and a fine new hospital building is also a recent addition.

Pioneered the Pure Food Movement

While here, we can also visit one of the health food factories operated in connection with this health work, of which there are eleven, located in seven countries. It may not be generally known that the "pure food" movement largely had its origin with this people. That the use of certain foods now so popular, and regarded as belonging to the better way of eating, was practiced by them years ago with the same regard, speaks well for the reform character of this movement.

The purpose in the manufacture and sale of these foods is not a mercenary one. The industry has attained large proportions in the commercial world, where it has met with financial success. It still remains, with our allied institutions, a matter of providing help in practicing the true principles of dietetic reform.

One of the characteristic features of our sanitariums is the bill of fare. Dietetics being regarded of great importance as a remedial measure, this subject receives careful attention. The old régime of fried foods, rich pastries, and highly spiced and seasoned foods, is abandoned, and a new order of toothsome, dainty, and easily digested dishes substituted. Special attention is given to the preparation of wholesome and palatable substitutes for flesh foods. Patients are guided by the staff physicians in the quantity, choice, and combination of their foods, according to the patient's particular need.

Glendale's Inviting Climate

The seasonal advantages of southern California are fast becoming recognized by invalids, tourists, and others who desire to escape the rigors of the North and the East. At Glendale, eight miles from Los Angeles, and reached by two electric railways traversing unexcelled scenic routes of the vicinity, is another of our sanitariums. With beautiful, parklike grounds, of large, sweeping lawns, a profusion of gorgeous flowers, quiet retreats, and tennis courts, surrounding it, the neat, attractive building fairly speaks an invitation to one looking for rest and recuperation.

The climate is delightful the year around. The warmest summer days are tempered by ocean breezes, while the evenings are always cool and refreshing. The average temperature for the seasons, as shown by the figures furnished by the Weather Bureau, is a matter

of special boast with the people. On three sides of the building is a wide, shaded veranda.

We find the usual complete equipment, including a commodious, well lighted gymnasium, provided with such apparatus as is required for physical culture and gymnasium work. Capable directors are in charge; and the regular exercises here prove interesting and entertaining, as well as helping to carry out a complete therapy, of which proper exercise forms an important part.

Daily Program at Paradise Valley

The Paradise Valley Sanitarium is situated about six miles from San Diego, and one and a half miles from National City. We reach this institution by automobile, and find before us a panorama of beautiful valleys, thick with groves of lemons, oranges, and olives. Semitropical flowers and trees that are perennially green are about us. Our background is one of hazy mountains and Mexican hills. The broad Pacific Ocean lies close by. The climate is unrivaled at all seasons.

In the institution, we find the usual active sanitarium life. Stopping a whole day, we see that many things are planned to keep the guests profitably employed. Here is a sample general daily sanitarium program:

- 6:30 A. M. to 7:00 A. M. Rising, tonic bath, short walk.
- 8:00 A. M. Breakfast.
- 9:30 A. M. to 1:00 P. M. Consultations with physicians, and treatments.
- 1:00 P. M. to 1:45 P. M. Rest hour for patients.
- 2:00 P. M. Dinner.
- 3:30 P. M. Breathing exercises in parlor or open air.
- 6:00 P. M. Physical gymnastics and development.
- 6:30 P. M. Light lunch (if desired).
- 7:30 P. M. Lectures or entertainments in parlor.
- 8:00 P. M. to 9:00 P. M. Treatments.
- 9:30 P. M. Retire.
- 10:00 P. M. Lights extinguished.

Entranced by Loma Linda's Beauty

When we reach Loma Linda, words fail us in description of its glories. We at once concede that its name—Hill Beautiful—is correct. Stepping off a Southern Pacific

Railway train sixty-two miles eastward from Los Angeles, and within four miles of Redlands, we find ourselves at the entrance of a broad driveway, arched over by grand old pepper trees, almost sweeping the ground with their fernlike sprays. Looking up, we see the beautiful hill, surmounted by the main building of the sanitarium.

Reaching the crest of the hill, we are entranced by the luxurious scenic beauty surrounding us. We stand so deep in it that we see nothing else; and look as far as we can, it stretches out beyond our view. The immediate grounds are covered with ornamental trees, shrubs, and flowers. Shaded walks and driveways wind in and out through the well kept grounds. Orange, lemon, olive, and apricot trees are plentiful. The valley below is rich in citrus groves, and beyond it rise the great mountains. To eat oranges direct from the trees within sight of snow, seems a bit odd.

The buildings and every other provision of the place carry out the idea of plenty. Nothing is lacking to make the institution complete in every detail. With the extravagant outlay of nature, and with the expenditure of effort and means by man, everything combines to make here an ideal health home.

Training Missionary Doctors

A unique feature in connection with this sanitarium location is that it is also the site of the College of Medical Evangelists, a medical school regularly chartered recently, and graduating physicians prepared for all lines of medical and surgical practice. The special purpose of its existence is the training of medical missionaries for more fully carrying on the work represented by the institutions we are visiting, in this land, and especially in foreign countries.

Already a considerable number of physicians, nurses, and workers of special preparation have been graduated, and sent out to various fields. Some have connected with city medical-evangelistic work, or with institutions in this country. Others have gone to foreign fields to do dispensary work, and to labor otherwise as they can in fulfillment

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of the commission of Jesus to His followers to preach the kingdom of God, and to heal the sick.

The use of natural means to cure disease, whether by aid of physician or of nurse, in an institution or out, is not a denial of the divine power. It is not an evidence of lack of faith in God's willingness or power to heal. Restoration to health is a miracle, as far as we are concerned, just as it was in the earthly days of Jesus. This is true whether the healing is instantaneous or by a prolonged process. The Lord gives us a part in the wonderful work, just as He gives us a share in the work of soul saving. Of ourselves we can no more do the one than the other. The recognition of the Bible truth regarding health and healthful living in their relation to spiritual living has led this people to associate with its evangelical work the teaching of health and temperance.

The value and importance of health does not stop with its physical benefits. Mere healing of the body is not the sole purpose of this health movement, nor is that its chief object. That is but a partial work. There is more to be done, and the blessing of physical healing is a foretaste and an assurance of what should accompany it.

He who said, "Arise, take up thy bed, and go unto thine house," said also, "Go, and sin no more." He made each miracle of healing an occasion for imparting divine principles. The individual who helps another get well should also point the way of obedience to the law of health as a part of the law of God. The blessing of obedience should be shown, and the penalty of transgression should be made plain.

The sanitariums we are considering stand for the highest ideals of health and its relations. Their aim is to show the true connection of the divine power with human effort, the true relation of cause to effect in the care of the health, and to make natural law plain. They stand as exponents of medical missionary work in its highest and fullest sense.

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The shortening used by vegetarians. Shipped everywhere from Louisville, Ky.

Write for prices and descriptive circulars
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Must Sell My Home Called East

On account of being called to accept a position with the International Branch of the Pacific Press, at Brookfield, Illinois, I must sell my property in Mountain View as soon as possible. The property consists of a modern six-room house and two large lots—100-foot front—with a family orchard of about thirty fruit trees, shade trees, nuts, berries, privet hedges, lawn, etc. Near church and intermediate church school; also exceptional public school advantages.

This place should sell for \$2,500, but I am offering it now for \$2,200. Terms if desired. For further particulars, address E. F. Counter, Mountain View, California.

Wanted for Missionary Work

Mrs. Julia W. Jenssen, 74 McBride Avenue, West Paterson, New Jersey, requests that late, clean copies of all our denominational literature be sent to her for free distribution.

Mrs. James F. Woods, 322 South Detroit Street, Warsaw, Indiana, desires a continuous supply of SIGNS OF THE TIMES, weekly and monthly, *Life and Health*, and *Liberty*.

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.

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.

PROFITABLE HOME WORK

OPEN TO ALL

The kind of books for children and youth which people are looking for, and buying, too. Highly entertaining, also moral and instructive. Every fall, scores of men and women, without previous experience, earn from \$1.00 to \$2.00 an hour selling these attractive books among their neighbors. November and December are the big months, because of the suitability of the books for Christmas gifts. Selling prices range from 50 cents to \$1.00.

Plan to spend your afternoons, or all your time, if you can, during the next few weeks, in this dignified and highly remunerative work. You will be provided with all necessary helps. The only cost to you will be 50c for the handsome cloth-bound ring-binder prospectus, which contains samples of covers and portions of each of the sixteen books, together with printed sketches of each book, for use in your canvass.

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Speed Records Foretold

A NEW automobile record was recently established between San Francisco and New York—five days, three hours, and thirty-one minutes. An average speed of 27.14 miles an hour was maintained for the entire distance of 3,476 miles. Yet our fathers are still telling us of their tedious journeys, which took six months or more, in crossing this continent.

When Daniel had his prophetic vision, some 2,500 years ago, he was bidden: "Shut up the words, and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Observe the expressive language of the prophecy: "Many shall run to and fro, and knowledge shall be increased." Never in all the history of the past was there possible such a running "to and fro" as there is to-day. Men are crossing this great continent—yes, they are even circumnavigating the globe—with greater ease and comfort than our fathers enjoyed in visiting adjoining counties.

Those who will take time to meditate must be impressed with the great fact that we have entered upon an entirely new era. We have no precedents in the past by which to judge what is confronting us in this world. We must depend solely upon the light of prophecy if we are guided surely.

It is in "the time of the end" that, according to the prophecy, knowledge is to be greatly increased. It is in "the time of the end" that "many shall run to and fro"; and it is also in "the time of the end" that the seal of prophecy shall be broken, and that men may understand, from the clear shining of the prophetic page, what is next to appear in the great drama of the world's history.

Prospects that are freighted with an eternity of joy are before those who will take the pains to stand with God to-day under the brilliant light of His divine word and upon the firm foundation of His eternal truth.

Drafting Accumulated Fortunes

THE demand for a "conscription of wealth" is rapidly gaining ground among the laboring classes of England. The following resolution was unanimously adopted by the forty-eighth trade union congress:

"That as the manhood of the nation has been conscripted to resist foreign aggression, the maintenance of freedom, and the protection of capital, this congress demands that such a proportion of the accumulated wealth of the country shall be immediately conscripted as is necessary to defray the financial liability incurred by the prosecution of the war, and thus avoid borrowing huge loans, upon which enormous sums will have to be paid in interest by future generations, which will handicap the industries of the country in national and international competition, diminish trade, and impoverish the people."

The press dispatch states that the congress has further instructed its parliamentary committee to initiate a huge campaign demanding "an immediate census of the accumulated wealth of the country," for the purpose of bringing about a "conscription of wealth."

Such sentiments and demands are tremendously significant when viewed in the light of the prophecy that foretells the miseries

soon to come upon the rich in these "last days." It follows:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

Pro-Political Preaching

"POLITICS would seem to possess an irresistible fascination for many ministers," says

The *Christian Herald* is to be commended for its attitude toward this vital question, in these days of pro-political preaching. Such sound principles cannot be too strongly emphasized. The business of the Christian minister is to preach the gospel—not politics.

F.

Toys with a War Tinge

SPEAKING of a report of the British Patent Office issued early this year, the *Wall Street Journal* says: "Considerable space is given to descriptions of various games which have been invented since the beginning of the war, and almost all of them have a war tinge. There is

the 'trench game,' a warship which sinks when hit by a torpedo shot from a torpedo boat which is sold with the ship; a cross-bow aeroplane; many different varieties of soldiers and sailors; with ships, submarines, war balloons, guns, and other implements of war in profusion."

The *Journal* then suggests, "With all these war games and toys being sold for the amusement of the young, it is suggested that the younger generation may better know the meaning of preparedness than did their elders."

Unregenerate humanity has always been involved in war. The spirit of this age is the spirit of war, regardless of everything that is said to the contrary. The Bible makes it plain that the furies of war will grow worse and more barbarous as we come nearer the end. The facts all about us everywhere are in harmony with the Bible prediction. The truly wise will know what they should do under the circumstances.

Traitors to Purity

IN a recent attack on immoral plays, the bishop of London declared:

"Side by side with the male hawk [white slaver] as a traitor to his country is the man or woman who writes lecherous and slimy plays."

Quite right, bishop! The subtle seeds of vice sown in the minds of the millions of moving picture devotees is daily yielding a vicious harvest. But the saddest feature of the situation is this,—such is the kind of plays demanded by the greater portion of the public. Every lover of cleanness and purity should throw his influence against this tide of vileness.

L. E. F.

Is His Scepter a Sword?

WORD is going the rounds of the press that a certain bishop, together with numerous other clergymen, has enrolled as a "rookie" in one of the Eastern military training camps. The purpose, it is stated, is to register his indorsement of the idea, and to show his personal willingness to fight.

To the bishop we would put these questions: Is the scepter of the Prince of peace a sword? Is the "other cheek" to be covered with a visored helmet of steel? Since when has the kingdom of Jesus become of this earth? "My kingdom is not of this world," said the Master. "If My kingdom were of this world, then would My servants fight: . . . but now is My kingdom not from hence." John 18: 36. The Scriptures declare that they who "take the sword shall perish with the sword." The "sword of the Spirit" is not wrought from steel; neither is the "shield of faith" formed in munition plants; nor is the "breastplate of righteousness" cast from metal. F.



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GOING TO WORK IN AUTO TRUCKS DURING NEW YORK'S STREET CAR STRIKE

Although the attempted sympathetic "walkout" of union workers in conjunction with New York's striking carmen proved a failure, considerable violence attended the tie-up. A number of "furious battles" were fought, according to the reports. One day, hundreds rioted in a strike battle when five hundred strikers waylaid and attacked two surface cars. The night following, a thousand policemen were stationed along certain lines, to protect ten cars—a hundred to a car—as the night service was reinstated.

One disgraceful scene was enacted when "three hundred wives and women relatives of striking street car men battled with the police this afternoon in the most serious riot since the walkout on the traction lines a month ago. Night sticks were swung right and left by the police, and many of the women were bruised. Scores of the rioters carried babies in their arms." As they attacked one car, several women climbed aboard and assailed the motorman and the conductor. "The men's clothing was torn, their faces scratched and bruised. It was not until the automobile load of reserves arrived that a semblance of order was restored."

the editor of the *Christian Herald*. "Instead of preaching the gospel, and giving its modern application, they pull up the spiritual anchor, and go drifting about on a dangerous tide, to anything but the edification of their congregations. It is little wonder that people lose the feeling of reverence for a church which mixes partisanship and salvation indiscriminately. The truth is that a political sermon comes perilously close to impertinence, and is wholly out of order, unless there be some supreme moral issue at stake—some great wrong calling aloud for redress."

Look for These in Next Week's Issue

DRIVING TOWARD ARMAGEDDON
E. E. Andross

ROME'S BROKEN SWORD
Percy T. Magan

OPENING EUROPE'S GATES TO
THE TURK
Jean Vuilleumier