

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 7, 1916



Driving Toward Armageddon

By ELMER E. ANDROSS

FOR years, the great nations of Europe have been standing, as it were, on the crater rim of a great volcano, which threatened every moment to belch forth its white-hot lava, and overwhelm them.

Statesmen and diplomats of the powers have seen in the Balkan peninsula and Asia Minor the key to world empire, and no nation has been willing that another should wrest this prize from the Turk. For some years, a keen diplomatic contest has been in progress at Constantinople, and this has resulted in increasing friction between the great nations.

Speaking of the calamity that would accompany the fall of the Ottoman empire, Lord Salisbury, in his Mansion House speech, in London, in 1895, said:

"It would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest."

In an article entitled "The Ominous Hush in Europe," by H. R. Chamberlain, appearing in the October number of *McClure's Magazine*, 1909, the following sentences occur:

"It is to the imperative interests of all peoples to take cognizance of the facts of the specific international situation, to recognize the crisis toward which the affairs of man are tending, and to seek to avert the almost equal evils of war or peace in the conditions that threaten to supervene."

Mr. Chamberlain quotes from a speech delivered by Lord Rosebery before the press delegates in June, 1909, as follows:

"There never was in the history of the world so threatening and so overpowering a preparation for war. That is a sign which I confess I regard as most ominous."

The same year, Sir Edward Grey, minister of foreign affairs in the British cabinet, speaking in the House of Commons regarding the enormous preparations for war, said, "The whole of Europe is in the presence of a great danger."

The editor of the *North American Review* wrote in the September, 1914, number thus:

"Well, the great conflagration has come at last, and to-day all Europe is wrapped in flames."

Careful Bible students have not been surprised that statesmen should thus express their fears; for more than twenty-five hundred years ago, Jeremiah in prophetic vision was permitted to behold conditions now prevailing in this world. In writing of this, he said:

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled." Jer. 4: 19, 20.

More than twenty-seven hundred years ago, the prophet Joel wrote of our times as follows:

"Prepare war, wake up the mighty men, let all the men of war draw near; let them

come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

For more than half a century, Seventh-day Adventists have taught publicly, from the pulpit and in their literature, that troublous times were before us; that eventually all the nations of earth would be involved in wars which would lead at last to the war of "the great day of God"—the battle of Armageddon.

In about 1890, Mrs. E. G. White, a very prominent Seventh-day Adventist writer and lecturer, wrote thus: "We are standing upon the threshold of great and solemn events. . . . Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. . . . All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early."

As a further indication of the teaching of Seventh-day Adventists regarding the meaning of present world conditions, I quote from

the same writer the following that appeared in print in 1909:

"The fast fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. . . . The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future."

Europe Sick unto Death

Careful students of prophecy have long foreseen the gathering of the storm clouds; and their voices have often been raised and their pens employed in forewarning, that all might know what to expect, and how to escape the general ruin which must shortly follow.

What do these things mean? Are they not symptoms of some serious malady that threatens the life of the nations, and that, unless cured, must end in their dissolution?

"Beneath this fair exterior of power and glory, a canker has long eaten into Europe's very heart—the canker of jealousy and internecine hatred, which threatens to put all in jeopardy, and which menaces its warring children with a sudden fall to the dead level of a common ruin. Europe has long been sick—perhaps sick unto death. The forty years' peace has been no peace, only a feverish truce, wherein national rivalries and racial hatreds have intensified and deepened until the day of reckoning was bound to come. That mad piling up of fleet upon fleet and army upon army against which so much rhetoric has been expended these later years has been but the most striking symptom of a disease curable only by a fundamental change in the European state of mind, a malady which no machinery of arbitration could reach—only the conversion of the European soul.

The Supreme Convulsion

"And of late, this disease has plainly been growing worse. Four times in the last nine years, Europe's feverish frame has been racked by an acute crisis portending the inevitable end. 1905, 1908, 1911, 1912: the crises have been becoming more frequent, more violent, more general. It really could not have gone on much longer. Therefore it is not at all surprising that the little war on the middle Danube should have sent all Europe forthwith into the supreme convulsion; the miracle would have been had it been put off another year."—"Europe at Armageddon," the *North American Review*, September, 1914.

Not only is Europe "sick unto death," but all the world is manifestly afflicted with the same deadly malady. The symptoms that have long been apparent in Europe are becoming more or less apparent in every quarter of the globe. The canker that has long eaten into Europe's heart is likewise eating into Asia's heart, into Africa's heart, and into the heart of the youngest child of the great family—America.

There is but one remedy that can ever cure this disease, and but one physician who can administer it. That remedy is the cross of Calvary, and that physician is Jesus.

Individuals in all nations are to-day accepting the remedy for the deadly malady of sin, and the great Physician is successfully treat-

ing their cases. The Redeemer is also preparing a kingdom where the deadly miasma of sin in any form will never enter, one that will stand through the eternal ages.

Unfailing Symptoms of Dissolution

The supreme convulsion into which so many of earth's nations have been thrown, as viewed in the light of the prophetic Word, is seen to be an unfailing symptom of approaching dissolution.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 7, 8, 14.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 25-27, 31.

"And the nations were angry, and Thy wrath is come, and the time of the dead,

eth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 13-15.

As the gathering of the Roman armies about Jerusalem was an unfailing sign, to the Judean Christians, of its impending destruction, so to-day, to the student of the prophetic Word, the gathering of from twenty to thirty million men on the fields of carnage, from fourteen of earth's great nations, and the feverish haste manifested in the preparation for war, on the part of all nations not now engaged in conflict, point unfailingly to the speedy destruction of all the nations of earth, and the establishment of the eternal kingdom of righteousness and peace. We are driving toward the Armageddon of the Bible. Tremendous changes will soon take place.

Astronomy Verifies Prophecy

By George W. Reaser

THAT the year 1844 was a focal point around which clustered events that marked the beginning of the proclamation of Heaven's last gospel message to the inhabitants of our world, is one of the cardinal points of doctrine of the Seventh-day Adventist denomination. They base this view upon the period of 2,300 days given in Dan. 8: 14, and have held tenaciously to it for full threescore years and ten.

A careful study of the ninth chapter of Daniel forced them to the conclusion that the 2,300-day period of the eighth chapter was actually 2,300 years, a day being employed, in symbolic prophecy, to represent a year; and from an exhaustive study of Ezra 7, they were convinced that this time period began in the autumn of B. C. 457, and therefore terminated in the autumn of A. D. 1844. Further, they concluded that "the great advent movement," which reached its climax in the last named year, as foretold in Revelation 10, was, in the plan of God, to mark the conclusion of the 2,300-year period, immediately after which the threefold message of Revelation, chapter 14, was due to be proclaimed. Fastening their faith upon this line of proof, which seemed to them incontrovertible, they began the proclamation of that message on schedule time. For nearly three quarters of a century, they have acted consistently upon this view, devoting their time and energies to the work of evangelizing the world by the proclamation of "the everlasting gospel" in the setting which the prophetic outline of the movement called for. (Rev. 14: 6-14.)

Vouched for by Astronomers

So far as this people knew during that period, none of the accepted Bible commentators, and none of the recognized astronomers, concurred in their interpretation of this time period. Finally Dr. H. Grattan Guinness, D. D., F. R. A. S., brought out a book—"Creation Centered in Christ"—for the express purpose of aiding astronomers to fix dates readily in connection with certain historical events.

In this work of some 627 pages, he makes prominent the well-known fact that Sir Isaac Newton astronomically determined the date of "the going forth of the commandment to restore and to build Jerusalem,"—carried into effect by Ezra the priest when he formed a company, empowered to enact laws, and journeyed from Persia to Palestine, in B. C. 457. At this point, Dr. Guinness starts the computation of the 2,300-year period of Dan. 8: 14, and locates its termination in the year 1844.

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HOME

BY ADELAIDE BEE EVANS

I LONG for home—beyond the sunset clouds
That swim in light.
Here darkness like a pall my spirit shrouds
In evil night;
Friends well beloved prove false, my trust seems
vain,
The road is long.
When shall my feet the hills of heaven gain,
My lips learn song?

I long for home—beyond the reach of ill
Or sorrow's tear,
Beyond the dread that haunts the night hours
chill
For those most dear.
Oh, weak my love to cherish them and save them
In cruel days,
And powerless my feeble hand to guide them
Through life's dark maze.

To be at home! No sin, no doubt, no fears,
In that glad day!
No aching hearts, no pain, no death, no tears
To wipe away!
But joys unending in those mansions fair,
Love, peace, and rest!
Who would not be at home, its bliss to share
With all the blest?

that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

"I saw three unclean spirits . . . which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watch-



Canterbury, London

The only possible basis for true Christian catholicity is a return to the Bible for faith and practice.

The Faith of Our Fathers

By SANFORD B. HORTON



St. Peter's, Rome

MANY plans have been suggested by which a catholicity of Christian belief and endeavor might be brought about. Some plans are devoted to theological harmony, while others propose unity of endeavor without reference to theological identity. Catholicity is at present assumed by the Roman Catholic hierarchy, while, on the other hand, the Protestant communions claim catholicity under the title of Holy Catholic Church, as stated in their creeds, "I believe in the Holy Ghost, the Holy Catholic Church," etc.

Perhaps the most recent utterance upon the subject is by the Rev. J. M. Lloyd Thomas, editor of the *Free Catholic*, in a sermon preached recently in Glasgow, Scotland, and quoted in the September *Current Opinion*, under the caption, "A Plea for a Free Catholic Church of International Fellowship." He fails to find in organized Protestantism and organized Roman Catholicism any prospect for free catholicity, concluding that "Romanism has collapsed for the modern mind." "But," says he, "is Protestantism in any better way? We cannot honestly affirm that it is." He points to the awful spectacle of present-day Europe as evidence of Protestantism's and Romanism's impotence.

The Basis of Catholicity

In his judgment, a free catholic church is possible without the necessity of identifying it with Canterbury or Rome, with Greece or Russia or Asia Minor. He maintains that inspiration for the movement is to be found in the union of two basic principles; namely: (1) the evangelical principle of Christ's abiding in the heart of the believer; (2) the Catholic principle of a historically given Jesus and of His visible church, "which safeguards Protestant subjectivism from running into anarchy or hardening into a secular Caesarism." He then concludes:

"We can be Catholic by regarding the Christian heritage not as a system of ecclesiastical law or dogmatic formulations, but as a spirit and life that persists indivisibly through all its manifestations. . . . There is not a usage, not a liturgy, not a symbol, not a sacrament, not one precious thing in the past that has proved its enduring efficacy and value and fruitfulness, that we may not adopt.

"We have not to ask leave of any Vatican, or parliament, or convocation, any consistory, or presbytery, or conference, or association, or assembly. We have but to ask: Is this true? Is it helpful? Is it alive and stimulating and nourishing and consoling?"

There is no questioning the desirability of Christian unity, a catholicity of Christianity, if you please. The Redeemer desired it, praying, "That they all may be one;" and Paul and other apostles prayed, "Fulfill ye my

joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. 2:2. Moreover, the catholicity of Christianity is and always has been possible of attainment; and the inspiration for it is to be found in Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Must We Go to Rome?

To whom shall we go to learn of "the faith which was once delivered unto the saints"? Shall it be to Canterbury, or Rome, or Greece, or Asia Minor? None of these can furnish us with that faith, except by traditional inference and assumption. Were these all that the wayfaring man had to depend upon for the faith which would make for Christian unity, he would indeed be in desperate straits; for they are not all one, "of one mind," "of one accord." But, thanks be to God, we may learn of "the faith which was once delivered unto the saints," from the Holy Scriptures.

The great Reformation was designed under God to return to that faith, and true Protestantism stands for just such a movement. If Protestantism had carried out the spirit of the Reformation, it would be prepared today to meet in satisfactory way Dr. Thomas's plea, by furnishing the only answer possible for Christian catholicity; that is, a return to the Bible for faith and practice.

Let us explain. The Saviour not only prayed for unity among His disciples, but indicated the means for perpetuating Christian unity. Listen to His prayer:

"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one." John 17:14-23.

Unity Based on the Scriptures

All through the New Testament, we may discern the fact that the one thing preached was Christ "according to the Scriptures." In Paul's missionary work, he met some who,

while respecting Paul as a great preacher, "searched the Scriptures daily, whether those things were so." Acts 17:11. Paul cautioned the young minister Timothy to "preach the Word." 2 Tim. 4:2. He warned the elders of the church at Ephesus that they should "feed the church of God, which He hath purchased with His own blood," knowing "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." He finally commended them "to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:28-32.

Timothy was also reminded "that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," because "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

We cannot therefore separate the word of God from "the faith which was once delivered unto the saints." But in preaching the Word, are we not preaching Christ and Him crucified? And when this is done, will not Bible doctrine, such as the Sabbath, the perpetuity of the law of God, the correct mode of baptism, the system of supporting the gospel work known as tithes and offerings, and kindred Biblical subjects, of necessity be taught and practiced? And will not the teaching and practicing of these doctrinal subjects be in effect the acceptance of "the evangelical principle of Christ's abiding in the heart of the believer"?

Back to the Bible

Furthermore, in teaching the Bible Sabbath (the seventh day of the week) and the proper mode of baptism, etc., will we not be presenting to the world "the historically given Jesus," who was baptized by John in the Jordan River, and who observed the Sabbath of the fourth commandment? And thus we would have the union of the "two basic principles" which Dr. Thomas rightly believes will make for a catholicity that he would like to see manifested.

The truth is, the multiplicity of religious sects, the awfulness of man's inhumanity to man in present-day Europe, the anarchy and selfishness abounding in the world, arise from the fact that the Bible does not, as a rule, hold its rightful place in the home or the pulpit. The church to-day is largely controlled, theologically and ecclesiastically, by traditional teaching, which results in fail-

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First Things First

By
CHARLES L.
TAYLOR

"While they strained at the gnats of ceremonial defilement and other insignificant matters, they swallowed the camels of sin and cruel unbelief without hesitation."

IT is without doubt true that when Jesus came into the world, He found among His people a wonderfully perfect and highly embellished system of theology and church ritual. It is also true that when Jesus appeared, He found an entire nation striving with almost superhuman exertion to carry out in their lives the ten thousand details of religious duty which their system of religion prescribed.

Never before had the Jewish people been so absolutely given over to church form and to church life and work as when the Master took His place among them. But nevertheless, there was never a time in the history of that remarkable people when there was found less real godliness than at that same time. As church ritual increased, spiritual power decreased. Hence the searching rebukes given by the Lord Jesus, as He sought to disabuse the minds of the people, and lead them to see that while they strained at the gnats of ceremonial defilement and other insignificant matters, they swallowed the camels of sin and cruel unbelief without hesitation.

Scales on Their Spiritual Eyes

It was not strange, then, that the twelve men chosen to attend our Lord in His work, were so largely after the order of the people from which they were taken. Somehow it seemed impossible for them to change their modes of thinking, and to come to that place where they could rightly differentiate between dead form and real life.

Their inability to see the living realities of the spiritual kingdom of Jesus, led them very frequently into useless discussion, argumentation, and dissension. It often caused them to be childish and unreasonable with one another, and decidedly uncharitable and unkind to the world.

The tendency and spirit to exalt minor details also caused much jealousy and envy. The very last night before the crucifixion, the record tells us, "there was also a strife among them, which of them should be accounted the greatest." Their thoughts were "of the earth, earthy." Their eyes were fixed on material things. Really they seemed to think only of a kingdom here below, and of the place each might occupy.

Fixing the Everlasting Emphasis

Thus it was that so late as the time of the ascension, they were still living largely in that crude world of lifeless form and gross materialism. Though the very heavens were

aglow with manifestations of divine power and glory, they were looking downward, and concerning themselves with human speculations.

While Jesus sought to introduce them to the infallible proofs of His Messiahship, and thus to awaken in their souls divine harmonies, they were largely blind, and capable only of bringing forth a minor strain. Into the midst of His beautiful teaching concerning His glorious spiritual realm, they injected the foolish and ill-starred question, "Wilt Thou at this time restore again the kingdom of Israel?"

Then Jesus gave that remarkable answer, in which He showed not only to them, but to His people of all time, where to place and where to fix an everlasting emphasis. "It is



The Evidence of the Genuine

By the late
Ellen G.
White

THOSE who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves, even as He is pure.

The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the "outward adorning," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

There is no evidence of genuine repentance, unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

not for you," He said, "to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."

A Stumblingblock to Others

The great question, let it be repeated, is not this or that feature of theology, or this or that phase of church effort. Rather, it is, Are we in living connection with the Holy Ghost, so that we are able to tell what we do know "in demonstration of the Spirit and with power"?

So long as we put the discussion of even vital doctrines, and the attempt to settle disputed points of faith, ahead of brotherly love and Christian tenderness, we have not yet really and truly had the "eyes of our understanding" opened to behold the glory of the better world, and consequently are not able to preach that glory to others.

How often has the unbelieving world had cause to doubt and make light of truth as it has beheld the professed believers of truth showing great lack of sympathy and kindness and sweetness among themselves!

Doctrine is important, infinitely so. But the fact remains that the gift of the Holy Ghost, which fills the soul with boundless love for all and with desire to witness for Jesus, must be made first, as by it alone may any one know what doctrine is. Doctrine without love is cruel, even as love without doctrine is empty sentiment.

Which Do We Emphasize?

"Ye shall receive power," He said, and do not depart from Jerusalem until you have it. "Wait for the promise." Do not go out, He would have them understand, until all hindering causes have been removed, and you are under control of the Spirit Teacher. No longer must they allow empty argument to take the place of a life-giving message.

How is it with you and with me? What are we emphasizing? What is our burden? Have we the Holy Spirit, or are we still living on the low plane of human ideas, allowing form to occupy the place of power?

God grant that while we prize in proper measure true form of doctrine and ritual, we may with all our hearts seek for the gift of the Holy Ghost.

The Faith of Our Fathers

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ure to find the real Christ, very much as did the scribes and the Pharisees fail to teach the truth when they substituted the commandments of men for the doctrines of Holy Scripture.

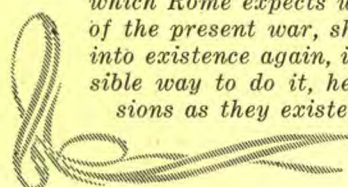
There is but one way out of the whole dilemma; and that way is, to return to the Bible in faith and practice, thus coming into touch with the Christ of the Bible, speaking the same thing, becoming of one mind, and encouraging the creation of a catholic church that shall make for international fellowship. Freedom is to be found only in the Christ of Holy Scripture.

It was said of Moses that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26. Who would not say that his choice was a wise one? Would you have chosen as he did? Are you making that choice in the tests that come to you? What you are doing is the best evidence of what you would have done.

CLARENCE SANTEE.

Rome's Broken Sword

By
Percy T.
Magan



"Out of the chaos and ruin and wreck which Rome expects will exist at the end of the present war, she designs to bring into existence again, if there be any possible way to do it, her temporal possessions as they existed prior to 1798."



"When Napoleon and his army crossed the Alps"

EVER since the days when the generals of Napoleon Bonaparte first abolished the temporal sovereignty of the papacy, Rome has not only declaimed against her loss in terms most vindictive, but she has also striven most assiduously to regain her lost estate; and at no time more than the present have the supreme pontiff and the *Curia Romana* done more to bring about a reestablishment of the Temporal States of the Church. In fact, this is one of the great objects which the papacy designs to achieve by her policy during and at the close of the present war.

This is clearly set forth in the closing paragraphs of the first encyclical letter — *Ad Beatissimi* — of Pope Benedict XV, which he issued on the occasion of the Feast of All Saints, November 1, 1914. Let me give his exact words:

"And now, venerable brethren, at the end of this letter, our mind turns spontaneously to the subject with which we began; and we implore with our most earnest prayers the end of this disastrous war, for the sake of human society and for the sake of the church [italics mine]; for human society, so that when peace shall have been concluded, it may go forward in every form of true progress; for the church of Jesus Christ, that, freed at length from all impediments, it may go forth and bring comfort and salvation even to the most remote parts of the earth.

Demands a Reinstatement

"For a long time past, the church has not enjoyed that full freedom which it needs — never since the sovereign pontiff, its head, was deprived of that protection which by divine Providence had in the course of ages been set up to defend that freedom. Once that safeguard was removed, there followed, as was inevitable, considerable trouble amongst Catholics. All, from far and near, who profess themselves sons of the Roman pontiff, rightly demand a guarantee that the common father of all should be, and should be seen to be, perfectly free from all human power in the administration of his apostolic office.

"And so, while earnestly desiring that peace should soon be concluded amongst the nations, it is also our desire that there should be an end to the abnormal position of the head of the church, a position in many ways very harmful to the very peace of nations. We hereby renew, and for the same reasons, the many protests our predecessors have made against such a state of things, moved thereto not by human interest, but by the sacredness of our office, in order to defend the rights and dignity of the Apostolic See." — Encyclical Letter, *Ad Beatissimi*, pages 21, 22, "Official Translation published with authority," by Burns & Oates, Ltd., London.

The "full freedom" which this pontiff claims the "church has not enjoyed," is the possession of temporal power and the Temporal States of the Church. The causes which led to the abolition of these Temporal States of the Church are of peculiar interest at the present time, because of the fact that out of the chaos and ruin and wreck which Rome expects will exist at the end of the present war, she designs to bring into existence again, if there is any possible way to do it, her temporal possessions as they existed prior to 1798.

Claims Jurisdiction over the Civil

It must be remembered that the Church of Rome has constantly and consistently advocated one-man power, both in church and in state. She has ever taught that the two swords which were given to the apostle Peter represented the spiritual and the temporal power, both of which, she claims, of right belong to her. In other words, she insists that the civil government can only obtain its power and authority from and through her, and that it is subordinate to her. Consequently any theory of civil government based upon the consent of the governed and the will of the people is of necessity opposed to her view.

In the days of the emperor Justinian, the papacy first obtained control of that territory which afterwards developed into the Papal States; and this temporal sovereignty she has ever held to be necessary to her proper power and dignity in order that she might be able to treat upon an equal footing with the great powers of earth.

At the present time, Rome is making the effort of her life to regain possession of her temporal power, and with it, if possible, possession of the territory formerly known as the Papal States. She declares that the latter is necessary to the former. Once Rome regains these two things, there will be an end of both civil and religious liberty. The story of the loss of these territories, and the abolition of the temporal power of the popes, involves the narration of some experiences that occurred between the papacy and the people of France.

The "Monstrous Right" of Liberty

In 1789, the French Revolution was formally opened by the destruction of the Bastille. The revolution itself was immediately followed by fierce denunciations from Rome. Anathema after anathema was hurled from the papal chair; for the French Revolution was a struggle for civil and religious liberty. Pius VI, in the following language, branded as infamous the aspirations for equality and political liberty as set forth in the Declaration of Rights. Here are his words:

"The necessary effect of the constitution decreed by the Assembly is to annihilate the Catholic religion, and that duty of obedience due to the laws. It is in this view that they

establish as a right of man in society this absolute liberty, which not only secures the right of not being disturbed for one's religious opinions, but it also grants the license of thinking, speaking, writing, and even of printing with impunity in the matter of religion, all that the most unregulated imagination can suggest; a monstrous right, which, nevertheless, appears to the Assembly to result from the equality and liberty natural to all men."

Pius VI treated as chimerical the liberty of thinking and acting, and he arose with energy against the refusal of the Assembly to declare Catholicism the national and dominant religion. He announced an approaching excommunication against all recalcitrants, and begged all the bishops of France to prevent the revolution from progressing.

Directed to Destroy the Monster

Next the pope began to arouse the kings of Europe against the people of France. By bulls, edicts, and encyclical letters, he warned the crowned heads that they must destroy the hydra-headed monster of civil and religious liberty which had sprung up in France.

At this time, Austria was the greatest of the Catholic powers in Europe; and she immediately turned all her strength against the struggling French. Prussia threw her weight into the balance against the revolution. Russia also declared war. For a while, England was neutral; but finally she too was drawn into the struggle. France stood absolutely alone in her struggle for liberty, denounced by the great church, and by the powers of Europe that were to a greater or less extent ruled by her.

Both Pope and King

When Napoleon and his army crossed the Alps, the northern part of Italy was largely dominated by Austrian influence. The center of the peninsula was ruled by the pope, the Papal States comprising a goodly strip of territory over which the pope ruled not only as spiritual head, but also as temporal monarch. The pope was pope, and the pope was king. Wherever Napoleon conquered in the northern part of Italy, he established small republics. There were the Cisalpine republic, the Cispadane republic, and the republic of Genoa.

The pope was angered at this beyond expression. He denounced these republics, and the French republic, whence they sprang. He did not content himself with defending the great maxims of the church, but he constituted himself chief of the reactionary movement in Europe, and boldly declared himself conjointly responsible for the ancient régime in France.

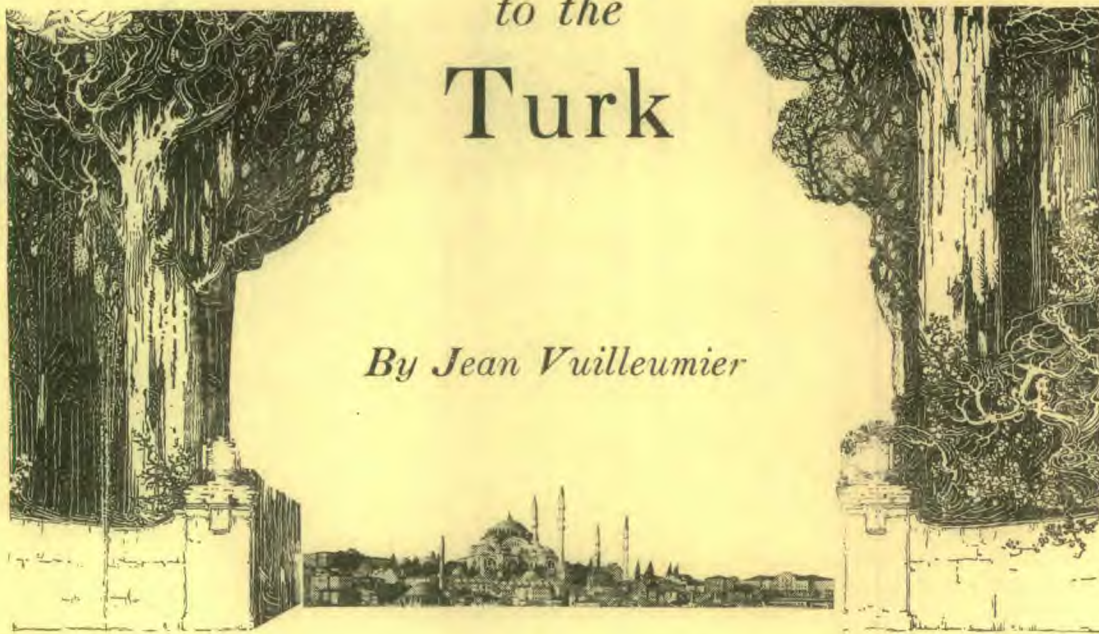
It was under this ancient régime that two thirds of the land of France belonged to the

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Opening Europe's Gates

to the
Turk

By Jean Vuilleumier



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. EDITOR.

"AND the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates." Rev. 9:13, 14.

The order to "loose" the great sixth invasion issues from the throne of God. That "the Most High ruleth in the kingdom of men" (Dan. 4:25) is one of the teachings to be derived from these successive trumpets. Yes, even the long rule of the Turk over some of the fairest regions of Christendom was allowed, nay, ordered by the will of the Omnipotent.

Practically all interpreters are agreed that "the great river Euphrates" is a symbol of the Turkish power. This river waters the first territory conquered by the Turk Togrul-Bey, in the eleventh century. On it is found the city of Bagdad, the old capital of the Arabian caliphate, which became the cradle of the Turkish power. From here the Turks extended their rule toward the west. But who were they, and whence did they come?

Dream of New Conquests

"While the empire of the Saracens was being dismembered and weakened, nomadic Turks, who had emerged from the wilds east of the Caspian Sea, were becoming dangerous by their conquests and their ferocity." While the Eastern Turks always remained in the steppes of Tartary, "the Western Turks occupied the region of Turkestan neighboring Persia and the Caspian Sea, and were divided into three tribes: the Oghouzes, the Seljukides, the Gaznevites. These tribes embraced the Mohammedan belief, and later on, played an important part in the history of the Mussulman states.

"[The Arabian] Caliph Motassem, third son of Harun-al-Rashid, bought in Turkestan a great number of slaves, of which he made his special bodyguard. These were the first

Turks introduced into the Mussulman empire. Under the degenerate successors of the caliph, this militia became the arbiter which decided the destinies of the throne. From 862 to 870 it successively made and unmade four caliphs." "The empire of Mohammed was gradually dying."

From the tenth century onward, "the Turkish chiefs were veritable rulers, governing under the name of the lazy caliphs." In the eleventh century, "Togrul-Bey, grandson of Seljuk, emir of Turkestan, began the power of the Seljukides." Bagdad "opened to him her gates. The caliph gave to his new master the title of *sultan*, . . . and Togrul-Bey reigned in the name of the caliph, to whom he left only childish honors and the pontifical authority. Recently converted to Islam, the Seljuk sultans showed the ardor of new converts, and dreamed of new conquests.

Became Master of Palestine

"Togrul-Bey succeeded [1063] his nephew Alp-Arslan (the brave lion), took Cappadocia, Armenia, Georgia, penetrated into Phrygia, and defeated and made prisoner the emperor of Constantinople, Roman Diogenes. Under Melek-Shah, his successor, the empire of the Seljuks reached its climax [1072-1092]. Master of the Khorasan, of the Persian Irak, of the possessions of the caliphs, of the greater part of Asia Minor, of Syria, of Palestine, taken from the Fatimites [one of the three Arabian divisions, with its seat at Cairo], protector of letters and arts, the sultan was sought as an ally by all his neighbors. But at his death, his three sons quarreled over his inheritance, and the division of the empire brought about its disorganization and decline."—"History of the Ottoman Empire," by De la Jonquiere.

Although this period precedes the "loosing" of the sixth trumpet, it brought much suffering upon the Christians of the East. "The few Christians that remained in Syria, Palestine, and Egypt—who had found tolerant masters under some of the caliphs—fell in the most bitter and humiliating condition. They were deprived of their goods, and reduced to abject poverty. A large number of institutions and monuments, which the Arabs had respected, were destroyed by the Turks.

"Conquering the greater part of Asia Minor in 1063, they submitted

all its populations to the law of the Koran, everywhere destroying the cloisters and the churches, and, by the terror which they inspired, at last forced the nations of the West to unite and arm against them, not only to protect themselves, but also, if they could, to drive them from the Holy Land, where their profane hands had scattered devastation.

"This was the origin of the crusades. . . . As long as these expeditions lasted, the Turks, occupied on their own territory, interrupted their incursions upon the provinces of the Greek empire."—Chastel, "History of Christianity," volume 3, pages 8, 9.

"The barbarian hordes of the Turks . . . threaten all Christian lands. If GOD HIMSELF . . . does not BAR their triumphant march, what nation, what kingdom, can SHUT THEM the gates of the West?" said the pope, at the council of Clermont. This was in 1095, when the first crusade was organized.

Clearly, the sixth trumpet was still bound, and waiting to be "loosed" by "a voice from . . . the golden altar which is before God." The historian continues, "But as soon as the last crusaders had left Palestine, the Turks again took the offensive, and resumed their expeditions against the Greek empire."

Checked by Mongolian Ambition

The hour had not yet struck for the "loosing" of the Turk. Through God's mercy, they were still to be "bound at the great river Euphrates." The crusades had lasted from 1095 to 1270. At this time, a new invasion from the Far East checked the Turks. "The Mongolian hordes had united under Zinghis Khan, who resolved to lead them to the conquest of the world." Their empire was now extending "from the eastern extremities of Asia to the shores of the Euphrates and the Caspian Sea." They had just desolated Poland and penetrated into Hungary. They ruined everything in their devastating march. (S. Menzies, "Turkey Old and New," pages 37, 39.) In 1258, the Mongols took and sacked Bagdad; and the Arabian caliph Motassem, the last of the Abassides, was put to death, with all his family.

This invasion of Mongols put an end to the Seljuk or first Turkish empire. "The Seljukides of Iconium retained, nevertheless, during three generations, the vain title of sultans under the dominion of the Mongols. The last one (Aladdin III) was overthrown in 1307 . . . by Ghazan, khan of the Mongols." (*Idem*, pages 41, 52.) Aladdin sought refuge at the court of the Greek emperor Michel Palæologus, who cast him into prison, where he died.

The first Turkish empire had passed away. Osman, chief of a nomad tribe of Tartars more recently come from Turkestan, had received from the sultan of Iconium, Aladdin, important territories for services rendered. When the overthrow of Aladdin made the throne vacant, Osman seized it, receiving thus "the inheritance of the Seljukides, . . .

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"Were becoming dangerous by their conquests."

The New Testament's Most Prominent Doctrine

"This glorious event is mentioned more than three hundred times in the New Testament alone."

By CARLYLE B. HAYNES

THOSE in all ages who have believed in the literal, personal, visible coming of Jesus Christ the second time to this earth have not followed cunningly devised fables. This doctrine is one of the fundamental doctrines of Holy Scripture. It finds a larger place in the Bible than any other doctrine of the church, this glorious event being mentioned more than three hundred times in the New Testament alone. With the devout believer in the Bible, there can be no doubt that Jesus will come again.

The faith of the believer in this doctrine is founded not on any theory of his own, but upon the clear and convincing testimony of the Sacred Writings, and especially upon the testimony of Jesus Himself, who declared again and again to His disciples that He would come again. An examination of the teaching of the Scriptures on this point will dissolve all doubts that may exist regarding the second coming of Christ.

No Possibility of a Mistake

Just before His death, Christ said to His disciples: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

Here is a clear-cut, unequivocal promise, the meaning of which there is no possibility of mistaking. The Master Himself said, "I will come again." In the same chapter, He repeats this, saying: "I will not leave you comfortless ["orphans," margin]: I will come to you." John 14: 18.

And again He said, "I go away, and come again unto you." John 14: 28.

To the unbelieving Pharisees and scribes, just before His betrayal, He said: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23: 39.

The Conviction Irresistible

When instructing His disciples, in answer to their questions as to "what shall be the sign of Thy coming, and of the end of the world," Matt. 24: 3, Jesus said: "Then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

And to His disciples again He said: "The Son of man shall come in the glory of His Father with His angels." Matt. 16: 27.

When adjured by the high priest at His trial, Jesus answered: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

And in the last chapter of the Bible, this same Jesus repeats three times this truth of His second coming: "Behold, I come quickly." "And, behold, I come quickly." "Surely I come quickly." Rev. 22: 7, 12, 20.



This uniform testimony of the Saviour is enough to create conviction in every heart that accepts Him as its guide and teacher. There is no doubt here. Jesus is coming again.

Ancient Worthies Proclaimed It

But there is other testimony in the Bible in addition to that of Jesus Himself. This truth of the second coming of Christ to establish an everlasting kingdom and judge the world has been known and taught from the earliest times. The ancient patriarchs, even before the Flood, believed it and taught it.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

David, under the inspiration of God, sang of the time "when the Lord shall build up Zion, He shall appear in His glory." Ps. 102: 16.

And he said again: "For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96: 13.

And of this time David again says: "Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Ps. 98: 7-9.

The prophets also teach the same truth of the second coming of Christ. Isaiah repeatedly refers to this subject. He says:

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us." "For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." "Behold, the Lord God will come with strong hand, and His arm shall rule for Him." "Behold, the Lord will come with fire, and with His chariots like a whirlwind." Isa. 25: 9; 26: 21; 35: 4; 40: 10; 66: 15.

The Testimony of the Apostles

This truth is also taught by the apostles. Paul says: "Every man in his own order: Christ the first fruits; afterward they that

are Christ's at His coming." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" "To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." "The Lord Himself shall descend from heaven with a shout." "The Lord Jesus shall be revealed from heaven with His mighty angels." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time." "Yet a little while, and He that shall come will come, and will not tarry." 1 Cor. 15: 23; Phil. 3: 20; 1 Thess. 1: 9, 10; 2: 19; 3: 13; 4: 16; 2 Thess. 1: 7-10; Titus 2: 13; Heb. 9: 28; 10: 37.

And Peter unites his testimony to that of Paul, as follows: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." Acts 3: 19, 20; 1 Peter 1: 13; 5: 4; 2 Peter 1: 16.

Even Angels Told It

The apostle James gives a similar testimony: "Be patient therefore, brethren, unto the coming of the Lord. . . . For the coming of the Lord draweth nigh." James 5: 7, 8.

And John testifies to the same truth: "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." "Behold, He cometh with clouds; and every eye shall see Him." 1 John 2: 28; 3: 2; Rev. 1: 7.

So important is this truth of the Lord's second coming, that the Father, at the time of the ascension of Jesus, sent two angels with a special message to the earth to tell His disciples that He would return. The record says: "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

Discredited by Sensational Predictions

To no other truth of the Scriptures is there given such prominence as to this truth of the second coming of Christ. Evidently the men who wrote the Bible considered this doctrine of supreme importance. And because of this very importance, the enemy of our souls has labored hard to discredit this doctrine, in the eyes of the people of God. He has succeeded in surrounding it with so much fanaticism that the teaching of the Lord's return has been disbelieved and neglected. So many sensational predictions have been made regarding the second coming of Christ, and have failed of fulfillment, that unbelief in this great event is becoming

prevalent in the church, and the vital importance of the subject is hidden.

But evidently if Christ is coming again to this earth, it is of the utmost importance that the inhabitants of the earth should be made acquainted with that fact, in order that they may make such preparation for this wonderful event as is needful. If His coming is near at hand, as the Scriptures plainly teach — and there are certain indications and signs of God's own giving which prove its nearness — then the church has, in the preaching of the truth of His coming, a most wonderful message to deliver to the world. And that message is one which the church surely needs; for the obvious lack of anything definite in present-day preaching is causing the church to drift upon the rocks of higher criticism and infidelity, until her whole mission is endangered.

In this message of the second coming of Christ, God is calling to His church to renew her allegiance to Him; and just to the extent that she hears and obeys the call will she succeed or fail in her great mission. This is equally true of individuals. Hence it is important that we make a thorough investigation of this great Biblical doctrine, and as we ascertain the truth, accept it, and bring our lives into harmony with it.

Satan Wants It Concealed

Dwight L. Moody, in writing on this subject, wisely says: "To my mind, this precious doctrine — for such I must call it — of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism; but in all of Paul's epistles, I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. Gas stocks, and water stocks, and stocks in banks and railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom." — "The Second Coming of Christ."

Opening Europe's Gates to the Turk

(Continued from page 6)

and taking the title of ruler of the Ottomans (*Padishah ali Osmani*)."

"It was really upon the ruin of the Seljukite empire, destroyed in 1292, that Othman I, son of Ertogrul, laid the foundation of the Ottoman power in 1299." (Larousse, article "Turkey.") "His son Orkhan took Nicomedia and Nice; all Bythinia, and soon after that, Mysia, and Pergamus, its capital, obeyed him. The Osmanli were then established all along the beautiful shores bathed by the Bosphorus, the Propontis, and the Hellespont."

Time for the Trumpet Blast

A second Turkish empire, the Ottoman Turks, had arisen on the banks of the Euphrates, and began to threaten Europe. The time seemed to have come for the blasts of the sixth trumpet.

"From there they saw on the opposite side the numerous cities dominated by the cross of Constantine, and they coveted the large and rich metropolis — Constantinople. One night, the Turkish historians tell us, Solyman, son of Orkhan, was sitting amidst the ruins of Cisque, looking at the pathway of

the moon upon the Sea of Marmora, leading to the object of his ardent desires. It seemed to him that the formidable shades of the desolated city were extending like a bridge upon the sea; and at the same time, he heard mysterious voices reminding him that the empire of the world had been promised to his race. 'This is a sign from God,' he said to himself.

Entered the Gates of Europe

"At the break of day, he prepared two barges, upon which he stepped with thirty-nine men. A Greek emperor had recently called him to his aid against a rival; and Solyman, at the head of ten thousand horsemen, had run over and ravaged all Thrace and Bulgaria. Upon his return, he had noticed how weak were the Greek guards of the fortresses on the channel. With his thirty-nine men, he took one of them by surprise. Soon after that, an earthquake gave him the most important place in that region, Gallipoli, whence the inhabitants were fleeing, terror-stricken, from what they considered as the wrath of God. Indeed, it was entering their city, but it was through the Turks, who were carrying it in their hands. From that day, they took root in Europe" (1356). — Duruy, "History of the Middle Ages," pages 53-55.

The French historian writes further: "Solyman had opened for the Turks the gates of Europe. They entered the new continent under Amurath; but before attacking Constantinople directly, they turned around it. Amurath took Adrianople (1360), whither he transferred his residence, although the same year, he had selected Ancyre, in the center of Asia Minor. But as he pitched his tent in the midst of merciless enemies, he obliged his people to conquer still; and in establishing himself in the second city of the empire, he forced them eventually to take the first one also. John Palæologus, emperor of Constantinople, not receiving any help from the pope, decided to pay a tribute to the sultan, to become his vassal, and to assist him in his wars."

Crusade Against the Common Foe

Constantinople and the last vestiges of the Greek empire seemed doomed. The storm that was gathering seemed ready to break over Europe. God's four messengers "bound at the great river Euphrates" looked as if they were about to take their flight westward. Yea, they were already on European soil. But the time was not yet. Europe might have repented of her sins, like Nineveh of old, if she had minded the signs of the times. She had time yet.

"Beyond the Hemus, or Balkan Mountains, in the great valley of the Danube, there lived sturdy Christian nations. . . . In 1363, several of them united to crush the Turks; and they came to meet them on the banks of the Maritsa, not far from Adrianople. Their defeat secured the establishment of the Ottomans in Thrace. In 1382, Sophia, the principal city of the Bulgarians, was taken; and in 1389, the princes of Serbia and Bosnia were defeated. . . . But a veritable crusade was formed against the common foe. The king of Hungary, Sigismund, was leading; a host of French knights were present; at their head was the son of the duke of Bourgogne, John the Fearless. . . . All were killed. The victors penetrated as far as the Save, and in Thessaly, in Morea, where they took Argos (1397). People began to tremble in the mountains of Austria and beyond the Adriatic.

Conquest's Terrible Personification

"During this time, Constantinople lived in continual panic, and appeased the wrath of the sultan by an abject submission. . . . The history of the Greek empire [after 1340] is only a slow agony which lasts one century, not the struggle of a strongly constituted

body fighting against death; and the reason why death did not appear is simply because the Turks forgot Constantinople, in order to run to the shores of the Danube." — Duruy, *Idem*, pages 535, 538, 534.

An invisible protection — which seems to perplex the historian — still covers the Christian capital of the East. "Retired in Broussa, sultan Bajazet was enjoying his triumphs and resting from his campaigns. . . . His name spread terror far and near." But a storm was gathering, which was not long in striking the proud conqueror. Tamerlane was approaching. The frightful Mongol suddenly invaded Bajazet's estates, crushed his armies, beheaded his son, defeated him at the memorable battle of Angora (1402), and made him a life prisoner.

"Four hundred thousand Turks and eight hundred thousand Mongols took part in this encounter between two barbarisms, either of which brought only destruction in the folds of their standards. . . . This indefatigable old man [Tamerlane] remains in history the most terrible personification of the unholy genius of conquest." — Duruy, *Idem*, page 541.

Obelisk of Human Heads

To give an idea of this bloody warrior, it may be said here that after taking Bagdad, he erected an obelisk made with ninety thousand heads of men, while at Alep he built towers ten cubits high and twenty cubits in circumference with human heads. Of Bajazet's five sons present at the battle, four escaped: Moussa, Suleyman, Mohammed, and Ica. "The Ottoman empire seemed on the brink of ruin; it was ready to be dissolved. All the states recently subdued, Bulgaria, Servia, Wallachia, resumed their independence, . . . while the sons of Bajazet quarreled, weapons in hand, over the remains of their father's inheritance. . . . Mohammed remained sole master of the empire, but of a tottering, fallen, diminished, exhausted empire. . . . The reign of this prince was spent in repressing incessant mutinies." Finally, in 1416, he succeeded in pacifying his realm, and then the Turks resumed their eternal war against Constantinople.

In 1421, Amurath II, son of Mohammed, succeeded him. But "Constantinople was saved once more, as Amurath seemed to forget it. . . . In 1430, he took Thessalonica by storm; and the following year, he was master in Janina and Croia, capital of Albania. . . . His incursions in Dalmatia, Servia, Wallachia, and even in Transylvania, made the Hungarians feel the necessity of making a great effort to get rid of this Ottoman danger, which was marching upon them by three roads at once, along the Adriatic, on the Danube, and across the Carpathians. John Hunyade was the hero of this war. He defeated the Turks near Hermannstadt (1442), in Servia, and in Bulgaria.

"A new crusade was organized under Ladislas, king of Poland. . . . Amurath, becoming alarmed, demanded peace. The Christian kings swore it, and then broke their oath. They were defeated at Varna, but the Turks were again held in check by Hunyade in 1443. In 1448, 150,000 strong, they almost annihilated the Hungarian army, while the Albanian Scanderberg, their most terrible enemy, harassed them on all sides. After having twice abdicated, Amurath died in 1451." — Duruy, *Idem*.

"JOIN the best church in the world to the best state in the world, and the combination is bound to prove a curse to the world — and to the church. The church that seeks such a union unclasp her hand from that of her lawful Spouse, and reaches out for that of another, who will accomplish her downfall. In seeking earthly power, she renounces the only power that can keep her and make her a blessing to the world."

Dedicated for Service



Employees of the International Branch of the Pacific Press Publishing Association, Brookfield, Illinois

Being an account of the dedicatory services of the International Branch of the Pacific Press Publishing Association, at Brookfield, Illinois, held October 4



International Branch of the Pacific Press Publishing Association, Brookfield, Illinois

AS the readers of the SIGNS have been informed from time to time, our International Branch, which was burned last February in College View, Nebraska, has been in process of rebuilding in Brookfield, a suburb of Chicago, Illinois. A neat, commodious building, well equipped with modern machinery, was completed and ready for dedication according to appointment, October 4, at 2 P. M.

The dedication of our International Branch was a great event in the progress of our Pacific Press Publishing Association and the work for which it stands.

The dedicatory services were held in the assembly room provided for the various meetings of the workers connected with this branch institution. Pastor R. A. Underwood, president of the Central Union Conference, read some appropriate scriptures; and Pastor L. H. Christian, president of the Lake Union Conference, led the congregation in prayer.

Mr. C. H. Jones, president and general manager of the association, presented the reasons why we located in Chicago. Nearly two thirds of the foreign population of the United States is east of the Mississippi River, and a large portion of this two thirds is located in and adjacent to the city of Chicago. Thus as we endeavor to reach this great mass of foreign people, the city of Chicago becomes a natural center.

Beginning of the Movement

Mr. H. H. Hall, vice president of the association, and manager of our book department, presented a concise history of the International office and its work. He told of the beginnings of this movement, when the late Pastor James White and Pastor J. G. Matteson felt stirred to begin publishing for the foreign-speaking element of the United States gospel literature which would present the immanence of Christ's second coming. A few small tracts were published in the Holland and French languages as early as 1858; and in 1866, Pastor J. G. Matteson published a tract in the Danish language on "Which Is the True Sabbath Day?"

Mr. Hall traced the work step by step, showing how our Review and Herald Publishing Association, at that time located in Battle Creek, Michigan, took up strongly the work of publishing foreign literature. In 1904, an international organization was formed in College View, Nebraska, which took over the entire foreign stock of the Review and Herald Publishing Association, and entered upon the publication of such works. Pastor E. T. Russell was the first president of this International Publishing Association.

The work prospered, and much good gospel literature was circulated. The International continued under this form of organization until October, 1914, when Pastor O. A. Olsen and other leading men became im-

pressed with the idea that if this work were made a branch of one of our strong publishing houses, it would be much more prosperous.

Extensive Plans Formulated

The Pacific Press Publishing Association was invited by the North American Division, in November of 1914, to purchase the International office, and carry forward its work on enlarged plans.

A meeting was held in Mountain View, January 25, 1916, at the home office of the Pacific Press Publishing Association, where aggressive plans were laid for the publishing of literature in the various foreign languages represented in the United States. It was voted to start ten new magazines, one each in Russian, Bohemian, Italian, Roumanian, Polish, French, Yiddish, Serbian, Bulgarian, and Hungarian.

Immediately following that meeting, Mr. Hall was sent to College View, then the headquarters of our International Branch, to make definite arrangements for the publication of this literature; but on the morning of February 27, the entire plant in College View was destroyed by fire.

Ten Foreign Periodicals

A meeting was called for March 9 and 10, in Battle Creek, Michigan, at which representatives of the various lines of our work were present. After a careful consideration of the best way in which to serve with literature this foreign population, it was decided, as before stated, to move the International Branch to Brookfield, a suburb of Chicago, Illinois. Plans were made, and the work of constructing the building was vigorously begun, with the result that the institution has now been completed. All of the bills connected with the construction and the installation of equipment were paid, and the building was ready for dedication at the appointed time.

In concluding his remarks, Mr. Hall said that in addition to the carrying out of the plan to launch these ten new foreign periodicals, several of which have already been started, seventy-four new tracts in fifteen different languages are now planned, while the large book "Bible Readings" will be placed in three more foreign languages.

Mr. S. N. Curtiss, recently appointed to act as manager of this branch, rendered a brief report of the building committee, calling attention to the beautiful, well constructed plant, and speaking in high terms of appreciation of the excellent work of Mr. Charles Erickson, a Chicago builder of long experience, who acted as superintendent of construction.

Established Six Branches

Pastor L. H. Christian, president of the Lake Union Conference, whose headquarters

are in Chicago, also gave most highly appreciated and valuable service in locating the site and pushing the building forward to completion.

Mr. H. G. Childs, treasurer of the Pacific Press Publishing Association, told the assembly about the organization of the Pacific Press Publishing Company in California in April, 1875. He referred to the branch offices that have been established by this parent publishing association, in New York, in London, England, in Kansas City, Missouri, in Portland, Oregon, in Calgary, Canada, and last and perhaps among the most significant of all, the establishment of this International Branch in Brookfield.

The branch established in London finally developed into one of our largest publishing houses, and is now located on our beautiful estate of sixty-seven acres at Stanborough Park, a suburb of London. This London office acquired its majority a number of years ago, and is no longer connected with the home office of the Pacific Press, except in a fraternal way. It is now operated as an independent institution, under the corporate name of the International Tract Society.

Several years ago, the New York branch was passed over to our sister publishing house, the Review and Herald, of Washington, D. C.

Has \$350,000 Invested

The Pacific Press has invested in the home office and its various branches now in operation at Kansas City, Portland, Alberta, and Brookfield, a little more than one third of a million dollars. Eleven hundred men and women are employed in the various offices, and as colporteurs in the field, distributing the publications.

This association has also assisted our foreign mission board in establishing publishing houses in China, Japan, Korea, India, South Africa, Mexico, and in some of the islands of the Pacific Ocean. Mr. Childs, in concluding his report, called attention to the fact that the Pacific Press and its branches are a part of the affiliated publishing associations of our denomination throughout the world, thirty-seven in all.

National Prejudices Out of Place

Pastor I. H. Evans, president of the North American Division, made the principal address of the occasion. He read a portion of the fourteenth of Revelation, calling attention to the world-wide message proclaiming the second coming of Christ.

The purpose of this message, he said, was to reach every nation with the great news of the soon coming of Christ, and to give the warning against the apostasies that would so cloud men's minds that they could not see the clear prophecies which point out the coming of the Lord.

(Continued on page 14)

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.

Persons receiving copies of this paper without ordering them are not indebted to this office. Such papers are paid for by others.

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JAMES COCHRAN, Circulation Manager.

EDITORIAL

"VICIOUS Films in the Guise of Morality" is a heading that a recent metropolitan daily uses for an editorial. It talks of the efforts that the said paper has put forth to have the picture shows in its particular city relieved from the interference of the overzealous censor, but it finds that "there has been a tendency on the part of some exhibitors to take advantage of the city's new and liberal policy." The editor concludes with the statement: "It is time that we rid the city of pictures that are objectionable. Respectable managers must be made to know that morbid shows will not pay. Other managers must be put out of business, if necessary."



VICIOUS MOVIE FILMS POPULAR

Anybody who has lived in this present world for any length of time ought to know that "morbid shows" are the very ones that do pay; and the reason why managers persist in running all kinds of risks in order to present morbid shows, is because they find that such are the most profitable kind of shows to give. In one of the large cities of the Middle West, a show was recently running, presenting some phase of the subject of "birth control." Announcement had been made that only women of mature age would be permitted to enter. Passing along the street of that city, you would see a line of women nearly a block long in front of the door, waiting their turn to purchase a ticket and enter. It was evident, from the advertising, that this show had some "morbid features"; and it was clear to the passing observer that it was very popular. Humanity likes to think of itself in these times as being highly civilized — likes to think that it is on a very superior plane. But the man who has not permitted himself to be hypnotized by popular sentiment knows that the facts all clearly indicate that this age and generation is becoming more and more perverse. It is rapidly reaching the time foretold by the Saviour, when it will so fully represent the iniquitous conditions of Sodom that He will be obliged to strike with the sore judgments which will afflict the wicked immediately preceding His coming.

APROMINENT churchman recently said: "Christians are no longer looked upon with contempt. They are no longer persecuted and afflicted. They are now looked upon with favor by the world." But at what a price! At the loss of their power, perchance at the loss of their souls, has come the change.



APOSTASY ACCOMPANIES POPULARITY

This fatal popularity has come because the church is not treading faithfully in the footsteps of her Lord. It is because the standard of the church has been lowered to meet the standard of the world. These days of favor are days of peril for the church. Such also is the testimony of history. The early church was mercilessly persecuted — yet it thrived despite all this. The blood of those ancient martyrs watered the seeds of truth, and there was a glorious harvest. Though hated and despised and rejected of all men, the cause of Christ was exalted, and they received this testimony of approval: "I know thy works, and tribulation, and poverty, (but thou art rich). . . . Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 9, 10. But a change came. The bitter persecutions ceased. The unpopular cause grew in favor with the world. And with what result? — Christians were no longer looked upon with contempt. Baptized pagans were received into the church unconverted, there to remain. The purity of the primitive church was stained with apostasy. The standard of godliness trailed in the dust. Persecution served to purify, but unrighteousness made its inroads when nominal Christianity became popular.



DRIFTING INTO LUKE- WARMNESS

Let us examine ourselves, and see if our lack of spiritual power is caused by a laxity on our own part. Has our love waxed cold because of the abounding iniquity of these last days? Are we in that state of nauseous lukewarmness and lethargy predicted of the church in these last days? (Rev. 3: 14-22.) We have entered upon uncommon times. The church is drifting. Perilous innovations are introduced to hold the interest and sustain the attendance. God charges us with making high profession, yet being destitute of real spiritual life. Having a form of godliness will not save us. The accumulated light of the ages shines upon us. Heaven expects much from us. Yet the remnant church has grown cold. Many a church has become a spiritual corpse. Regeneration is the crying need of the hour. Without this, all our ethics, creeds, organizations, and institutions are useless — yes, worse than useless, for they are deceptive. The times demand a genuine reformation of life, a return to the teachings and practices of the Bible.

L. E. F.



PARENTAL AUTHORITY WANING

An editorial in the Detroit *Free Press* discusses the difficulties of mothers, in these times, in training their daughters. The phrase that the mother hears most frequently is, "The other girls do it;" and with this statement, the mother is brushed to one side. If the other girls do it, that settles it. One of the most perplexing problems of this time is the frame of mind into which parents have permitted themselves to be driven concerning their children. The sentiment has grown strong that children can no longer be controlled, but that they must be allowed to have their own way. It is the exception where parental restraint is properly administered. The rule is for children at a very early age to begin to do very much as they please, and this accounts for a great deal of the laxity in morals in these times. Parents who still have their children in their arms should think seriously of the admonitions of the divine Word, and should resolutely determine, so far as their own homes are concerned, that they shall not drift under the destructive influences of this time. One of the things that the apostle Paul speaks of as making the last days perilous is "disobedience to parents." While the recklessness of the youth of this age may be appalling as we consider the harvest that must result from it, yet there is no necessity why those who fear God and trust in Him should allow their children to drift into the whirlpool of destruction that is the fate of so very many in these portentous times.



DANGERS OF CONCENTRATED WEALTH

There have been wealthy men in all countries, and in all ages. There have been times when the wealth of a nation was gathered into the hands of a few citizens. But when this is true of a nation, that nation is on the road to ruin. History shows that the concentration of wealth, together with the debasements that follow in the wake of the consequent extravagance and luxury, have produced the downfall of nation after nation. With emphatic clearness does the Bible show that "heaped treasure" and "wantonness," along with oppression of the poor, will create a worldwide problem that will mark the "last days." We are exhorted to be patient to the coming of the Lord, and are assured that the Judge is standing before the door. That Judge who is about to enter, is none other than the One who gave the Golden Rule, and He will destroy that which is out of harmony with His perfect standard of righteousness.

"WHAT indeed are we to look forward to when we realize that the moral and religious training of the rising generation is almost wholly neglected, or the teachings of the past even counteracted by heathenish, anti-Biblical, and antichristian doctrines that tend to shrivel up every moral and religious motive, until nothing is left as the guide of life but expediency and self-interest?"

SCIENCE is accustomed to control-experiments, in which all the accompanying conditions can be carefully arranged beforehand with the two or more subjects which are to be tested, so that differences in results, if any, can be more accurately compared, and the exact cause of these differences definitely determined.

But in many departments of scientific study, we cannot control beforehand the work of nature; we can only select, as best we may, various pieces of work ready-made by nature, of course without any regard to our curiosity as to the causes of things.

In history, for instance, we have to take things as we find them. Human beings are not like rabbits or guinea pigs, that we can place under control-conditions, experimentally testing out our theories as to what influences produce the best men and women, or the best kinds of government.

Economic or Biblical — Which?

No one historical example can be sufficiently free from complications to determine satisfactorily just what causes have produced the effects observed. But the trail of time is long, with many a turn; and typical examples may be found in such abundance as to leave no room for doubt regarding the causes that have largely contributed, for instance, to the making or unmaking of peoples and nations.

It is the fashion nowadays to attribute the condition of a community or a nation chiefly to economic causes. But all down the pathway of the ages, it has really been the cherished moral and religious ideals, or the lack of them, that made individuals or peoples what they were. The Bible and its religion have actually done more to ennoble and uplift individuals and nations than all other causes put together.

Permit the writer to go back, in his memory, almost to the extreme eastern limit of the continent. He sees a small community of comfortable farmers. There are well built schools, and churches that are filled every week. There are no saloons, few flagrantly immoral persons, and no helpless and hopeless poor. The younger generation are growing up with education and sturdy morals, some staying on the old farm, some going out to fill places of responsibility in the government, or in such universities as McGill, Harvard, or Princeton, or to enter private professional life, like ministering angels attending to the needs of mankind.

A Life's Crowning Halo

A typical home in this countryside shows us a venerable though very vigorous looking old man, whose descendants or relatives comprise most of his neighbors. In the forest primeval, he had selected a location, and with his own hands had cleared the broad acres for his home. He defrauded no one, he oppressed no one; but his various lines of industry gave work to many a young person starting out in life, his home was always open to the weary traveler, and his advice was sought in all matters relating to the public good. He did his duty in the community, and lived at peace with God and man.

The wife and mother was fitted to adorn any home in the land. Somewhat younger than her husband, she was yet past middle life, with a sweet, sympathetic intellectuality that comes only as the crowning halo of a saintly life spent in self-sacrifice and self-discipline for the good of others. A frail, delicate creature, she had been a semi-invalid

Strange Survivals of a Bygone Age

By
George McCready Price



"This loving and intellectual Christian home could be found duplicated in almost every land."

for years; but a servant or two looked after the house, while she sedulously devoted herself to her two boys.

Her knowledge of the Bible was profound, for it was not merely at morning and evening family worship that the sacred volume was read. She knew by heart chapter after chapter, almost whole books; and the children sometimes in a playful way sought to puzzle her by trying to read or repeat a text that she could not at least approximately locate.

Familiar with the Best

But it was not the Bible alone with which she was familiar. The poems of Addison, Watts, Cowper, Wesley, Milton, Young, and Pollok were household favorites; and the children had literally been brought up on such literature and the Bible, for this was the way in which she herself had been trained as a child, and her parents before her.

To the musical rhythm of her poetical treasures she had rocked her boys to sleep when they were small; and when they grew older, she had recited such poems for them as she went about her work, or when they tired of play, had read to them from the prose

of Bunyan, or Wesley, or Moody. What wonder, then, that these children grew up with a familiarity with the best in literature and in moral teaching that made it a part of their very nature?

To them, the hills and the streams, the floating clouds, the shining stars, spoke of a Creator infinite in wisdom and majesty. That first-hand knowledge of nature with which they were familiar from earliest childhood told them of the Creator's loving watch-care; because this divine love was incarnated in the strong human love which enwrapped their lives in that miniature heaven on earth — a Christian home.

Accustomed to such an interpretation, such an object lesson, with this home government modeled on the heavenly, these children saw nothing strange or incongruous in the idea that the divine love nevertheless hates sin, and falsehood, and injustice, and tyranny. In such an atmosphere, how natural that to their ears, nature and revelation should speak the same language, and together inspire them with memories and ideals that no sophistries of a deceptive philosophy have since been able to obscure or deface!

Grave Problems in Future

The writer is not merely indulging his fancy in this sketch, nor does he have to take the description of it second hand. Nor yet again is it a unique phenomenon; for with only slight local variations, this loving and intellectual Christian home could be found duplicated in almost every land where the Bible-trained sons of the Old World have been transplanted from their fatherland.

But we are seeking for causes; and the point of interest to us here is, What was it that produced this type of character? What was it that made these people what they were? What gave them those qualities of mind and heart which have made the boasted progress of our times possible, and without which our modern civilization, and especially the liberty, civil and religious, so characteristic of our great republic, would have been utterly impossible? Was Queen Victoria right, after all, when she gave the old African chief a copy of the Bible and told him that that book was the real cause of England's greatness?

But with what sad foreboding must every thoughtful person to-day look toward the future, as he realizes that the above described picture of a Christian home, with all its holy, uplifting influences, is no longer to be found in contemporary life, or that the few examples still surviving here and there are regarded as strange survivals of a bygone age!

A Grave Question

What indeed are we to look forward to when we realize that the moral and religious training of the rising generation is almost wholly neglected, or the teachings of the past even counteracted by heathenish, anti-Biblical, and antichristian doctrines that tend to shrivel up every moral and religious motive, until nothing is left as the guide of life but expediency and self-interest? And how long can a community, a nation, or a world hold together when the blessed lessons of the Bible and of Christian family life have been lost to sight, and parents and children alike spend their spare time in gloating over the sporting page or the so-called "funny" page of the daily paper, or flock in crowds to the moving-picture show or other demoralizing amusements?

"When the Son of man cometh, shall He find faith on the earth?"

Reclaiming Health on Foreign Shores

IN visiting fifteen sanitariums, in twelve foreign countries, besides seeing numerous dispensaries, all within the compass of one article, we must of necessity make our calls very brief. Those who, in the last two issues of this journal, have accompanied us on a tour of the sanitariums in the United States, will understand us when we say that our foreign sanitariums occupy locations of the same order as do the institutions in America. The same general idea of securing the fittest situations possible has prevailed, those noted for healthfulness, beauty, and generally agreeable environments, as well as accessibility for those who would patronize the institutions. In consequence, these sanitariums are blessed with locations most favorable to their work.

Likewise, the same objects hold in the establishment and conduct of those sanitariums as with those we have already considered. We are reviewing a work that is world-wide in its scope, and operates the same in one country as another. There are the same rational therapeutic measures, the same healthful dietary principles, and similar appliances for administering treatment. Like thoroughness in physical examination rules in all. The Christian influence will be found pervading all. There is with all the same purpose to make the institution educational, not only for securing health, but for maintaining it.

Beauty Spots of England

The Caterham Sanitarium is our oldest in England. It stands at the upper end of a picturesque valley, with an outlook of undulating hills, clusters of pines and beeches, and verdant valleys stretching away on three sides. The air is clear and bracing, and the water exceptionally pure. A large outdoor gymnasium, with ample facilities for sun baths, gives added advantage in outdoor life. An appreciative patronage has liberally supported the institution.

The Stanborough Park Sanitarium stands on rising ground in a park of fifty-five acres, near Watford, Herts, about a half hour's ride from London. The surrounding country—distinguished for its beauty—is diversified by woods, rolling hills, cultivated fields, and meadows, orchards, lawns, and gardens. The sanitarium main building, formerly one of "the stately homes of England," has been thoroughly modernized and equipped for its present uses. Success is attending the institution.

The Largest in Europe

One has to travel long and go far to find a prettier place than that occupied by the sanitarium at Skodsborg, Denmark, eight miles from Copenhagen. In front stretch the blue waters of the Sound, with its thousand sails; and to the south is the bay, with

Concluding the world tour of the affiliated health enterprises conducted by Seventh-day Adventists

By L. A. HANSEN



An Itinerating Dispensary

its high banks. Across the Sound, we see the Swedish coast. Back of the sanitarium and the village is a rolling upland, with immense forests.

This sanitarium is our largest, the main building having a capacity of two hundred fifty guests. While the opening of the war caused a considerable drop in its patronage, the normal has been restored, and the institution is flourishing. A large annex has recently been opened. In the group of buildings are those devoted to sloyd and gymnastics, open air treatment, and sun and sea baths.

Near Frederickshaven, a coast town, a stone's throw from the waters of the bay, is the Frydenstrand Sanitarium, another institution offering the pleasures and benefits of surf bathing as well as those of scientific hydrotherapy, together with all the other advantages of a well regulated and fully equipped medical establishment.

In the Scientific Forefront

At Friedensau, Germany, the sanitarium is now caring for many wounded soldiers, in addition to its usual work. Our large school building near offers added room for the more than one hundred soldiers placed there by the government. This institution is in the forefront in its scientific equipment and general facilities.

Here is located one of the thirty training schools for nurses conducted by our sanitariums. Candidates for training are selected with a view to their engaging in missionary work, and they enter upon their training for that purpose. After graduation, they are employed in field work, through nurses' bureaus. Ten such bureaus are in operation in Germany and Austria, with seventy nurses doing field work.

Many of our nurses are now in the Red

Cross service; and in a number of instances, men who have had only a partial training have been assigned to relief work instead of having to do military service.

Nurses under regular conference supervision are working in Russia, England, France, Bulgaria, Greece, Syria, and Egypt. Most of our missionaries to German East Africa are nurses. The gospel work finds many openings by means of the medical work. The German government has shown much favor toward our medical missionary work in Africa.

At the Home of Voltaire

It goes without saying that a sanitarium on Lake Geneva, Switzerland, would enjoy a situation of beauty. Our Gland institution occupies a location that only an actual personal visit will enable one to appreciate. Yet, like all our other institutions, it does not rely on scenery, but makes use of the usual elaborate facilities and of technique. Its work is highly

successful. Once the home of the infidel Voltaire, it is now the center of a strong religious influence that is winning men and women to Jesus.

In passing, we will call attention to the fact that we have had treatment rooms for some years at Jerusalem, in charge of a nurse. We are not sure just what the conditions of the work are at this time, on account of the general uncertainty about things there.

The Plumstead Sanitarium, in South Africa, is doing a modest work, exerting a helpful influence among a good class of people. Treatment rooms are operated at Maritzburg, Natal, and also at Kimberley. In all these places, the medical work has a good footing.

Successful Self-Supporting Work

In Australia, medical missionary interests count big in the general progress of our concerted lines of work. The principal sanitarium is at Wahroonga, near Sydney. A training school for nurses is conducted in addition to the regular institutional work. Christian qualities determine the selection of students for training.

Smaller institutions at Adelaide and Warburton, and one at Christ church, New Zealand, are also doing successful and self-supporting work. The sanitarium at Diamante, Argentina, has met with splendid success. Its influence is far-reaching. A good class of people patronize the institution. Its physicians are called to outside service at some distances. They, like many of our physicians, are active in public temperance work.

The Health Home in India

The climate of the lowlands of India is very enervating to our missionaries. A number have fallen under the strain, and others have been compelled to return to this country



Diamante Sanitarium, Argentina



Medical Dispensary at Soonan, Korea



Kalyan Sanitarium, near Bombay, India



Mussoorie Sanitarium, India



Calcutta Sanitarium, India



Caterham Sanitarium, England

with broken health. We now have a health home in the mountain region at Mussoorie, where our own workers and others find excellent advantages for rest and recuperation. Other lines of health work are carried on, mention of which will be made later.

It is in these mission fields that real medical missionary effort finds its largest place and greatest accomplishment, and where, perhaps, it sees its truest expression. In saying this, we are not measuring by size or number of institutions, or by the amount of equipment or facilities, nor of the investment of means, or the returns in money fees. We refer to the vast needs of millions of people, and the immense good that the medical missionary may do.

People living in America can scarcely comprehend the lack of means of medical care that exists in the countries of largest populations of the sickest of people. With one hundred fifty thousand doctors in the United States—one to every one hundred and twenty families—we are complaining of too many. In New York, there is one practicing physician to every ninety-two families; in San Francisco, there is one to every seventy-four families; in Washington, one to every fifty-four families.

No "Doctors' Rows" There

Some cities have their "Doctors' Row," where blocks are lined with doctors' offices. Even our Western States have a liberal proportion of practitioners. Everywhere are villages of fifty or one hundred families—and a little country trade besides—with one, two, or possibly three physicians. It has come to the place where medical authorities are decrying a surplus. We have our numerous sanitariums and hospitals. City dispensaries are available to all classes. Drug stores are plentiful. Almost every family has its household remedies. The home medicine cabinet is common. Practically every magazine of to-day, and almost every newspaper, gives instruction in how to keep well.

We cannot compare this condition with that of the heathen lands, for there is no comparison—it is almost an absolute contrast. The countries containing the largest population have the fewest hospitals. The people needing doctors the most have them the least. Gross ignorance is accompanied by intense suffering, and there are so few to give enlightenment.

Our medical dispensary work is making its way in disease-stricken India, that vast field of immeasurable needs and immense missionary problems. It is helping to gather out a people for God, from that Gibraltar of

heathenism. Our largest mission station, with its church and school, had its beginning in the dispensary.

We have there seven dispensaries, four treatment rooms, a health journal, and a health food factory. Thousands of patients come to the dispensaries, and many others are treated in their homes. This work is accompanied by gospel talks and the distribution of literature.

The mission dispensary at Kalyan, near Bombay, gives about twenty thousand treatments a year. Hundreds of homes are visited, in many villages round about. Patients come thirty and forty miles for relief. Millions are without a doctor. Large sections of dense population have no medical help of any kind. Diseases are legion. Fevers run just as high there as elsewhere. Pain is just as hard to bear. Toothache and neuralgia hurt there the same as here. Typhoid and pneumonia are just as killing.

Medical Missions Rank Highest

An itinerating dispensary is operated in the Punjab. A bullock cart is used for transporting two large boxes, planned by an experienced medical missionary, and containing a compact and full equipment for general practice, including minor surgery. The doctor in charge, and his assistant, visit many villages. Wherever they stop, a large company of patients is soon collected. At the close of the busy day, a stereopticon outfit is brought into use. The pictures showing Bible scenes are understood and appreciated.

Other dispensaries are in operation, one at Jaujadsipur, among the Santalis; one at Najibabad, for women, giving fifty or more treatments a day; and another for the Karens, near Maulmain, Burma.

It is well recognized that medical missions rank among the most potent means now employed for reforming, or rather, revolutionizing the moral, intellectual, and social condition of the Chinese. The medical missionary possesses advantages that are powerful in touching the heart and turning gratitude into means of reaching the darkened mind. Without his directly assailing the strongholds of bigotry and conceited ignorance, the worship of idols is supplanted by an adoration of the true God.

We have several doctor-preachers, or preacher-doctors, whichever you please to call them, in China. Dispensaries are proving successful in reaching most promising persons in the mission field. They bring men and women within the hearing of the gospel, presenting practical and tangible manifesta-

tions of the spirit of Christ. They reach even those who have vowed never to set foot in a Christian chapel; for these come to the dispensary for help, and the dispensary door is an entrance to the chapel.

The deep-seated superstition of many concerning sickness leads to gross neglect of those who are supposed to be doomed by an evil spirit, or to crude and cruel treatment in an effort to drive out the evil spirit causing the disease. Volumes would fail to tell the suffering that results.

The diseases there classify about as do the diseases here, except that they are more aggravated, because of neglect and mistreatment. Bad habits tend to break down health. Diseases formerly unknown develop. Infection and contagion are speeded by ignorance. Native doctors help the trouble instead of the patient.

Our physicians and nurses find their work growing because of the advertising by those who have found relief. Others come, and still others. There is simply no end to what needs to be done, and what can be done.

Just a Twenty-Dollar Dispensary

About seven years ago, one of our physicians went to Korea, a country of dense population. A twenty-dollar dispensary has served, until very recently, for the care of the thousands and thousands of patients. A marvelous work of medical evangelism has been done.

The people understand nothing of the nature of infection, and have the old heathen idea that disease is due to wind in the bones or some other part of the anatomy, and that it must be let out. Some patients who come have been stuck hundreds of times in the face or elsewhere as a means of letting out the bad blood. Many die of infection as a result of such practice.

Spending only one or two days of each week at the dispensary, the doctor has left it in the care of his wife and native assistants, and has spent the rest of the time in the field. Riding hundreds of miles on horseback, with his supplies in his saddlebags, he has given help to thousands. We speak literal truth when we say he has baptized hundreds of converts to the gospel. His work has been a splendid representation of the ideal union of medical care with gospel labor.

Many people who have heard of how Christ went about doing good, and of how He healed people of their diseases, cannot comprehend it. What a help it must be to their understanding of what this means, to see it actually done by His followers!



Stanborough Park Sanitarium, England



Gland, Switzerland, Sanitarium

Rome's Broken Sword*(Continued from page 5)*

nobility and the clergy, who, so far as numbers were concerned, formed an insignificant part of the whole population; and the remaining one third was in the hands of the common people, whose poverty was most distressing.

Seized with Frantic Fury

The Italian provinces subject to the sway of "His Holiness" were the worst governed in all Europe. Says Thiers:

"A superstitious and ferocious populace, and idle and ignorant monks, composed that population of two millions and a half of subjects.

"Reckoning upon the majesty of his person, and the persuasion of his words, which were great, the pope had formerly taken a journey to Vienna to bring back Joseph II to the doctrines of the church, and to counteract the philosophy which seemed to be taking possession of the mind of that prince. This attempt had not been successful. The pontiff, filled with horror of the French Revolution, had launched his anathema against it, and preached a crusade. He had even winked at the murder of Basseville, the French agent in Rome. Inflamed by the monks, his subjects shared his hatred against France, and were seized with frantic fury on hearing of the success of our arms."—"History of the French Revolution," volume 4, under "The Directory."

Breaking His Temporal Power

The Directory of France commanded General Bonaparte, above all things, to make Rome feel the power of the republic. All the sincere patriots in France insisted on this. The pope, who had anathematized France, and preached a crusade against her, and suffered her ambassador to be assassinated in his capital, certainly deserved chastisement.

The French government insisted that the "holy see" should revoke all the briefs issued against France since the commencement of the revolution. This severely hurt the pride of the ancient pontiff. He summoned the College of Cardinals, which decided that the revocation should not take place. The French government then and there determined to destroy the temporal power of the pope.

Next week, Dr. Magan will continue the presentation of this important question, under the title, "Breaking the Papal Yoke." EDITOR.

Dedicated for Service*(Continued from page 9)*

There is no place for national prejudices in such a message as this. Every nation must be reached. God loves all nationalities, and would have His followers learn how to follow in His footsteps in this great accomplishment of loving our fellow men and working for their salvation. The message must go to all nations, with prejudice toward none.

America, said Mr. Evans, is a cosmopolitan country. It is unlike any other nation on earth. Go to any of the leading countries of Europe, and you will hear each speaking some particular language, and very seldom do you find any other nationality or language represented in that specific country. But when you come to America, you see all the nations of the earth represented here.

Every Individual Responsible

This International Publishing House is to take the lead in producing message-filled literature to reach these people who are thronging our shores. The responsibility to labor for these foreigners, Pastor Evans said, rests primarily on the local conference presidents. The conference president is to work not

merely for the English-speaking people within his borders, but for each and every nationality. Then the union conference men, as well as the North American Division, are to support these local conferences in every way possible in carrying forward this international labor.

The publishing work is one of the mightiest factors in advancing this cause. And a million three hundred seventy-nine thousand dollars' worth of message-filled publications were circulated in the North American Division in the year 1915 alone.

When the International office gets out its publications, there is a big initial expense; but we must get under this work, said Pastor Evans, and push the circulation of the literature. To print it to lie on our shelves will do no good. He expressed appreciation of the fact that the International Branch had finally been located in Chicago, and that a strong organization like the Pacific Press Publishing Association had undertaken the task of promoting the work.

Problem of Gigantic Proportions

Steen Rasmussen, the general secretary of the Foreign Department of the North American Division Conference, here read an inspiring paper on the definite openings for work among various nationalities in the United States and Canada.

"That we have a problem of gigantic proportions on our hands," said Mr. Rasmussen, "no one who is conversant with the real situation will deny. While the state and the church may be greatly concerned over solving the problem from a civil, social, and religious standpoint, in general, with us the question looms up in a different light. While we cannot be otherwise than interested in every effort to benefit the social and the civil condition among the foreigners, still the one great outstanding factor must be, how to reach these people in the quickest and most effective way with the message of the soon coming of Christ. What can we do to help these millions of precious souls? How shall we go at it? What are the definite openings for work among some of these nationalities?"

Mr. Rasmussen then told of the prosperity that had attended our efforts to reach these various nationalities. He spoke of the earnest men and women who were working among the Russians, the Italians, the Poles, the Bohemians, the Hungarians, the Finns, etc., and of the numbers baptized, and what self-sacrificing labors these earnest workers were putting forth to reach the people of their own nationality with the great message of the coming Saviour.

Pastor Haffner, general secretary of the German work in the North American Division, spoke a few words in regard to the results of our efforts among the Germans.

Pastor Mortenson, secretary of the Swedish Department, likewise spoke of the progress and the outlook among the Swedes. Pastor Broderson, secretary of the Danish-Norwegian Department, told of the work among the Danes and the Norwegians.

Dedicated for Christian Service

Pastor E. T. Russell, the first president of the International Association, made a few well chosen remarks in reference to the early history of the organization, and then offered the dedicatory prayer.

Following the service, the workers in the institution immediately repaired to their posts, the machinery was started, and the guests made a tour of the building, inspecting its various busy departments in active operation. Mrs. Curtiss, the wife of the manager of the International Branch, assisted by half a dozen young women, nurses from the sanitarium at Hinsdale, served refreshments in one of the large rooms that had been suitably arranged for the occasion.

The First Congregational Church in Brookfield, of which the Rev. H. B. Hall is pastor, very kindly tendered us the use of their neat and commodious house of worship for a service in the evening. At that service, our vice president, Mr. H. H. Hall, of the home office in Mountain View, California, gave a stereopticon lecture, showing various views connected with our thirty-seven publishing houses and branches, located on every continent, and on the principal islands of the various oceans of the world.

It was an inspiring occasion; and the house, which was packed to the limit of its capacity with citizens from Brookfield and other interested friends of the work, showed a deep appreciation of what was presented.

The stereopticon presentation of our publishing work was followed by a twenty-minute address on our world-wide work as shown in the publishing houses, sanitariums, schools, and missions and conferences operating now in some ninety-four of the different languages of the earth. Thus closed one of the most interesting days in the history of the Pacific Press Publishing Association.

Astronomy Verifies Prophecy*(Continued from page 2)*

He quotes the following eminent astronomers as vouching for the accuracy of his calculations: Dr. Downing, superintendent of the Nautical Almanac; Mr. Lynn, long connected with Greenwich Observatory; Dr. Dreyer, of Armagh Observatory; Mr. Marth, of Markree Observatory; De Cheseaux, the Swiss astronomer; and Dr. Chambers, author of "Handbook of Astronomy."

Nearly all these men are fellows of the Royal Academy of Science, and therefore of unquestioned standing in the scientific world.

Profound and Exact Agreement

Quoting from Mr. Chambers, he says: "Such are some of the adjustments which astronomy discloses between the prophetic times and the periods which affect the material universe. They are adjustments of such a character as only modern science, with its instruments of exact precision, could discover, and were of necessity unknown to the prophets of bygone ages. The periods which the prophets foretold as destined to measure cycles of moral harmonization are themselves cycles of material harmonization. There is a mutual adjustment between the material and moral worlds. The course of revealed redemption chronology, Levitical and prophetic, is in profound and exact agreement in all its details with the time order of the universe."

Mr. Guinness adds: "We will conclude with a sentence from De Cheseaux's treatise on the astronomical character of the prophetic times in the book of Daniel: 'For many ages, the book of Daniel, and especially these passages of it, have been quoted and commented on by numerous and varied authors, so that it is impossible for a moment to call in question its antiquity. Who can have taught the author of the marvelous relation of the periods he selected with soli-lunar revolutions? Is it possible, considering all these points, to fail to recognize in the Author of the book of Daniel, the Creator of the heavens and all their hosts, of the earth and the things that are therein?'"

Truth is divine, whether revealed in "the sure word of prophecy" or by scientific men. To the people who for these many years have based their faith upon the great prophetic period under consideration, it is naturally a source of satisfaction to find their interpretation confirmed by so large a group of recognized scientists; and this fact must have the effect of inspiring them to greater earnestness in the proclamation of the last gospel message.



Why Do God's Judgments Visit the Earth?

You will find a satisfactory answer to this question in the November number of the *Signs of the Times Magazine*. It is known as a Capital and Labor number, because this seemingly unsolvable problem is featured both in articles and in cover.

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MOUNTAIN VIEW, CALIFORNIA

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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.

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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.

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For Sale—A Good Home

IN MOUNTAIN VIEW, CAL.

It consists of the following: One acre of land, with family orchard of more than forty trees, of twelve different kinds of fruit, in good bearing; a two-story house of eleven rooms, besides two large halls, two bathrooms and toilets, two pantries, large attic and basement, large clothes closets, etc. Electric lighted throughout, and wired for electric cooking. Among the rooms is a large sun parlor, facing east and south. There are two large, noble live oak shade trees in the right places, eucalypti, palm, and orange, with plenty of ground for a good garden. Water piping well distributed. A bungalow of three rooms, besides large sleeping porch and bathroom and toilet. Modern plumbing and electric lighted. A good well 96 feet deep, water rising to 17 feet of the surface, responding faithfully to a centrifugal pump. Power plant for pumping. A good tank house 30 feet high, with 3,000-gallon tank, giving good pressure. Also a roomy, cool, dry garage. Both electrically lighted. Chicken house and yard. All in good condition, built from 1905 to 1916.

The situation is 39 miles from San Francisco, 5 miles from Stanford University, 13 miles from San Jose, 11 miles from College of the Pacific (Methodist), 7 minutes' walk from Pacific Press, a ten-grade church school, and S. D. A. church, 10 minutes' walk to a bank. Fourteen trains daily each way stop at the station; a good bus service every hour. Town "dry," two banks, five churches, etc. Climate the best in the world. A good community. Educational advantages excellent. Will send post-card views to persons interested. An excellent place for private sanitarium of an S. D. A. physician. Prefer cash, but will give terms on proper security. Address, Milton C. Wilcox, Mountain View, Cal.

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To Conceal, Not to Expose

ACCORDING to the Omaha Bee, Frank Alvah Parsons, of New York, in a lecture before the Woman's Club in Omaha, stated that "present-day styles are in a condition of mad riot and anarchy." "Clothes were originally made to conceal, not to expose."

Can the sober, reflective mind avoid the conclusion that there must be an unmistakable connection between the morals of the time and the dress of the time? The historian, as well as the student of Bible prophecy, knows that when morals take such a turn that luxury and gayety, to say nothing of indecency, become the order of the day, the people are doomed who insist in participating.

A Succession of Calamities

RECENT dispatches tell of the hurricane that swept the Gulf States on October 18. The wind blew 99 miles an hour in some sections, while in others it is said to have reached a velocity of 114 miles. There was much destruction of property and some loss of life in the wake of this great storm.

On the twenty-third of October, a storm swept over the Great Lakes. Four steamers are reported as having gone down, and more than 50 lives were lost.

Word comes from India of a sharp earthquake shock felt all over the United Provinces. This shock was especially severe in the mountains.

But more serious than the earthquake in India were the floods that have spread destruction along the Jumna and Ganges rivers. These floods are declared to be the worst in the last 30 years.

We have also read in the dispatches, during recent days, of the earthquake that shook a large part of the South. There was also recently a severe earthquake on the southern portion of the Pacific Coast.

In the report of one of the storms, mention is made of an individual who died from fright. The Master has told us, concerning the last days, that we would finally reach the condition where men's hearts would be failing them for fear while they are looking on those things that are coming upon the earth. See Luke 21:26. With all the turmoil that there is in the world, occasioned by the violence of strikes and the blood-red carnage of war, with storm and pestilence so manifest, it is not surprising that men should be filled with fear.

But this need not be our condition. If we understand the meaning of these things, and our hearts are stayed upon God, we will be calm in the very midst of stress and storm, tempest and pestilence. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be moved, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

Grave Perils Foreseen

REFERRING to the opportunities for social discontent and disturbance when the war is over, one of the presidential candidates recently declared:

"It requires no great degree of prophecy to discern troublous times in the future."

Discerning statesmen of all political creeds voice the same note of concern. There seems to be a unanimity of opinion that an era of grave peril is approaching. But we are not limited to human sagacity for foreknowledge of the future. The Son of the living God Himself declared:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And

when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Times of national perplexity confront us — times that will cause the stoutest hearts to quail. Unprecedented problems and crises will arise in the social, industrial, political, financial, and religious worlds, for which the lessons of the past offer no solution.

Yet there is hope. There is rest for every burdened soul, peace for every troubled heart. The Christian fears not as others fear. Out from under the dark clouds of despair shines



© American Press Association

Austrians ready to turn liquid fire upon the advancing Russian troops

the rainbow of promise. Jesus is coming again. His coming will put an end to these distressing conditions. It will banish forever all anxiety. From then on, the Christian will be ever in the presence of Jesus, and "in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." F.

The Facts Reversed

A GLARING reversal of fact is betrayed in the following sentences, which recently appeared in a widely read religious periodical: "When He [Jesus] comes, He will gather

WHAT WILL HAPPEN WHEN JESUS RETURNS?

By Carlyle B. Haynes

PLANTING THE CRESCENT ON ST. SOPHIA'S

By Jean Vuilleumier

STEMMING THE TIDE OF UNBELIEF

By Frederick Griggs

Three of Next Week's Features

the church unto Himself in the clouds; then He and the church will come to earth to reign a thousand years. After the millennium, He will take the church with Him into heaven."

Such a statement is as far from the truth as heaven is from earth, for the millennium

will open with the removal of every righteous person from the earth. The holy of all ages will be raised to life, and will ascend, together with the righteous living, to dwell in the mansions of the "Father's house" during that memorable thousand years. Furthermore, this earth — not heaven — after the renovating fires of the last day, will be the eternal abode of the saved. F.

Rumblings of the Social Volcano

PITCHED battles between police reserves and strike sympathizers characterized the strike of the three thousand Standard Oil employees at Bayonne, New Jersey. One woman was killed, three men seriously wounded, and more than twenty suffered minor wounds in one of the frays.

On October 2, 800 window washers in New York City went on a strike. They have been working fifty-one hours a week, at an average wage of sixteen dollars. They demand eighteen dollars for forty-eight hours' labor.

Twelve hundred miners are out on strike and lockout in the Sutter Creek and Amador City, California, districts.

The strike started by the colored workers on the Panama Canal spread until 500 street car employees have gone out, completely tying up the system. There were many fights, but no fatalities.

Twelve hundred barbers went out on a strike at Brooklyn, New York, in their endeavor to enforce certain agreements which they allege have been violated.

The strike in the plant of Thomas A. Edison has spread until 600 men are now idle.

Such are some of the rumblings and mutterings of the social volcano. These intensifying conditions will produce in part the "perilous times" foretold by the apostle Paul. 2 Tim. 3:1. But according to the divine Word, we may expect such things to continue and increase until Christ returns. Then, and not until then, will end the world's industrial strife. Then will wickedness be overthrown. Then will justice, equity, and truth be established eternally. F.

ACCORDING to Leslie's, "a Long Island (New York) preacher declares that prayer meeting will have to be abandoned shortly, because of the lack of attendance, probably due to the movies." "This know also, that in the last days . . . men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. F.

ACCORDING to press reports, plans are on foot for the establishment of an air-line service between Berlin and Constantinople. It is said that several prominent financiers are behind the project. The report does not state whether Zeppelins or aeroplanes would be employed if the plans were carried out. The sentiment seems universal that there is a tremendous future for the airship. F.

FIFTY Chicago men met on October 13 to form a branch of the national organization having for its object the passage by Congress of legislation making military training and military service universal among the youth of the country. According to press reports, \$30,000 was raised "in one minute" for a fund for spreading the propaganda. F.

WE are informed that "the number of cigarettes manufactured in the United States during the past fiscal year was about two billion a month, and the production is increasing at the rate of over forty per cent a year."

ACCORDING to the secretary of the Interstate Committee on Marriage and Divorce, the United States has broken all previous records for a single nation by granting over 125,000 divorce decrees in a single year.