

Signs of the Times

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"Side by side in the columns of the newspapers which tell of these knightly deeds [of the Belgians], we are shamed at beholding tales of huge and remorseless plundering of the people."

The Kaiser's American Helpers

Of the Benedict Arnold type of patriots are those who are converting into money the world's blood and sorrow.

WHAT shall be done with the profiteer, and how shall profiteering be minimized or stopped altogether? is one of the great questions of the hour.

The president, with his tremendous influence and strong will, has set himself vigorously to the task of seeing that there shall be neither grafting nor exorbitant profit making in this time of the world's dire distress. He has thrown politics to the winds, and is calling to his aid the best men, regardless of political affiliations, so that the tasks before him may be performed wisely and efficiently.

The Federal Trade Commission has made an exhaustive study of the profiteering system, and has recently made a partial report of its findings to the Senate. From this report, it is learned that some dairying interests have made as high as 180 per cent increased profit. Some banks have increased their profits 80 per cent. Some flour mills have showed an increase of profit as high as 437 per cent; some clothing concerns, 191 per cent; chemical manufacturers, 31 to 58 per cent; machinery manufacturers, all the way from 57 to 422 per cent. The coal trade showed an increase as high as 504 per cent. The paper trade ranged from nothing to 176 per cent increase. One garment manufacturer showed an increase of 246 per cent; and in the grain and electrical storage field, the increase ranged from 2 per cent to 472 per cent.

It is understood that this report shows the percentage of increase of profit, and not the actual profit. For instance, if a firm had had a profit previously of 25 per cent, and it had made 100 per cent increase of profit, its gains would now be 50 per cent instead of 25 per cent as formerly.

Any one interested can readily see the enormous profits that some selfish firms and individuals are determined to secure, regardless of the suffering of the world. How some of these firms have tried to cover up their profits through paying fabulous salaries, may be shown from a sample report, that of a metal company of New York. The chairman of the board of directors of this concern received \$179,663.36; the president, \$364,326.73; the vice president, \$221,596.04; a second vice president, \$147,930.69. The manager of one branch office received \$148,530.69, while the manager of another branch office received \$136,553.12. In the aggregate, these six men received in salaries \$1,198,600.63.

That is a significant group of salaries to be paid to men in one single corporation, in these times when every man, woman, and child ought to feel obligated to conserve and save. It will be observed that the most poorly paid of this list receives almost twice the salary of the president of the United States, while the highest paid receives almost five times the salary of the man upon whose shoulders rest the greatest burdens and the greatest

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Will the Well-Nigh Universal Premonition that Christ's Appearing Is Imminent Culminate in a Delusion or a Reality?

By CALVIN P. BOLLMAN

AS there was in the world at the time of the first advent of our Lord a state of general expectancy of the coming of a deliverer, the appearing of some notable character whose influence would be in some way revolutionary, so it is now,—thousands and tens of thousands everywhere are looking, more or less vaguely, it is true, for the second coming of our Lord and Saviour Jesus Christ to give peace to this distempered world, and to institute a new order of things.

To the prevalence of this feeling are due such conferences as that held in Philadelphia May 28-30, and also those held some time previously in London and Chicago. Nor have we seen the last of these "Bible Conferences on the Return of Our Lord." It is planned to hold still other local conferences in the chief cities of the world, and if found practicable, to call also a world's conference of the same character. Such conferences, attended as they are by thousands of earnest people, are certainly significant, and are, as the writer believes, in the divine order.

It is true that perhaps the majority of those participating in these conferences have many mistaken and even dangerous ideas concerning the coming of the Lord, and are cherishing many false conceptions of Bible truth; but that fact does not show that the agitation, the movement as a whole, is not of God.

TRUTH UNAFFECTED BY ERRONEOUS BELIEF

The Jews at the time of the first advent were full of error. Even the best of them had a false conception of the nature of the work of the promised Messiah. They were looking for a temporal deliverer, who should break from their necks the Roman yoke, and set them free from gentile oppression. This was true of the chosen twelve themselves, and this was their hope even after the resurrection of our Lord; for one of the last recorded questions they asked Him was, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

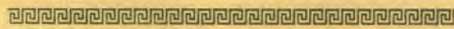
But their mistaken idea of the Messiah's kingdom did not vitiate their faith, nor render the honest in heart unacceptable to God. Jesus did not condemn the disciples unqualifiedly for their erroneous ideas, though He did, upon divers occasions and in various ways, seek to correct their views, and to give them a clearer insight into the nature of His work and the spiritual and eternal character of the coming kingdom.

It is so now; the Lord has many, very many children scattered throughout all the various churches, children who love God and the reappearing of the Master, but whose ideas of the second advent and

of its meaning are in many respects as vague and fallacious as were the ideas of the Jews touching the coming kingdom of the promised Messiah. Such believers do not, however, cease to be God's people, any more than the humble, believing Jew of nineteen hundred years ago ceased to be a child of God simply because he was not wise beyond the hoary traditions of his fathers.

SECOND ADVENT DOCTRINE OSTRACIZED

For many years, the world has looked askance at the very suggestion of the second advent. A large section of the church has openly rejected this with other vital Christian doctrines; but now, in the light of prophecy, under the searchlight of the signs of the times, emphasized by religious, social, commercial, industrial, and political conditions, this neglected doctrine is again coming into its own, and we find thousands and tens of thousands eager to hear and to



Not Faith, but Sight

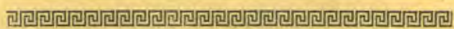
By WORTHIE HARRIS HOLDEN

No more need faith the vision see
Of signs throughout the land
That Christ is coming speedily,—
His advent is at hand!

Faith opens the door to see Him near,
Faith views the glorious train
As king and escorts will appear,
And sounds abroad His name.

Faith grasps the promise of the Lord,
And claims the heavenly grace
As overcomer through His word
To win a victor's place.

Faith sings the wonders of His love,—
Lo, this our God will save;
He comes to take His own above,
He triumphs o'er the grave!



read whatever is available in answer to the anxious and oft repeated question, "What do these things mean?"

It is true, the meaning of the return of the Lord is but little understood. The nature of His kingdom is not fully appreciated. But the subject is being studied. Faith in the event itself is returning; and once more, as three quarters of a century ago, the largest halls and other places of public assembly will not hold the people who assemble to hear proclaimed the message, "Behold, the Bridegroom cometh; go ye out to meet Him." And as the assurance is given, "He which testifieth these things saith, Surely I come quickly," thousands of loyal hearts respond everywhere: "Amen. Even so, come, Lord Jesus."

And He will come, come personally, visibly; for it is written, "Unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. And again we have the testimony of the angels, "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 1:11.

True, these texts add nothing to His own promise, "I will come again" (John 14:3); but they do assure us that we make no mistake in understanding His words to mean a real, literal coming, and not some mystical event, so vague and ethereal as to leave us forever in doubt as to our Lord's real meaning.

The early Christians cherished the hope of the coming kingdom of our Lord; but as we learn from 2 Thessalonians 2:3-8, those who were properly instructed did not regard it as an event then impending, but as belonging to the indefinite future, and for it they were content to wait.

But the signs tell us that we have now reached the generation that shall witness the return of our long absent Lord, the coming in glory of the King of kings, the deliverance of His people, the consummation of the Christian's hope.

And because we have reached the last generation, because we need no longer look to the distant future for the realization of our hope, and because a church having neither spot, nor wrinkle, nor any such thing (Ephesians 5:27), must be ready to greet our Saviour when He returns, and to hail Him with the glad cry, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah 25:9), God is stirring up the hearts of His people everywhere, and drawing them out in earnest longings of desire for the salvation, the triumph, the eternal deliverance to be brought to all His redeemed people at the appearing of our Lord and Saviour Jesus Christ. And now, when, as never in any former age, the nations are scourged with war, when, as never in the past, destruction is laying waste the fairest portions of the earth, and war is consuming the flower of earth's manhood, can we enter into the spirit of those seemingly inspired words:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword,
His truth is marching on."

And let us not forget the responsibility incident to the privilege of living at this time. While hearts are everywhere open to receive of the truth, the gracious invitation must be given, "Come; for all things are now ready." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

This is the believer's commission; and before him is his field, such a part of the world as, by the means at his disposal, he is able to reach with the gracious invitation, "Come."

A Masterful Disguise

From the days of earliest recorded history, witchery has been foisted upon the world as a benefaction, when in reality it is the highest type of satanic deception.

BY CARLYLE B. HAYNES

ONE of the strongest and most successful attempts of Satan to ensnare the people of the world in the last days is the present revival of the condemned and prohibited sorcery and witchcraft of old. Under the attractive title of "spiritualism," he is sweeping millions into the chains of error, and thus leading them away from God. Through this system, he is performing miracles that are attracting the attention of the scientists of the world. Any attempt to deal with the work of Satan would be incomplete if it did not explain the phenomena of spiritualism.

From a small beginning in 1848, in the village of Hydeville, New York, spiritualism has grown to very great proportions. It has developed through different stages,—the rapping noises, slate-writing, table-tipping, the playing of musical instruments by unseen agencies, the ouija board, and other remarkable manifestations; but through all its history, the chief characteristic of spiritualism has been, and is now, its claim of communicating with the spirits of the dead.

This claim of communication with the spirits of the dead is not a new thing. Spiritualism is not a new thing. It is an old thing to which has been given a new name. In ancient times, it was not called spiritualism, but witchcraft, sorcery, wizardry, and consulting with familiar spirits. Under these terms, it is spoken of in the Bible and strongly condemned.

God said to His ancient people: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Leviticus 19: 31.

The possession of familiar or controlling spirits is the very claim upon which the so-called communication with the spirits of the dead is carried on by spiritualist mediums. In the verse quoted, God forbids His people to have any connection with those who make such claims, and further admonishes them that any connection with spiritualism will be defiling.

"I will come near to you to judgment; and I will be a swift witness against the sorcerers." Malachi 3: 5. Sorcery was a pretended familiarity with the spirits of the dead. That is, it was modern spiritualism under the ancient name. "Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers: . . . for they prophesy a lie unto you." Jeremiah 27: 9, 10.

ONLY A SHAM KNOWLEDGE

Spiritualism pretends to be able to foretell the future accurately. This is false, for spiritualism cannot foretell the future any more than to make a shrewd guess. Sometimes the guess may turn out to be a good one, but spiritualism has no supernatural knowledge of the future whatever. If spiritualists knew

what would happen to-morrow and the next day, they would be the most successful manipulators of the stock market, for they would be able to tell whether stocks were going up or down, and thus be far in advance of all competitors. They do not know the future, but "they prophesy a lie unto you."

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, . . . or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deuteronomy 18: 10-12. Surely at the present time, consulting with the familiar spirits cannot be pleasing to God, when anciently it was an abomination to Him.

In the New Testament, spiritualism is also found in doubtful company, under



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its old name of witchcraft: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5: 19-21.

All such movements that purport to be of God, we are told to test. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1.

And how and by what we are to try the spirits is also made plain. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not

according to this word, it is because there is no light in them." Isaiah 8: 19, 20.

A FUNDAMENTAL CLAIM SUBVERTED

Rather than the living seeking to the dead for help, they should seek their God. When spiritualism urges us to seek to the dead through a medium controlled by a familiar spirit, then we need to seek God. And we are to test the claims of spiritualism by "the law" and by "the testimony"—that is, by the word of God. If they speak not according to the Bible, "it is because there is no light in them."

Let us, then, examine the claims of spiritualism with a Bible in our hands, and see if they agree with the teachings of the Scriptures. The fundamental claim of spiritualism is that the dead are conscious and that it is possible to communicate with them. Upon this foundation, the whole system is based. Take it away, and the entire movement would be destroyed. And this claim is in direct contradiction of the teaching of the Bible.

The Bible plainly declares that after a person dies, he does not know what is going on upon the earth. Speaking of a dead man, the Bible says: "Thou prevailest forever against him, and he passeth: Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

Thus the claim of spiritualism that the dead know all about their loved ones who are still living is contrary to the teaching of the Bible.

Spiritualism teaches that the dead are conscious. The Bible denies this, and teaches that the dead are unconscious. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

The whole teaching of spiritualism regarding the dead is in opposition to the teaching of the Bible on the same subject. What the teaching of the Bible is on this same subject will be clear from the following brief study.

TEN RELIABLE TRUTHS

The Bible plainly teaches that the dead are not in heaven. John 3: 13; John 7: 33, 34; John 8: 21; John 13: 33; Acts 2: 34.

They are not in hell-fire. If they were, what need would there be of a Judgment? Job 21: 30; 2 Peter 2: 9.

They are in their graves. John 5: 28, 29; Acts 2: 29. They are all, both righteous and wicked, in one place. Ecclesiastes 3: 20. They are in the dust. Genesis 3: 19; Daniel 12: 2; Psalm 22: 15; Job 7: 21.

The grave is the place of silence, darkness, and repose. Job 3: 11-19; Job 10: 21, 22; Psalm 88: 12; Ecclesiastes 9: 10.

The dead are asleep. Deuteronomy 31: 16; 2 Samuel 7: 12; 1 Kings 2: 10; 1 Kings 11: 21, 43; 2 Chronicles 9: 31; 2 Kings 20: 21; 2 Chronicles 32: 33; 2 Chronicles 26: 23; Job 3: 13; Job 7: 21; Job 14: 12; Psalm 76: 5; Matthew 27: 52; Acts 7: 60; Acts 13: 36; 1 Corinthians 15: 6, 18, 20, 51; 1 Thessalonians 5: 10; 2 Peter 3: 4.

The dead exercise no mental powers, and praise not the Lord. Psalm 6: 5; Psalm 88: 10-12; Psalm 115: 17; Psalm 146: 4; Ecclesiastes 9: 6; Isaiah 38: 18, 19; Job 14: 21.

The dead know not anything. Ecclesiastes 9: 5, 6, 10; Job 14: 21; Isaiah 63: 16.

Death is an enemy, not a friend; Satan has the power of death; and Christ is to destroy both death and Satan. 1 Corinthians 15: 26; Hebrews 2: 14; Revelation 20: 14; Hosea 13: 14; Isaiah 25: 8.

God only has immortality. 1 Timothy 6: 16; 1 Timothy 1: 17; John 5: 26. Man is mortal, not immortal. Job 4: 17. He must seek immortality (Romans 2: 6, 7), or perish in corruption. 2 Peter 2: 12.

Immortality will not be conferred on any of the human race until the time of the resurrection, at the second coming of Christ. 1 Corinthians 15: 51-54; 2 Corinthians 5: 4.

It is evident, from these numerous passages of Scripture, that spiritualism cannot stand the test which the Bible proposes: "If they speak not according to this word, it is because there is no light in them." Spiritualism speaks in contradiction of the word of God, and therefore is not of God.

A MASTER BEHIND SPIRITUALISM

But spiritualism is not all trickery. There is a supernatural power behind it; but that power is not the power of God. It is of Satan. It is wholly satanic. The spirits that appear in the dim light of a spiritualistic *séance* are not the spirits of the dead at all, but "they are the spirits of devils, working miracles." Revelation 16: 14.

We have already seen that at the time of the fall of Satan, a great company of angels was cast out with him. 2 Peter 2: 4. The Bible teaches that each child of God has an attending angel from the courts of heaven. Matthew 18: 10; Acts 12: 12-16. Without doubt, each person has also an evil angel attending him constantly. This evil angel, who is under the direction of "the god of this world," knows all that the individual has ever done, all that he has ever said, all the secrets of his life, all the things that he has been careful to keep from the light of day. This evil angel, that has been in constant attendance on the person during his lifetime, appears and impersonates that person at spiritualistic *séances*.

That evil angel, or demon, can tell in the *séance* all that the individual could himself tell if he were actually present.

It can reveal secrets known only to the dead and the inquirer at the *séance*. And this revelation is so strong that the inquirer, not being fortified with the truth of the Bible regarding the fallen angels, is convinced that he is in actual communication with the spirit of a friend or loved one. Once his confidence is gained he is led on to believe "doctrines of devils" (1 Timothy 4: 1), and is drawn away from God into this terrible delusion.

The spirits that appear in the *séances* of spiritualist mediums, tip tables, write on slates, move ouija boards, deceive scientists, and delude humanity, are not the spirits of the dead, but the spirits of devils. This movement is the latter-day working of the one who was cast out of heaven, and all Christians should guard themselves against it with the utmost care.

THE INEVITABLE PRISON

BY B. E. BEDDOE

The turnkey closed the large iron gate. For the first time, I was on the inside of a state prison. I shuddered as I thought what that click would mean if I were not a visitor. Two hours later, the same gatekeeper opened that gate for us to pass out.

Scores of men in that same prison had passed through that gateway, never to pass out as long as they should live. They were there "for life," never to return from the prison to their homes. The gatekeeper was never to let them pass out into liberty.

Speaking of the one responsible for death, the prophet Isaiah said: "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that let not his prisoners loose homewards?" Isaiah 14: 16, 17, margin. This enemy of man, whom the Bible calls Satan, is the author of sin, responsible for death and the grave—his prison house.

SLEEPING PRISONERS

For many centuries, the prison roll of the grave has been lengthening, until today the total is written in twelve figures. But they are all asleep—prisoners, securely bound, but asleep. Once David prayed: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13: 3.

When Lazarus died, Jesus said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11: 11. Later, seeing that they misunderstood, He said to them, "Lazarus is dead."

At the time that Stephen was stoned, seeing the gate of the grave open to receive him, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7: 60. Repeatedly the Bible says the dead are asleep.

Thank God, though they are prisoners, they are asleep. They experience none of the rigorous toils usual for prisoners.

As persons shall be brought into contact with these spirits that are impersonating their loved dead, they will find themselves confronted with a power and a wisdom which they will be utterly unable to withstand or resist. Appeals will be made to their sympathies; and before their eyes, miracles will be wrought which will convince them of the genuineness of this fearful delusion. They will be led to disbelieve the word of God, which opposes the teachings of spiritualism, and will thus be led on until God departs from them, and they are completely entangled in the snares of the devil. Thus thousands and hundreds of thousands will lose their souls in this great final effort of Satan to deceive the whole world and take it captive. Our only protection from this powerful delusion is to become acquainted with the inspired teaching of the Bible.

They are asleep, they rest, they are dead. And more, they know nothing.

When a man passes through that prison gate, he stops thinking. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. "For the living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

CONTROLS ONLY THE ENTRANCE

Satan is the "turnkey" to the grave. He knows how to lock men in, but has never learned how to let them go. He turns the key but one way. He cannot open the exit to his own prison.

During the entire history of the world, Satan has claimed that when a man died, he was not an unconscious prisoner. In the beginning, when God said to man, "Thou shalt surely die," the enemy said, "Thou shalt not surely die." In every conceivable way, he has endeavored to prove that statement.

His angels impersonate the dead. In a thousand mysterious ways, he is deceiving men into believing that the dead are alive. Through all this fog and mystery, the word of God rings clear to the believer, the dead are asleep, unconscious.

Satan locks, but never opens. For all the power he has, his prisoners would sleep on in his land forever. He never lets "his prisoners loose homewards." There is One who can unlock the gates to the grave. In kingly language, that One asserts, "I am He that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell [Greek, "the grave"] and of death."

One day this Life-Giver will come to the earth for the express purpose of liberating the prisoners of the grave. With mighty voice, He will shout, "Awake!" That voice will roll as loudest thunder through the earth. The dead will hear, and awake. The power attending Him will open the tomb, and the millions of the ages will live.

CATHOLICISM'S HOPE SUPREME

"Hope deferred maketh the heart sick" is a verse not applicable to Catholicism. They have long looked for the pope to be the world's supreme judge, and their anticipations are becoming realizations.

BY E. T. RUSSELL

THE year 1870 witnessed an epochal event for the papacy. In July of that year, the Ecumenical Council pronounced the dogma of infallibility. In September—just two months later—Rome surrendered to the troops of Victor Emmanuel. Since that time, the pope has been styled "the prisoner of the Vatican." While the circumscribing of the pope's temporal domain curbed, for a time, the aspirations of the papacy, yet its purpose remained unchanged. Its claims are, "The pope is king of kings and lord of lords;" that he is supreme in all things earthly, and therefore kingdoms and empires should be subject to his will; and that his decrees should be final in all things, both civil and religious. The wasting of the temporal power of the papacy, which reached its culmination in that disastrous year, was all in direct opposition to the faith and will of that power. Though the papacy met with defeat, it was confident that this would only be for a time, and then it would regain what it had lost.

Shortly after the imprisonment of the pope, Cardinal Manning said: "There is only one solution of the difficulty,—a solution, I fear, impending,—and that is the terrible scourge of continental war, a war which will exceed the horrors of any of the wars of the first empire. And it is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction."—*Tablet*, London, January 24, 1874.

Europe is now certainly being scourged, not only by a "continental war," but by a war that involves all continents, a conflict that exceeds any since the birth of time. And the contending nations located on its soil are trying to "crush each other with mutual destruction."

From another writer, we submit the following: "Pius IX is still a king, even in the eyes of his enemies and of his spoilers. They are obliged to admit that the unity of Italy is not affected, that the temporal power is to be reestablished, and that after some profound commotions, which, it may be, will entomb many an army and many a crown, there will be heard among the nations, from one end of Europe to the other, a single cry, 'Restore Rome.'"—"The Pope, the Kings, and the People," chapter 10, paragraph 37, note 1.

The "profound commotions" connected with the present conflict have "entombed many an army," and some crowns have already fallen.

IS ROME CULPABLE?

Why are the fields of Europe blood-soaked to-day? Why have millions of

lives been sacrificed? Can it be that one of the causes back of this awful carnage is the purpose to place the papal power above all earthly governments? Some hold to the view that such is the case, but we very much dislike to believe that such a settled purpose is in any way responsible for the awful tide of woe now covering as a pall the warring nations.

In speaking of the present war, Dr. Alexander Robertson declared, in 1914: "I believe that the pope and the church formed the resolution to bring it about, soon after the fall of the temporal power, in 1870, when a league was founded of all Catholics throughout Christendom for the restoration of that power. And the fact was fully and clearly announced by the church four years later."—*Liberator*, Ottawa, Canada, September, 1914.

That Dr. Robertson had a well grounded reason for the above statement, the following quotation would indicate:

"Catholic societies where they existed are being multiplied, where they did not exist they are being planted. The number of Catholic members in the Prussian Parliament has increased beyond hope, and in Belgium they have grown closer together. The struggle against the Austrian ministry which favored the revolution [having reference to the revolution of 1870] has grown hotter, and obligations in defense of Catholic principles will be imposed upon the future members of the Parliament of England and Ireland. With whom will be the final victory there can be no doubt."—*Civilta*, series 8, volume 1, page 421.

THE POPE A TEMPORAL RULER

The following published statements indicate that as a result of the present conflict, papists are again anxiously expecting the exaltation of the pope to temporal power:

"To-day the pope is the only one in all of Europe who can bring about peace, and if men's minds be not blinded, he will in time be the real peacemaker. The Hague peace meetings of the future without the pope, will be like Hamlet minus Hamlet himself."—*Tablet* (Roman Catholic), March 6, 1915.

With "Hamlet minus Hamlet," there would be no Hamlet. Conclusion: Future peace meetings without the pope will not prove to be peace meetings at all. As soon as the war began, the Catholic press hailed with joy the prospects of the "holy" father's being the peacemaker. Only about one month after the first declaration of war, the following appeared in the columns of a Catholic journal:

"Might not one of the unexpected results of the present European conflict be the restoration, in some form, of the

pope's temporal power?"—*Monitor* (Roman Catholic), August 29, 1914.

Only six weeks after the war began, the *Western Watchman* of September 17, 1914, published the following: "When the warring nations pause for breath and hesitate to renew the strife out of sheer exhaustion, all eyes will be turned to the Vatican and its humble prisoner, and he will be called on to say the last word that will send the bloody sword back into its scabbard, not to be unsheathed perhaps again forever."

THE WORLD'S COURT CHAIRMAN

Leading men of this and other lands are advocating the establishment of a world court where differences among nations can be settled. They are not satisfied with the general results of the Hague Tribunal, and therefore are anxious to have another court established, with the hope that it will be more effective in maintaining peace. A sentiment is now ripe for such a court, which is also styled "A League of Nations"; and probably it will be established in the near future.

Most earnestly of all, the papacy is looking forward to the time when such a tribunal will be created, as it hopes then, as in ages past, to have a leading voice in the affairs of nations. Monsignor Grosch warns the powers "not to attempt any league of nations for peace while leaving out the greatest peace society of the world, the Catholic Church."

Shane Leslie, author and writer, says: "To-day Pope Benedict awaits his hour to unravel the European family from the coils of militarism. . . . When the allies win peace in the field, there will be needed something higher than the glittering right that victory confers. It is the moral sanction which the pope alone can give. This has been refused to the Germans. It is reserved to the allies to



Pope Benedict XV, by virtue of office, is the man whom Catholicism regards as the infallible representative of God to this world. In official pronouncement on doctrine and morals, it is affirmed, it is impossible for him to err.

win and keep. But that he may confer it upon them the pope must not be of them, but above them."

Please notice that the writer states that in order for the pope to confer his moral sanction on the allies he "must not be of them, but above them."

Mr. Leslie further adds: "His knowledge is the high knowledge of the moral law, laid down in Scripture or apostolic tradition, interpreted by the centuries and indirectly the last means left to the nations to receive the results of the war through a divine agency."—Quoted from *Literary Digest*, February 2, 1918.

The Philadelphia *North American* declares: "No national ruler or leader has so vast an audience, none commands such wide confidence and veneration. Where kings and presidents awaken respect, the supreme pontiff of the Catholic Church exacts reverence. Where they speak to nations, he addresses an empire that girdles the world, that knows no frontiers and no distinctions of race, that represents to unnumbered adherents a power superior to all earthly might. The appeal of the head of the holy see is received, therefore, with universal respect, and examined throughout the whole world with studious attention."

DID LUTHER INSTIGATE THE WAR?

For centuries, the world had a central world's court, the papacy; and its word was the first and last word in the affairs of nations. Kings and emperors were subject to its will. It incited nations to engage in war, and forbade their so doing. It placed nations under interdict, and absolved subjects from their oath of allegiance to their sovereigns. That world court was an effective religio-political power. Is its past history to be lived over again? If so, whither are we drifting? That world's court meant the enslavement of the world.

In reference to the cause of the present war, under date of April 12, 1917, the following appeared in the *Denver Catholic Register*: "The real cause of the horrible war is a German. An impartial student of history must trace it back to Martin Luther. It was he who overthrew authority, who upset the idea of having a central world court where serious differences between the nations could be settled."

As stated in the foregoing, when Luther directed the work of the Reformation, declaring the doctrine of justification by faith rather than by works, he was striking a blow against the papacy, which resulted in the weakening of that power. As he was the foremost leader of Protestantism, he was largely responsible for the overthrow of the papacy. It was Protestantism under the leadership of Luther that "upset the idea of having a central world court." Is it possible that the so-called Protestant nations of to-day will restore that which their forefathers in the sixteenth century overthrew? The unfolding scroll of time will determine whether the hopes of Rome regarding world supremacy will be realized or blasted.

A NON-PROTESTING PROTESTANTISM

It does not appear visionary to conclude that in the establishment of a World's Court, or League of Nations, Rome will play an important part, when

we take into account its rapidly increasing prestige. Protestantism, which, since the days of Luther, has been a hindering force as opposed to Catholicism, is fast disintegrating before the mother church. This is true to the extent that Catholics expect to have soon a clear field of operation, as the following quotations indicate:

"It seems to me that the main support of Protestantism comes from the United States and England. . . . If we put an end to this effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the historian and antiquarian along with Arianism."—Extract from a letter in the *Missionary* (Roman Catholic), Washington, D. C., May, 1910.

In the *Catholic Bulletin* of December 19, 1914, appeared the following: "This world-wide recognition of the important part which the holy see plays in international affairs is a matter of deep interest to Catholics in all countries. It shows that the holy see is gradually coming into its own."

We quote the following from the late Father Phelan: "The whole world is going after the Catholic Church. Her teachings are growing in popular favor every day. Now to deny any article of Catholic faith calls for an instant explanation or apology. The pope is now a personality not only to be recognized, but spoken of with respect. The whole world addresses him as 'your holiness.' . . . Catholics are honored now, where before they were only tolerated. And Catholic practices are becoming all the vogue among Protestants."—*Western Watchman*, March 25, 1915.

The world longs for peace, and the thing that the nations claim they are fighting for is peace. It is also urged that it is for liberty and democracy that the terrible struggle is now being waged. Happy will that day be which proves to be the natal day of peace, provided it is a peace that will give to the world individual and soul liberty. But should the bringing about of peace mean thralldom and bondage to any power, either civil or religious, it will prove a sad day for the world. Let us pray that God may guide the nations in their future peace councils, so that they will not be brought in bondage to any power. On the contrary, may they stand free as did our forefathers when, in defense of liberty, they threw off the shackles of political and religious bondage which for centuries had held in an iron grasp the nations of the Old World.

The Kaiser's American Helpers

(Continued from page 1)

responsibility borne by any civil ruler that has ever been called to service upon our planet.

After speaking of the patriotism and the self-sacrifice of the Belgians, the *Catholic Standard and Times* refers to this profiteering in the following graphic sentence:

"Side by side in the columns of the newspapers which tell of these knightly deeds [of the Belgians], we are shamed at beholding tales of huge and remorseless plundering of the people—the rank and file of the toiling masses chiefly by banded wealth—the billionaire barons of meat and coal and steel and many other prime necessities of life whose riches are piling mountains high—literally—from exorbitant profits, while the great bodies of the toiling poor are being ground to the most sordid poverty by the exactions of the rent gougers and the vampires that drain the lifeblood of the millions from all the arteries of commercial plunder."

There are millions of patriots in this nation who are sacrificing to the very limit. They are denying themselves of comfort, they are subjecting themselves to every conceivable inconvenience, and what is still more, many a home is making the supreme sacrifice of yielding up its sons for the dangers of the battle field, and its daughters for the dangerous work of the camp and field hospital.

How sharp is the contrast between the loyal self-sacrifice on the one hand, and the grasping, insane greed and covetousness on the other!

In the intensity of the war work and the war responsibilities that are on, the people may not stop to give very much consideration to these stupendous facts; but when hostilities cease, and the great problems and perplexities of readjustment are on, what will be the effect that such facts will have upon the people?

The well-known prophecy of the fifth chapter of the epistle of James speaks not only of the men who would heap together treasure in the last days through fraud and oppression, but it also speaks of the weeping and the howling of the wealthy because of the miseries into which they are thrown as the result of their greedy work.

The accurate prophecy of the third chapter of 2 Timothy informs us that the last days will be made perilous because men are "lovers of self" and "lovers of money."

Is it not clear that the men mentioned in the report of this Federal Commission are in a most striking manner fulfilling these prophecies? And are they not most literally laying the foundation for the distressing scenes depicted therein? And are they not preparing themselves to be the undesirable and the sorrowful participants in the following scene so graphically presented by the prophet Isaiah?

"They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:19-21.

"HEREDITARY tendencies" can never be pleaded as an excuse for sin. True Christians are born again, or in other words, have entered the family of heaven under the new fatherhood of God. M.

Liberty Only in Law Observance

BY RODERICK S. OWEN

LAW is defined as a rule of action established by authority. The law of a kingdom is the rule of action prescribed for the subjects of that kingdom, or a guide for their conduct.

In all governments based upon civil authority, the actions of the individual may be kept in harmony with the law either by the willing choice of the individual or by force exercised by the administrative branch of the government. For the law, with its force, which is expressed in its penalty, is for the disobedient; and the employment of its force, and the degree of bondage in its administration, are determined by the subject's disagreement with the law. Thus perfect liberty in any form of government is found only in the ability of the subject to choose to act in harmony with the law. To be fully identified with the law is to find perfect liberty, while the slightest departure from this harmony will introduce a corresponding amount of bondage; and if this divergence is expressed in action, it will necessitate the employment of force to a like degree.

LIBERTY ONLY IN SELF-CONTROL

Right self-government is the only true form of government. In it only is found absolute liberty. All other forms of government are based upon external law; that is, law backed up by force outside of the individual governed. If the law is right law, it may tend toward liberty; but it is restrictive in its operations, and must set limitations to the actions of the individual. In all such forms of government, the subject must surrender some of his individual rights.

Right self-government meets its perfect exemplification in the Creator. He has no law above Him to control or guide Him. He is "a law unto Himself." He is not amenable to law, but is identical with it. The law is simply His expression, the expression of His character. He is involved in His every word, whether it be to create, to preserve, to command, or to destroy. His every act expresses His character. All His acts are acts of love, for "God is love." He cannot lie, for He is the truth. The law is the expression of His very being. To go contrary to the law would be to deny Himself, to war against Himself, to dethrone Himself.

Right self-government is God's ideal for every one of His intelligent moral beings. Self-government is government by one's own character, without the interference of outside law, backed by force, fear, or restraint. But this is only attainable by the development of right character. God could call matter into existence. He could originate power. He could create intelligence. He could impart life. But He could not impart character. That can be produced only by the exercise of the power of choice. Having created man an intelligent creature, the Creator took a great step toward committing to us self-government when He gave man the power of choice, for the development of character.

Self-government brings absolute liberty only where the creature can give full and complete expression to every attribute of his being; that is, where there is no restraint, either in his own being or outside, which would prevent the full and complete expression of his character. This involves not only a right character, but also a perfect organism through which it may be expressed.

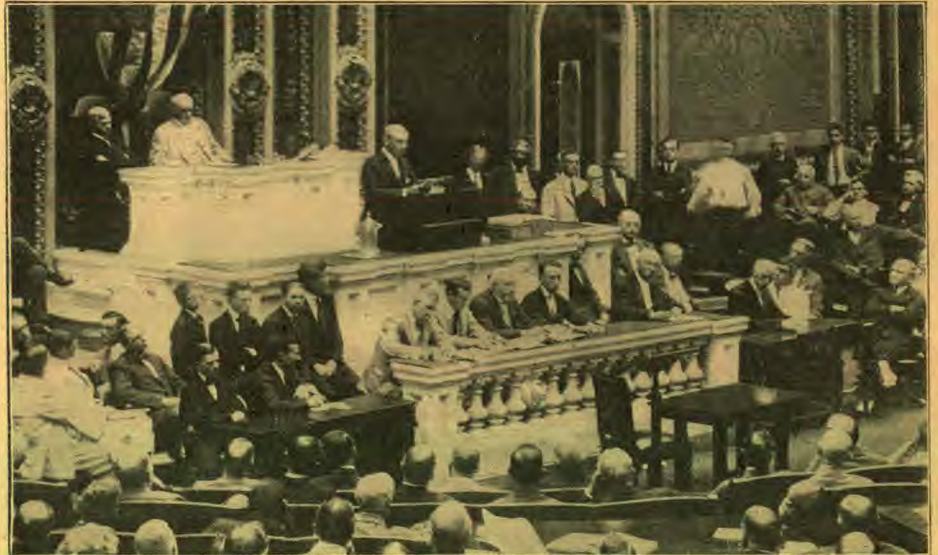
A man who has one arm bound to his side does not have full physical liberty. Suppose that it is not bound by an outside force, but that by some wrong habit of life, he has paralyzed it so that he cannot use it. The result is the same. So mentally, the man who, by wrong habits, has stunted and dwarfed his mental capabilities, can never have perfect liberty until these are restored and fully developed. And the Creator's mind will never be met until every one of His redeemed stands not only with a right character, the bruises of sin, physical, mental, and spiritual, all removed, but with all the capabilities as fully and completely developed as though sin had never entered. For "unto you that fear My

of fixed habits, and a habit is the result of repeating a thought or an act. Therefore choosing to act in harmony with the law of God is the process by which we form right characters.

Christ came into the world not only to reveal the character of God to man, but to be our example. We are told that the law was in His heart; and the purpose of the new covenant is to write that law in the hearts of God's children, so that Christ may be "the first-born among many brethren." Then to do as Christ did, to choose always to act under the direction of His Holy Spirit, in harmony with His word, and to continue this process until we have formed right habits throughout our being, is the course that will enable the Holy Spirit to write the law in our hearts.

In a kingdom filled with such subjects, God will not need to use force or restraint, for all will delight to do His will. The law will no longer direct, but each will be "a law unto himself."

Thus the doorway to perfect liberty is the development of a perfect character, expressed through an individually perfected organism. And each intelligent moral being in such a government will be an expression of some of God's thoughts, brought out in a living character, in God's mental and moral realm; just as each individual material thing, from the mighty suns, accompanied by their glittering retinues of satellites, and



Underwood

Just as it is necessary for our nation to have a system of laws and a lawmaking body, so in the spiritual realm it is necessary to have a specific law from the great Lawgiver. This law He gave at Mount Sinai.

name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." Malachi 4:2.

LAW KEEPING IS CHARACTER BUILDING

Harmony among self-governed is the result of harmonious characters. There may and will be diversities of character, but they will constitute a harmonious whole. For the development of harmonious character, there must be one supreme will, and this will must express the supreme character. Everything, as far as it is directed by the supreme will, is an expression of the supreme character; and just as far as we habituate ourselves to act in harmony with that supreme will do we form right characters; for a character is simply a bundle

sweeping on through space, down to the lovely flower nodding in the wind by the wayside, is an expression of one of His thoughts in the material realm. In the first class, each one is governed by a fixed character, with the intelligent power of choice. In the second class, each one is controlled by a fixed law established in its own existence, and each is in perfect harmony with the Creator and with each other. And the whole constitutes a complete expression of the mind of God. Then Christ shall have "taken away the first" (sacrifices, death, and all that is contingent on the existence of sin), and "established the second" (the will of God) in righteousness. Hebrews 10:8, 9. Then shall time pass away, with its change and decay, and eternity burst into view.



The Marked Bible

"DON'T mention it again, I tell you—never again. I am tired of all this talk about Christianity, and I'm not going to stand it any longer. You may do as you please, but I insist that you stop making life here at home so unpleasant for me."

"But, son, remember father. His dying request was for you. Just let me tell you of one thing he said about you in his last prayer. He called me to his bedside, and with choked voice—"

"Mother, you seem to think I don't mean what I say, and so you will keep on. But I have my mind made up to end this whole business. I may as well tell you that one week from to-day I am going to sea. Now please let me live in peace the few days I am here with you, and I will be thankful."

MRS. Wilson had been a wise, tactful mother. For fifteen long years, she had been alone in the world, battling with poverty, but always seeking faithfully to shield her child from the corrupting influence of the great city in which she had her home. By night and by day, Harold's name had been upon her lips in prayer.

It was not true, however, that she had been given to much talk, as might be supposed from the son's complaint. As a mother ought, she had wisely restrained, and had insisted that her decisions be respected. But her words had been few, especially during the later years, when Harold's age demanded that he begin to fulfill the responsibilities of manhood, and to act more fully the independent part of life.

When his father died, Harold was a boy of eight years. From his birth, he had been dedicated to God. It was the supreme ambition of both father and mother that he should be trained for the work of the gospel, and devote his life to proclaiming the good news of Him

who died to save from sin, and who would one day come again in glory to receive His people to Himself. Theirs was a "blessed hope," and their child gave promise of reaching the end they sought. He was a beautiful boy, and early gave evidence of a love for the things of God.

Then a strange change came. The kind and careful husband and father was stricken down with a fatal illness. For many months he lay; and the means which he had been studiously saving up for his boy's education were taken for the payment of the ever and rapidly increasing bills. Finally all was gone. And when at last the end came in sight, he called his wife and little one to his side, and together they prayed once more that God would remember the consecration they had made, and in His own good way and time bring little Harold to be a soul winner for Christ, as they had planned.

"Does God hear? Does He answer?" These were the questions that had been presenting themselves to Mrs. Wilson's mind for more than two years now; for, notwithstanding all her pleadings, all her tears, all her struggles, the influence of worldly associations had gradually and surely alienated her son from God, and more and more he had come to manifest a positive dislike for all that pertained to God and His word of truth.

AT the time this story opens, Harold had become a drunkard, a gambler, a thief. He seemed the exact reproduction, in his characteristics, of a great-grandfather whose life had been made notorious by atheism, blasphemy, drunkenness, and murder, and who had ended his life on the gallows. And as Mrs. Wilson thought upon this fact,—that in her son was being fulfilled the Scripture, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation,"—her heart almost broke within her, and she began to despair.

She had been led to speak to her son once more because of crime recently committed in the neighborhood of her home, suspicion resting upon him. In her heart, she little doubted that he was involved, and the thought so cruelly hurt

her that she could not remain silent. Hence she spoke.

But when she did so, there came the last crushing disappointment. She was told never again to mention the subject of a better life. In fact, she was to have slight opportunity, for Harold had declared his intention of going to sea, and only a few days intervened. Besides, he was going under a cloud, very probably to escape the clutches of the law.

"Oh, my boy, my boy! I have prayed and prayed that you might grow to be a noble, God-fearing man. I have asked God continually to take you for His service. I have done all I have known to do to keep you from the world. I have hoped and trusted that you would be kept. But to-day you are a criminal, a godless, wicked man. You hate religion. You turn from me as though I were one of your worst enemies. Oh, my Harold, my treasure, must I give you up?"

Thus spoke Mrs. Wilson to herself out of the agony of her heart after her son had so ruthlessly denied her the privilege of again speaking to him of the Christian hope.

AND while this mother mourned and wept, Harold caroused. With an almost fiendish enthusiasm, he joined with his associates in riotous pleasure at the near-by saloon, and more than once his voice was heard in denunciation of his parents' hopes. He drank and cursed, and even challenged the Almighty, if He existed, to come and strike him down if He dared. So far had he fallen!

Does God hear? Does God answer? Had a mother's prayers been unheeded? Had all those years of toil and sacrifice and devotion and trust been in vain?—No, thank God, no.

"Think not, thou mother heart,
That God hears not thy cry.
Thine interests are His,
And He is standing nigh.
He listens, waits, and longs to prove
That He is God, thy God, thy Love.

"Nor doubt, then, nor despair;
Trust on through dark, through light;
Fear not to bide His time;
He'll surely do the right.
He knows the secrets of thy soul.
Thy son shall one day be made whole."



By Charles L. Taylor

It was a terribly dark hour to the dear mother; and worn out with the heavy burden, and not seeing as yet the welcome approach of a brighter day, she lay down and fell asleep.

She dreamed!

It was the morning of eternity. The world was new. All marks of the curse were gone. Sin and all its consequences had been removed forever. She saw the Saviour. She saw the saints of all the ages, the innumerable multitudes with the palms and the harps. And ere she could have a moment of disappointment, there stood by her side her companion of early years. He looked into her face, radiant with life; and then, out of the fullness of his supreme joy, he said, "And here is Harold!"

"Yes, here I am, father," came the musical answer of him who had been precious in their eyes; and then he stood before them—their son, made over into the image of the blessed Christ.

"Harold, O Harold! Bless God! My Father *did* hear and He *did* answer. Ah, I thought you would not come! And how did the Master find and redeem you?"

"Mother, do you remember the marked Bible you hid among my things the day I left you and went to sea? The message you wrote in the Book, and the message of the Book itself, broke my hardened spirit, and I could not find rest until I laid my weary self at His feet. He lifted me up, He taught me of the right way, He guided my soul to this better land."

HOW long she slept, Mrs. Wilson knew not; but when she awoke, it was long past midnight, and she heard Harold stumbling up to his room.

But why did his heavy, uncertain step at this time fail to trouble her as it had before? Why could she resign herself to what seemed a veritable tragedy, which was wrecking her home?

She was not a believer in dreams. She did not regard the beautiful picture that had been projected upon the screen of her mind as being necessarily divine. There had come to her, however, in the experience, a suggestion of a new work of love. She had found also a new basis

for hope, a new vision of possibilities; and with a mother's loyal quickness, her plans were immediately formulated for putting the suggestion into practice.

What a blessed mission was that of the new day, when with her widow's mite—the savings of many a long, weary day,—she found her way to the heart of the city, and there invested that mite in a Bible for Harold! She bought the best that was possible, leaving nothing remaining for the coming "rainy day." Was not her son's life more precious to her than her own?

What a really wonderful Bible that was when Mrs. Wilson had completed in it her beautiful design! From Genesis to Revelation she marked, with great care, those passages which she believed would one day appeal to the heart of her boy. Just what texts and just what markings entered into the plan may not be told here; but suffice it to say that only a wise, loving, praying mother could ever have thought out and executed so splendid a soul-winning idea.

Without doing violence to the sacredness of a mother's secret, it may be stated that two great principles were emphasized,—faith in Jesus as a complete Saviour, and obedience to *all* His commandments. Mrs. Wilson had learned that Jesus is the only Messiah of the Scriptures; that it was He who created the world; who spoke through prophets; who conversed with patriarchs; who gave the law on Sinai; who led Israel into the promised land; who walked and talked with Adam, with Enoch, with Noah, with Abraham, with Moses, with David. She understood that He was "the Lamb slain from the foundation of the world," and that therefore before the time of Calvary as well as after, men are saved through Him. To her, the whole Bible was a Jesus-Book, one story of the Friend of sinners.

When Harold should open the Book, she wanted him to find Christ everywhere throughout the story, to hear His voice, to know His love, and then to render Him service.

It was only natural, in view of this, that she made particularly prominent the claims of the Ten Commandments. If Christ had spoken them, and then had

died that they might be written in man's heart, were they not vital to salvation? Thus the twentieth chapter of Exodus was made as it were the pivot of her whole appeal to her son to yield to Jesus Christ.

Her own message, written on the fly-leaf, and accidentally stained with a tear that fell as she wrote, was this:

"My Darling Boy,—

"I love you. I shall *always* love you. But there is One who loves you infinitely more than I, and that One is Jesus. You do not love Him now; but I am praying that you may be brought to see how good He is, and be led to yield yourself to Him. This Book is from Him and from me. *Please read it* for His sake and for mine. Its promises are all sure; and as you take them into your heart, they will make you new and clean and strong and victorious. You will then be supremely happy; you will be a blessing to others; you will rejoice the heart of the Friend who died; and some day, not long hence, you will meet me where there will be no more parting.

"Lovingly, Mother."

THE marked Bible waited in secret until almost the last moment before Harold's leave-taking; and then, when he was absent on an errand, it was quickly tucked away out of sight in one corner of his box.

"Good-bye, mother!"

Mrs. Wilson had just completed her morning devotions, and was braced for the parting.

"Good-bye, my dearest," she said; and putting her arms round Harold's neck, she gave him a long farewell embrace. The tears wanted to come, but she had determined on another course, and a smile of peace wreathed her face instead.

She whispered into his ear a mother's secret wish; but without response, he hurried away. (To be continued)



The Saracens, with their destructive and irresistible hordes of cavalymen, aptly fulfilled the specifications of the fifth trumpet prophecy.

Human Locusts from Arabia

X—Studies in the Book of Revelation

BY ALBERT MARION DART

THE fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Revelation 9:1-3.

"There is scarcely so uniform an agreement among interpreters concerning any part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks."—Mr. Keith, quoted in "Daniel and the Revelation."

The first and second woes, or the fifth and sixth trumpets, have to do with the Eastern empire of Rome, which was as weak and polluted as was the Western empire; and thus her fall was certain, but it came about in a quite different way.

The darkness occasioned by the smoke coming out of the bottomless pit is a fit illustration of the dense darkness covering the earth by the spread of Mohammedanism.

To the star that fell "was given the key of the bottomless pit." A study of the conditions which opened the way for the spread of Mohammedanism will help us to see the force of this statement.

Chosroes, king of Persia, had subjugated the Roman possessions in Asia and Africa, and was the first to besiege Constantinople after the fall of the Western empire.

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. It is thus, exclaimed the Arabian prophet, 'that God will tear the

kingdom, and reject the supplication of Chosroes.'"

Persia hindered the success of the Saracen arms; but when, exhausted in her conflict with Rome, she finally fell, as the Arabian prophet dared to predict, the hindrance was removed, the "bottomless pit"—the desert of Arabia—was unlocked.

"The Roman emperor was not strengthened by the conquests which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, like locusts from the same region, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire."—Mr. Keith, quoted in "Daniel and the Revelation."

A MINUTE FULFILLMENT

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Revelation 9:4.

In giving instructions to the tribes of Arabia, the caliph Abubekr directed their chiefs thus:

"As you go, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute."

This instruction seems to throw light on the verse under consideration. Certain faithful Christians were spared, while the shaven priests and monks were to have no quarter.

The following expressions in the proph-

ecy concerning the Saracens, symbolized by the locusts, are significant:

"Like unto horses prepared unto battle"—the famed Arabian horses. "On their heads were as it were crowns like gold"—the noted turban of the Saracens. "And they had hair as the hair of women." The Arabs wore long hair. "And they had breastplates, as it were breastplates of iron." This undoubtedly refers to the cuirass with which the soldiers were provided in those days.

All these statements clearly indicate a conquering army in its march; and the Arabs alone meet the specifications.

MOHAMMEDANISM'S INVASIONS FORETOLD

"And they had a king over them, which is the angel of the bottomless pit." Revelation 9:11. The character of the king is indicated by his name, "Apollyon" ("A destroyer," margin). The term "destroyer" well fits Mohammedan rule from its rise; but a definite time is pointed out here—when "they had a king over them." This must apply to Othman, the founder of the Ottoman empire; for prior to his time, there was no general government uniting the various "roving bands," with their leaders.

"And their power was to hurt men five months." As we are studying symbolic prophecy, this is prophetic time, and covers a period of one hundred fifty years. Five months equal one hundred fifty days, and a day stands for a year. This is a definite period of time, and evidently begins with the special attack of Othman on the Eastern empire. Gibbon, recording these events, makes this significant statement:

"It was on July 27, A. D. 1299, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster."

Since the five months (one hundred fifty years) of torment begins July 27, 1299, their termination is easily reckoned—July 27, 1449. With this date comes the prophetic statement, "One woe is past; and, behold, there come two woes more hereafter." Revelation 9:12. So in our next article, we will continue the study of the seven trumpets, beginning with the sixth trumpet, or second woe, located in history thus definitely,—July 27, 1449.

(To be continued)

The Promise in the Bow

THE rainbow seen by John, over the throne of God, as recorded in Revelation 4:3, has a direct connection with the service of Christ in the heavenly sanctuary, in that it is a reminder of God's new covenant promise, as well as the Noachic covenant. That we may see this, let us refer to Galatians 4:22-31, and read the allegory of Abraham's two sons.

There we learn that the one by the bondwoman, Hagar, represents ancient Jerusalem, and fleshly Israel in bondage (even though they refused to admit it—John 8:33). With them the old covenant was made, commanding obedience to the law written on tables of stone. They were self-dependent, saying, "We will do."

The other son, born of the freewoman, Sarah, represents Jerusalem above, and



Potatoes come in as an easy second for popularity as a food. And now that our first choice, bread, is somewhat under the ban, potatoes should achieve fresh laurels. The war garden campaign has turned many an idle lassie aside from profitless pastime to the raising of tubers.

Wheat's First Lieutenant

BY H. S. ANDERSON

spiritual Israel, with whom the new covenant is made "after those days." The law is written on the fleshy tables of the heart. (Jeremiah 31: 31-33 and Hebrews 8: 10-12.) They are dependent upon Christ for forgiveness of sins, grace to renew the heart, and power to obey the law of God—by His Spirit. Ezekiel 36: 25-27.

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free." This makes us children of the heavenly Jerusalem, which "is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

This last quotation is from Isaiah 54: 1; and in the ninth and tenth verses, we read: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

Here God makes reference to the Flood, and to His promise that He would no more destroy the earth with a flood, as proof that He will remember His new covenant promise, made with spiritual Jerusalem and Israel. Then we may safely conclude that as "the bow that is in the cloud in the day of rain" is a reminder of the Noachic covenant, it is also proof to us that God will fulfill the new covenant promises, writing the law in our hearts, forgiving our iniquities, and thus freeing us in Christ. And so surely as the rainbow is seen in the clouds, or in the sanctuary above, it is a constant reminder that Christ intercedes for guilty man, and that God will fulfill all His word; and it should remind us of our part,—to permit the Lord to write His will upon our individual hearts, putting it in our minds.

M. A. HOLLISTER.

THERE is no righteousness but the righteousness of Christ, of which His holy ten words are the written form, and His life is the living expression; and nothing can be more holy than the law, as it is the Saviour's own revelation of Himself. To have it in the life is to have Him in the life; to know it is to know Him; to keep it is to keep Him; to love it is to love Him. ALBERT CAREY.

THE potato is known primarily as a starchy food. And since starch is easily and thoroughly digested by the average individual, and since the edible portion of a potato represents 18.4% of carbohydrate, most of which is in the form of starch, the potato is safe as part of our daily food. As a comparison with fine flour bread, we may say that one medium potato equals in energy value two slices of bread.

Minerals are absolutely essential for growth and health; and for twenty cents, you get more mineral matter in potatoes than for the same amount invested in fine flour bread. The amount of mineral matter contained in potato varies with its stage of growth; and as these soluble salts are always near the skin, the potato should be pared very carefully and closely, or, better still, the skin should be kept on and eaten, as in a well scoured baked potato.

To cook the potato properly, one must understand something of its composition. A potato is made up of tiny cells with thin walls of fiber, and these cells contain starch grains and water. In order that the woody walls of these tiny cells may be broken quickly, the potato must be placed in boiling water, which will burst the covering of the starch particles, and cause them to cook so rapidly that the whole mass becomes a floury white. If allowed to soak in water for too long a time, the cellulose becomes filled with water, and the starch soggy and heavy. It is much the same when potatoes are baked in too cool an oven; they should be placed in a hot oven.

CAUTIONS FOR BOILING POTATOES

"Boil them in their jackets if possible, so that you need not lose their mineral salts, which lie close to the skin."

"Be sure to remove the water from boiled potatoes as soon as they are done."

"After draining the water off, don't let them stand covered; the steam should be allowed to escape."

"Mashed potatoes should not be smoothed down on the top. Let the steam escape, and the potatoes will be mealy."

DO IT THIS WAY

All measurements are level.

Plain Boiled Potato.—Scrub the potatoes until nearly white before cooking, then cook gently in boiling water until tender when pierced with the point of a

sharp knife; drain, and sprinkle with salt. Salt, if added to potatoes while they are cooking, has a tendency to draw the mineral matter from them. Hence potatoes should be boiled in plain water.

Baked Potato.—Scrub medium sized potatoes the same as for the above recipe, and place them in a shallow pan, or upon a rack, in a hot oven. The length of time for baking depends upon the size of the potatoes. Test by pressing firmly or piercing with a fork. If baked potatoes cannot be served immediately, puncture the skin with a fork, that the steam may escape, cover with a cloth, and keep hot.

Cream of Potato Soup.—Pare and slice thin some raw potatoes. To three cups sliced potatoes, add five cups cold water, two teaspoonfuls salt, and one teaspoonful chopped onion. Let boil quite rapidly until the potatoes are well done and broken. Season with cream or canned milk, and a little chopped parsley if at hand. Add more salt if needed, and serve. (NOTE.—In making soups, the object is to extract the salts and the flavors from the vegetable, and this is best accomplished by the addition of cold water in cooking.)

Potato and Noodle Loaf.—Pare potatoes thinly, and cook in boiling water until tender; drain, saving the potato water. Mash the potato, add cream or a little butter to season; salt to taste, and beat well. There should be about three or four pints of mashed potato. Add water enough to the potato water to make two and one half cups of liquid. Put one half cup of sour cream into a skillet, and let it cook down until the albumin separates from the oil and turns a light brown color. Add this to the potato water. Add salt to taste, and a teaspoonful of chopped onion if desired, and bring the liquid to a boil. Sprinkle in "victory noodles" (given in the SIGNS OF THE TIMES of July 23), and let boil until slightly thickened. Season with a little cream or canned milk, and chopped parsley if at hand. Lay a thick layer of the mashed potato into an oiled baking pan, then pour on the noodle mixture, and spread evenly. Cover with mashed potato; brush over with milk, and brown lightly in a quick oven. (An egg scrambled until lightly browned may be used as flavor in the potato water for the noodles, in the absence of cream.)

CHRISTIANITY AND HEALTH

When a man is sick in body, he is usually sick in spirit; and these two conditions generally make the Christian experience pale and anaemic.

BY D. H. KRESS, M. D.

TRUE spiritual revivals always give evidence of their genuineness by the physical reforms that accompany them. When a drunkard is truly converted, he will cease to drink. The tobacco devotee will lay aside for all time his tobacco; the coffee fiend will look for inspiration from another source, and will no longer seek the cup which cheers because it inebriates. The one who is revived spiritually will lay aside any and every practice which he knows would be an injury to his health and a detriment to his spiritual growth. Just to the extent that physical reforms are made will spiritual growth be possible. To elevate men morally, physical habits will have to be corrected.

We admit that it is useless for the drunkard who has been unkind and abusive to wife and children to determine, as many do during their sober moments, never to be unkind again, so long as he continues to drink. He is not responsible for his acts while under the influence of drink; he is responsible for taking the drink that made him irresponsible. In using this illustration, I have referred to alcoholic drinks merely, because the effect of these upon men morally is so generally known. Everybody knows that a husband may be converted into an unreasoning and insane being by drink.

There are other intoxicants in general use whose effect upon the disposition and morals of men and women is pronounced; yet little reference is made to them by those advocating reforms, either because of ignorance or because of fear of giving offense. There are thousands shouting for prohibition of alcoholic drinks who are veritable slaves to tobacco, to coffee, to tea, or to some other narcotic drug. They are doing a good work; but in time, it must go further. No one under the influence of any intoxicant can be said to be in a normal state of mind. To a certain degree, narcotics, whatever their name, produce irresponsibility for the acts resulting from their use.

It is generally known that the boy who begins with the cigarette at the age of ten to twelve years will nine times out of ten develop immoral and criminal tendencies, regardless of what his heredity may have been. The adult user is not affected to the same degree; but no matter who the smoker may be, whether a doctor, a lawyer, or a minister of the gospel, he is not so good or safe or sane a man as he would be did he not smoke. Morally and spiritually he is on a lower plane than he otherwise would be.

STIMULANTS CAUSE ABNORMALITIES

The coffee and tea toper is mentally never normal. The excitation or stimulation that leads to undue cheerfulness and loosens the unruly member, is always followed by a period of mental depression, bordering on despondency, if

not melancholia. The coffee drinker is therefore never normal. The life is marked with extremes. He is either on the high tide of hilarity or in the slough of despondency. The coffee drinker cannot be said to be wholly responsible for the deeds committed while he is under its immediate stimulating or its after depressing influence. Many a mother has wondered why, at times, her little ones do not seem to annoy her by their innocent frolic, while at other times, every little outburst of laughter grates upon the nerves and creates impatience and irritability.

It is useless for the drunkard to pray, "Lord, make me a sane, kind, considerate husband and father," unless he is willing to give up drink. It is useless for the tobacco smoker to pray, "Father, restore the life of Thy dear Son in me," if he is not willing to give up the smoke.

Christ will not dwell in a temple that is day by day being defiled by sin. When He is admitted, He will say, as He did when He entered the defiled temple at Jerusalem, "Take these things hence." He is the temple cleanser. His purpose in entering His temples is to cleanse them from everything that is filthy and defiling. The consistent thing for the drinker of whisky who is desirous of growing to the full stature of a man in Christ, to do, is to pray: "Lord, by Thy grace I will give up whisky. Help me to lay it aside forever." Such a prayer will be answered, for spiritual growth is made possible.

The smoker cannot say, with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Christ in men is witnessed to by the outward life. Christ does not smoke; and the one in whom Christ dwells, the hope of glory, will not smoke. He may do it ignorantly and be guiltless; but sometime the Spirit that dwells within will convince of this sin, as it has of others. Mothers need not pray, "Lord, keep me patient with my little ones, and kind and long-suffering with my husband," unless they are willing to aid in answering their prayers, by laying aside that which is responsible for their irritability and unkind words. Coffee-drinking mothers cannot be to their families all that God designs them to be. They may be good mothers, but they might be and would be better mothers as abstainers from coffee.

THE STOMACH MAKES THE DISPOSITION

The matter of diet enters into the life of daily peace and victory. By the eating of inferior foods, or those improperly combined, poisons may be formed in the alimentary canal that are just as real as the poison that is drunk at a saloon or inhaled from a pipe, a cigar, or a cigarette. "Auto-intoxication" is a term that is common to all. It is a household word. It means "self-poisoning." Gloom, de-

spondency, and even melancholia are frequently traceable to the absorption of these poisons from the intestinal tract. More than once I have had patients under my care who were violently insane from the absorption of toxins from the alimentary canal. Complete recovery resulted from the correction of their diet.

The influence of diet on the disposition is well known even to superficial observers. A dyspeptic, it is known, is not usually an amiable, patient individual. A sour stomach and a sweet disposition are seldom found in the same person at the same time. For the dyspeptic to pray for a sweeter disposition without eating in such a way as to sweeten the sour stomach is useless. God sweetens the disposition by correcting the habits that are responsible for the sour stomach.

Spiritual revivals, it will be observed, that are not attended by physical reforms, are of little permanent value. To elevate the morals, we must correct the physical habits.

It is of course possible to have a low standard of morality, and to be successful in maintaining it, without making reforms; but God's standard of righteousness as revealed in the life of Christ cannot be reached or maintained without physical reforms.

Jesus, addressing His disciples, said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." The Pharisees had their own standard of righteousness, and they were able to live in harmony with it, but it came far short of what God demands of men.

PATIENCE A RESULT OF TEMPERANCE

In the closing work of the gospel on earth, a people will be developed of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The people who are fitted for translation at Christ's second coming will be "like Him"; and "every man that hath this hope in him," we are told, "purifieth himself, even as He [Christ] is pure." 1 John 3: 2, 3.

Naturally we would expect a great increase in knowledge and corresponding physical reforms to be associated with true spiritual revivals in the last days. It is to these days the Bible refers in the words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

Peter exhorts believers as follows: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience," etc. These come in their order,—first knowledge, then temperance, and next patience. Knowledge paves the way for true temperance. But Bible temperance means more than the giving up of rum and whisky. It means abstinence from everything that the knowledge obtained reveals to be an injury to the health and a handicap to spiritual growth. To such temperance, says the apostle, add patience. An intemperate man, we know, cannot be a patient man. When it is said of those who are overcomers, "Here

is the patience of the saints," reference is made to a people whose increase in knowledge has enabled them to be a truly temperate people and consequently a patient people.

The true church of Christ in the last days should be distinguished from all other churches by the physical reforms among its members.

Great spiritual revivals are witnessed. Some are highly sensational, emotional,

and exciting in nature. They appeal to the masses, because few changes in the habits of life are demanded. Others, like the message of John the Baptist, call upon men to repent, to "bring forth . . . fruits meet for repentance" (marginal reading, "fruits answerable to an amendment of life"). These messages will call for physical reforms. The spiritual preparation for Christ's return makes these reforms a necessity.

cannot put off being sick until we have secured another supply of trained nurses. Obviously the emergency calls for the woman near at hand to do the best she can in case of accident, emergency, or sickness.

WOMAN'S OPPORTUNITY

The call now is an urgent one. Now is the time to learn the simple procedures of nursing. There are many things that can be done in the absence of the doctor or the nurse, by the woman who has at least a limited knowledge of what to do. Bed making for the sick, the administration of simple treatments, the preparation of foods for the invalid, the proper precautions to take in communicable diseases, how to prevent sickness, the general family health and household hygiene, are things that the average woman can well know at any time, and that are especially valuable now.

The schooling that the American woman has had the past year or two in food conservation may be profitably utilized now in a measure. The sensible, practical principles of simple living, and the proper preparation of foods, will come well in hand. The learning of new methods and the adapting of one's self to new conditions, which have been the experience of the housewife recently, will now prove helpful in taking up further lessons. As food principles have been popular for some time in the public print, so will the principles of home nursing, simple treatments, and care of the sick now be generally discussed. A liberal amount of literature is already available. The wise woman will recognize the wisdom of the suggestion to make good use of every opportunity now available for instruction and experience that will qualify her to help meet any need.

Declining "Opportunities"

WHEN the devil cannot injure a man in any other way, he sometimes does so by persuading him to accept an opportunity for doing good. It is a great mistake to accept a call to do good when we could do better by leaving it alone. This truth is well brought out by a sentence in a letter from one of the most active and efficient Christian laymen in this country. In replying to one who had urged him to render a certain large and needed service to others, he replied, in declining, "I realize what an opportunity I am missing; and yet it seems right to miss even great opportunities for the sake of doing a little more thoroughly a lot of things that I am already committed to and am in danger of doing inadequately." In such a decision lies the secret of many a man's greatest usefulness to God and men.—*Sunday School Times.*

WE never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; and those three words, "God is love," ought to contain to every doubting soul the solution of all things.—*Miss Mulock.*

"GIDEON'S three hundred, with God's acceptance, could overthrow their enemies; but not until they had separated from about thirty thousand, who were unfit for military service. Judges 7."

NURSES ARE SCARCE

The obligation to become acquainted with the fundamentals of nursing is resting upon every woman of the land.

By L. A. HANSEN

THE unusually heavy demand for nurses for army nursing and Red Cross service is making a pronounced drain upon the nursing force in this country. It is estimated there are about 200,000 nurses in the United States. Between 80,000 and 90,000 of these are registered, and the others are graduate nurses and so-called practical nurses. About 13,000 nurses are graduated annually from accredited training schools, in which there are at present 40,000 student nurses. Nearly one fourth of the registered nurses have already been called into army service, and many more are being called.

Various nursing associations and other bodies are giving serious consideration to the meaning of this heavy draft upon nurses, and foresee a shortage of efficient help to care for the sick and injured among the civilian population. Already steps are being taken to provide against this threatened shortage. It is recognized that emergency measures must be adopted for the rapid preparation of women to do at least some of the things that are usually done by the professional nurse. Short courses, covering about six weeks of instruction in the less technical subjects usually studied by nurses, are being given in some places. Practical nurses are being made use of more extensively, and nurses who have retired from the profession are being asked to return to their calling. Restrictions are being placed upon the service of such graduate nurses as are available, allowing their services for serious cases only.

The National Organization for Public Health Nursing is making a strong appeal for strengthening its work. This phase of nursing has been increasing in its demand and in its usefulness in the last few years. In normal times, there are approximately 6,000 public health nurses in the United States. They care for families who cannot afford the entire time of a trained nurse. They teach the family how to avoid sickness, and in the limited time they are able to give to each family, do such work as is usually done by the professional nurse.

With the many lines of activities calling for nurses, such as the Regular Army Corps, the Red Cross, the United States Children's Bureau, school nursing, infant welfare work, etc., it becomes evident that the nurses left at home for ordinary family use will become very scarce.

It is also evident that sickness will increase among the civilian population, rather than decrease. War conditions do not add to the health of the community or the country. The scarcity of the usual food supplies, and the increased prices of the same, lead to privation. The lack of fuel, such as some parts of our country have already experienced, brings suffering and tends to sickness. Working under the high pressure of war times means more fatigue, and perhaps less rest. The nerve tension, the anxiety, the uncertainty, does not build up health. Sorrow and bereavement add to the load already carried.



With a large percentage of our trained nurses called to war service, it is highly incumbent upon the women of the nation to acquaint themselves with the fundamentals of nursing.

Extra work comes to those who do not enter actual army service. The calling of many able-bodied men to military service leaves more work for those who stay at home. Many duties and burdens that have been carried by the strong must now be borne by others. It becomes necessary for women to fill some places usually held by men. Personal health is in danger of being overlooked. All these things mean a larger sick list.

With a shortage of trained nurses, there comes the necessity of others' doing things that are usually done by the trained nurses. Woman is the logical caretaker of the sick. She is the natural nurse. On women in general will now fall, in a large measure, the responsibilities of caring for the sick and the injured. There is not time for every woman to take a regular three-year nurse's course, and not every woman could do it if there were time. People

THE CHRISTIAN'S MARATHON

The life of a follower of Jesus Christ is not a tame affair, for it abounds with competition. To be successful, one must be of sure foot amid temptations, of practiced eye to discern the good, and of agile hand to do only the good.

BY CLARENCE SANTEE

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:24-27.

In this scripture, a spiritual lesson is taught, drawn from the Grecian games that for a time were of world-wide interest. Notice the parallels between the contestant in those games, and one who enters the race for the heavenly crown.

1. A definite day was set when every man's preparation would be tested.

In the Christian race, it is said that "He hath appointed a day, in the which He will judge the world." Acts 17:31. "Every man's work shall be made manifest: for the day shall declare it." 1 Corinthians 3:13.

2. Each day, the contestant planned his work with the time of test constantly in view.

The Christian is admonished, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. "Know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9.

3. All habits that would cause weakness were laid aside willingly, as the price of a possible victory. Of those who entered the contest, it was said, "Every man that striveth for the mastery is temperate in all things." 1 Corinthians 9:25.

To the Christian it is said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

4. When the day of contest came, a great multitude from all nations assembled as witnesses.

Of the final day of decisions, the Judgment scene, we read, "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7:10. There was "an innumerable company" of witnesses.

5. When all was ready, "the games were opened by the proclamation of a herald whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude." The names of the defeated were cast aside.

The name of the Christian candidate, and his country, are also given before the assembled witnesses. We read in Psalm 87:5, 6: "Of Zion it shall be said, This and that man was born in her. . . . The Lord shall count, when He writeth up the people, that this man was born there." The victor's name is made especially prominent before the heavenly host. Jesus says, "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God." Luke 12:8. The names of those who fail are blotted out. "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33.

6. The contestant could only be crowned when he had implicitly obeyed the rules governing the races. Paul, referring to this, said, "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Timothy 2:5.

The Christian must also obey the laws governing his conduct while in preparation for the final trial. Ecclesiastes 12:13, 14 says: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing." "If thou wilt enter into life, keep the commandments." Matthew 19:17.

7. The victor was crowned by the judge himself.

The Christian victor will be crowned by Christ Himself. There is a statement in the book of 2 Esdras which, though uncanonical, is interesting: "In the midst of them I saw a young man of high stature, taller than all the rest, and upon every one of their heads, he set crowns. . . . Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world." An eminent writer has presented this also in these words: "Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints, and above the angels. . . . As Jesus called for the

crowns, angels presented them to Him, and with His own right hand the lovely Jesus placed the crowns on the heads of the saints."

8. In the Olympian games, the victor was crowned with wild olive leaves. In the Isthmian games, he was crowned with ivy. Both of these were chosen because they were bright but for a day, then faded and were cast aside. The lesson intended for the victor was that, though a triumphant victor to-day, tomorrow another would take from him his glory, and he would be cast aside. A solemn truth for man!

Here the parallel ceases, and the contrast begins. Paul said, "Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Corinthians 9:25. They received a fading crown; the Christian, "a crown of glory that fadeth not away." 1 Peter 5:4.

They "run all," but only one received the crown.

In the Christian race, all may receive. "Look unto Me, and be ye saved, all the ends of the earth." Isaiah 45:22. "Whosoever will, let him take the water of life freely." Revelation 22:17.

Reforms Are Uniform

BY G. H. HEALD, M. D.

NEARLY every reform has had to force its way against apathy, inertia, prejudice, and ignorance, and often were profiting by the abuse which the reform was intended to combat. Frequently these interests, not daring to fight in the open, have by devious methods sought to cast reproach upon the character and aims of the reformers.

Nearly every reform has had its men who saw so vividly the evil they were fighting, that they were not always able to see everything with a true perspective. In every important reform movement there have been those who saw and felt the situation extremely, so that they could not hold their peace. It seems to require something white-hot to arouse the mass from their lukewarmness. So one should not be surprised that in the literature of reformers were found statements that are not borne out by the cold science of the laboratory. We may admit that some abolitionists and some prohibitionists and some anti-tobacco workers have made some rather startling statements; yet, on the whole, their messages have rung true. If they had been more moderate, they might never have enthused the sleeping crowd. Of one thing we may be sure,—these men and women wrote and spoke as they saw and felt; and it was because they felt keenly the importance of their message, that they were able to impress it on others.

Another characteristic of reforms is that each has its martyrs,—men who saw so intensely that they were willing to undergo scorn and persecution, and even death, for their chosen cause. Some of these reformers have been so tense in their feelings that they have been rash and unbalanced, and their work has done more harm than good. For instance, the raid at Harper's Ferry probably did not benefit the Northern cause; and though John Brown died a martyr to his belief, his martyrdom was very different from that of Abraham Lincoln. One so hated slavery that he impatiently rushed to



Paul, who lived in the heyday of running races, drew many of his most forceful illustrations from the Olympian and Isthmian games.

death. The other, hating slavery none the less, never lost his even balance, though importuned and almost browbeaten by impatient men; and he lived long enough to see his cause triumph. One was a skyrocket that flared up, soon to go out in darkness; the other, a searchlight shining steadily till the work was accomplished. Both were men of profound conviction, but one was balanced.

NUMBERS NO CRITERION

Another characteristic of reforms is that they begin small. The leader may be a hero, honored by future generations; but for his own generation, he and his followers are almost beneath scorn. Those who first join the movement may come from the unimportant class; but they are earnest, and they partake somewhat of the heroism of their leader and prophet. Christianity itself is an example of such a beginning. Later, the reform takes into its whirl those of more and more influential classes, until at last it becomes popular and carries everything before it. As it becomes more popular, it sometimes makes more and more concessions to the spirit of the mass, who like to take their heroism in homeopathic doses. The early Christians gladly died for their belief. The modern Christian often insists that his belief shall not interfere with his business, dress, or amusements.

The movement for abolition of the liquor traffic has grown from such a modest beginning that we would hardly recognize it. In the olden days, though there were no barrooms as we now have them, drinking was well-nigh universal, and drunkenness respectable.

The first move to a better state of things was the formation of a society of people who promised in effect that they would no longer make beasts of themselves.

The next move, seemingly wild fanaticism at the time, was a teetotal society,—a society whose members pledged to abstain entirely from the use of alcoholic liquors. Then came the temperance lecture period, with the attempt to reclaim drunkards by having them sign the pledge.

There were also some early moves to prohibit the sale of liquor; but after the Civil War, liquor was made a means of revenue, and hence there was built up one of the most stupendous capitalizations for the debauchment of men, that the world has ever seen—the liquor traffic, which made a business of introducing any and every device that could in any way entice men and boys to become habitual drunkards. It soon became apparent that the forming of new drunkards was gaining at a more rapid rate than the reclamation of old drunkards.

Then began the movement of the Crusaders, the mothers and wives who had grown desperate at the devastation caused by the saloon. Their appeals and prayers in the saloons developed into the W. C. T. U. movement, later followed and seconded by the Antisaloon League. These bodies, with others, have been hammering away at the rock—the licensed saloon—knocking off a few grains here, a chunk there, driving a crack in at another place, until finally the rock has begun to split, and now bids fair to

be completely pulverized under the movement for national prohibition.

And this movement has not gone on without opposition. It had at first to meet misrepresentation, and political combinations, moneyed influence, and a whisky-subsidized press. Gradually these influences, under persistent pounding, have given way, till now among the press there are few that dare say a word in favor of liquor; but there are a few "behind-the-times" politicians who have not yet awakened to the fact that the doom of the liquor traffic has been sounded.

WE are frequently inclined to think, in this twentieth century, that if we had lived during the time of the children of Israel, we would have obeyed God better than they did. The children of Israel would rather die eating in Egypt and disobeying God, than starve serving God in the wilderness. The same spirit is manifested in many professed Christians to-day. They would rather die having their own way, disobeying God's law, than live not having their own way, obeying the law. Now that we have the Israelites' experiences to profit by, we surely ought not to repeat their mistake.

W. E. BELLEAU.

WHEN once the soul, by contemplation, is raised to any right appreciation of the divine perfections, and the foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint luster of a glow-worm will trouble the eagle after it has been beholding the sun.—Senegal.

Please Send Some

SIGNS, *Watchman*, *Liberty*, and *Life and Health* to Mrs. James F. Woods, 322 South Detroit Street, Warsaw, Indiana.

SIGNS, weekly and *Signs Magazine*, *Life and Health*, *Watchman*, and *Liberty*, also tracts, to Mary E. Weil, Pismo Beach, California.

Signs and *Watchman* magazines, *Life Boats*, tracts, and memory verse cards to Flora L. Bishop, Percival, Iowa.

If you have these papers, and cannot do missionary work in person, do it by proxy. The result will be the same in heaven.

Western New York

FOUR tent efforts will be conducted this season, in the following named places: Buffalo, corner Elmwood and W. Tupper Avenue; Rochester, Genesee and Roslyn streets; Elmira, Main Street, south end of bridge; Jamestown (Swedish), corner Institute and Allen streets.

All these efforts will be in progress on or before July 7, and will be continued during the months of July and August. The services will be held at 8:15 each evening except Saturday.

Let all who have relatives and friends residing in any or all the cities indicated above, write them at once, urging them to attend the meetings.

K. C. RUSSELL.

Medical Missionary Nurses are in demand, and the Glendale Sanitarium and hospital is offering a most excellent course to mature, consecrated young men and women. The next class opens August 15. For information, write the Superintendent of Nurses, Glendale Sanitarium, Glendale, California.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Can You Answer These?

If the wages of sin is death, can a man burn forever and ever?

Where is heaven? Is the entrance in Orion?

Did Paul go to heaven at the time of his death, as is popularly taught from Philipians 1:23?

Did Luther complete the work of the Reformation?

Did Christ observe Sunday for the Sabbath, or even hint that it would be well for others to do so?

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The American Red Cross is ubiquitous. Where there is need, the "mother of humanity" hurries. Among the refugees on the barren plains near Saloniki, she is made doubly welcome. © Underwood

Earth's Restless Peace

THERE is no peace, saith my God, to the wicked." These are the very specific, plain words of the prophet Isaiah, spoken by inspiration of Jehovah Himself. He preceded these words with the statement, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isaiah 57: 20.

For twenty-five hundred years, these words of Isaiah have been before the world to test the accuracy of inspiration. Thousands of men with good and noble purposes in mind, and with the love of humanity in their hearts, have from generation to generation devised various schemes for establishing a permanent world peace; but the words of Jehovah are that there is no peace to the wicked. In other words, there is in all wickedness an embodiment of selfishness which makes each man work for himself so strongly that his grasping desires soon lead him to the contentions of the battle field.

When the Master was here in person, He said, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12. This summing up, by the Lord Himself, of the teachings of the law and the prophets represents the highest attainments of spirituality; and only in a realm where these principles prevail in the hearts of men do we have positive assurance against war; and all of the law and the prophets combine to teach us that this desirable condition of love for all our fellow men is not attained until Christ's second coming, when He will destroy all wickedness by destroying all incorrigibly wicked men and women.

The Bible teaching is very plain and simple. If we follow it closely, we shall not be deceived. But the book which holds out the prize of great joy at the second coming of Christ also warns us against the deceptions that would destroy our hope and prevent us from securing the rich reward.

Monroe Doctrines

WE have a "Monroe Doctrine" for South America. Japan has proposed a "Monroe Doctrine" for the Far East; and now W. M. Hughes, the premier of

Australia, has proposed a "Monroe Doctrine" for Australia and the southern Pacific islands. There are many local interests to serve; and many men with strong minds, and having personal objects to champion, will come forward with numerous conflicting theories and plans for unraveling the snarl in which the world has become entangled through this great war. It will be intensely interesting to watch developments, and especially so if we are close students of the Bible and careful observers of the predictions it has made for the "last days."

Momentous Yet Insignificant

NEWS has come, by way of The Hague, of a fire occurring a few weeks ago that ravished ten districts in Constantinople, destroyed five thousand houses, twenty baths, twenty-five bazaars, and ten mosques, and left two hundred thousand people homeless.

This is one of the greatest fires of history, yet the calamitous condition of our world is such that it has had barely a mention in the newsprints of the day. In the early weeks of 1914, such an occurrence would have had whole front page display in the newspapers; there would have been a call for subscriptions from the charitably minded to assist in relieving the distress of these homeless and suffering ones; and for days, the disaster would have been the general topic of conversation and discussion.

Such conditions never obtained before upon our planet, and we have no precedent from which to forecast the future; and instinctively we turn to the one source of light, to the great Guidebook of inspiration, to ask for the meaning of these things, and to inquire as to what they may portend. And if we accept what this Guidebook gives us, the future is all light and glorious; but if we turn away from the one Source of hope and enlightenment, all is despair and discouragement. If we go outside of the plans of the divine Book, to build air castles of optimism and hope of the future, we will nevertheless find, even as we are doing it, that our hearts are surcharged with fear and perplexing foreboding.

In order that we may have the very best, and may possess a sure foundation for our hope, the Lord has provided that we shall not find permanent cheer and

consolation outside of His one divine plan. Speaking of these times, the Lord Himself has said that there shall be "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." Luke 21: 25, 26. He to whom the whole future is an open book is the One who made the foregoing thrilling forecast. We should give respectful and faithful consideration to these words from the lips of Him who spoke as never man spoke.

The Uplook

THUGHTFUL men are expressing themselves to the effect that the hatreds, the boycotts, the financial perplexities, and the labor troubles, growing out of this war, will require a full century to heal. And looking at it from the viewpoint of many individuals, the outlook is anything but cheering.

But have you tried the uplook through the prophecies of the Bible? These prophecies show that the second coming of Christ is very near at hand, and that His coming will abruptly terminate all of these difficulties and perplexities, and bring us into the joy of the eternal world, if we are only prepared for it.

There is indeed infinite joy just ahead; and we should provide against disappointment and despair by receiving of God, through His infallible word, that which He is earnestly urging upon each one of us.

Superhuman Intervention

THE Rev. Frederick Bankhardt, of the Yen Sing Methodist Mission, during the great disorders in that section, was captured by the distracted and desperate people, was accused of being a robber, was tied up and beaten, and was twice led off to be shot. This devoted missionary made his peace with his God, and gave up all hope of rescue; but a power higher than man intervened, and his life was spared. Many and interesting are the thrilling experiences of the devout men who make their lives a living sacrifice so that the cause of Christ may be advanced in the dark corners of the world.

Breaking All Records

FOUR years ago it took from six months to a year to build one of the larger sized steel ships; but on the occasion of the great launching of ships on July 4 in San Francisco, Director Charles M. Schwab said, as one of them glided into the water: "The Defiance, of 12,000 tons, was built in thirty-eight calendar days—a record never before achieved in shipbuilding. It is a new world record."

The Tuckahoe, a vessel of 5,500 tons, was built recently in an Eastern yard, in twenty-seven days. Mr. Schwab said that Naval Constructor Ackerson had made careful comparative calculations between the building of the two ships, and regarded the performance of building the Defiance as about thirty per cent in advance of the previous world record.