

Signs of the Times

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Threatening Shadows of Oblivion

Signs of Disintegration in Twentieth Century Culture

By GEORGE MCCREADY PRICE

ONE cannot help feeling the utmost sympathy for those statesmen who are struggling to hold things steady, both among the nations and among the conflicting classes within the country itself; for "all peoples are on their nerves," as Dr. John R. Mott expresses it. "It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating." And so they are trying to arrange a bargain between the leading powers, of such a nature that a nation cannot easily, on short notice, jump at the throat of any other nation.

Nations are much like individuals. In a state of society where the men habitually swagger around with a hair trigger automatic in each hip pocket and a bowie knife in the belt, it does not take very much to start something that is quite likely to require the services of an undertaker; but where the carrying of arms is made unlawful, quarrels are not so easily started, and when started, may probably be made up without lessening the number of the population. And where national armaments and armies are reduced to the bare necessities for maintaining internal order, national quarrels are not so likely to be started, and when started, are more easily adjusted.

Whatever may be the popular illusions regarding the League of Nations as the means of forever ending war and strife among the nations, the real statesmen of the world are under no such fanatical obsession. Such men as President Wilson,

and many more who might be mentioned by name, do not expect this proposed League of Nations to make the world forever safe from all possibility of another world catastrophe. They look upon it as simply the best plan yet devised for making national quarrels a little harder to start and a good bit easier to settle than they have been; and they also hope that the league may make it easier for all peoples who are capable of self-government to have about the kind of government they want.

I have been reading a remarkable article in *The Public* (July 12, 1919), by Herbert Quick, chairman of the Federal Farm Loan Board, entitled "A Bulwark for Civilization." This author has no utopian dreams about the Peace Treaty's insuring eternal peace for the world; but he regards it as the best means suggested for maintaining peace and quiet for a while at least. "The choice is either this or chaos," he says.

"For five years," says Mr. Quick, "one has often been in doubt as to whether or not Caucasian civilization has not been engrossed in a struggle that the historian of a future age may be justified in calling the suicide of civilization. Even if the convulsion stops where it is, there is no assurance that our culture will ever recover. No great era was ever conscious of the passing of its zenith; and torn as we are, wounded as we are, degraded as we are, by this war, we may be turning our faces toward the setting sun of our civilization, to a time when all our great achievements, all our new knowledge, shall have



The Senate Foreign Relations Committee, which weighed evidence concerning the treaty and the League of Nations and their relation to the United States.

Left to right: Senators George H. Moses, New Hampshire; Hiram W. Johnson, California; Warren G. Harding, Ohio; Albert B. Fall, New Mexico; Frank B. Brandegee, Connecticut; Porter J. McCumber, North Dakota; Henry Cabot Lodge, Massachusetts, chairman; Gilbert M. Hitchcock, Nebraska; Claude A. Swanson, Virginia; and Key Pittman, Nevada.



passed away with our tremendous buildings, none of which can possibly last as long as the pyramids and the Sphinx have endured.

All the glories of the present age may pass away as completely as did those of past ages, the splendors of which we are continually rediscovering, as the ruins give up traces here and there of their dead knowledge—traces more and more significant, and more and more indicative of the fact that the past has swallowed up civilizations surprisingly near to an equality with ours in intellectual development and collective as well as individual achievement, and perhaps in all these regards superior; and which had the quality of endurance to an extent far beyond anything of which our institutions have showed themselves capable. Whether or not this civilization recovers, depends upon the success of the great treaty—or, if the devastation of everything precious goes on in other wars, upon the renewal of such efforts in the ages in which we shall lapse from one stage of decay to another, as did ancient Rome.

CHEMICAL, MECHANICAL, BACTERIAL TERRORS

"The great task," continues this author "that was undertaken under the treaty is the erection of a bulwark against war. This bulwark may not hold; but it is the only hope in sight. When the world war is renewed, if it ever is, it will surpass in horror the worst phases of the conflict that we hope is closing, as far as this war outstripped in these respects the wars of the past. When the armistice was signed the war was fast passing into a phase of unimaginable terror. Chemical warfare began in this war, but it ended just as the new processes of destruction had developed a poison gas a single drop of which on the skin of its victim would have been as surely fatal as a bullet through the heart. No gas mask could stop this contact spray for the destruction of human insects; for it did not need to reach the lungs.

"Aërial bombs had been perfected to rival, without pilots, the work of the airship. Armed with wings, these dreadful inventions, guided by electricity, could be sent for a hundred miles and made to drop and explode, and converting their machinery into shrapnel, drench with poison gas, blast, or tear down anything destructible at any determined point. Explosives more powerful than had ever been known were in process of manufacture. America was preparing for her foes the culminating horrors of war.

"Let the world war be renewed, and there can be no doubt that new explosives, in larger quantities than have ever been launched in projectiles, will fly by their own power with their own wings for hundreds and probably thousands of miles to undo in an instant what man has taken ages to do; London will be anni-

Exaltation of Self

WHEN the fickle, fawning Sionian delegation, seeking the favor of Herod Agrippa I, shouted at the king's oration, "The voice of a god, and not of a man" (Acts 12: 21-23), the flattered, proud monarch rebuked them not, and was smitten of God and died. "Sentence against an evil work" was "executed speedily."

It is said that when an artist painted the portrait of the last Leo on the papal throne, he asked the pope as to the inscription, when the prelate took the brush, and wrote, *Leo du tribu Juda*, "The Lion of the tribe of Judah," a title which belongs alone to Christ Jesus our Lord.

Emperor Wilhelm II of Germany entered earthly Jerusalem in 1898. Before his coming, the highways had been prepared, the rough places made smooth, the crooked made straight, the hills leveled, and the valleys filled; and Cecil F. P. Bancroft, LL. D., told us in the *Christian Advocate* of December 3 of that year:

"The Jews had spanned the road with a characteristic arch inscribed in Hebrew and German, 'Blessed is he that cometh in the name of the Lord.'"

These are words prophetic of Christ, fulfilled in part when our Lord entered Jerusalem of old, crowned only with holy character. We learn of no rebuke. The very people who would not receive the Christ, used the words prophetic of Christ to honor a king who assumed to be God's ruler; and that king received the adulation, but did not reprove. Now he is humbled in the dust.

God's sentence waits; but sooner or later it comes, and there is no drawing back. The evil work will perish. Justice does not forget. The true follower of Christ exalts his Master. For his own exaltation, he waits till that time when he will be glorified with Christ. He knows, or ought to know, that the exaltation of Paul and Barnabas by the populace made them gods one day, but on the next cast them into prison, lashed and fettered. There is nothing in poor humanity worthy of worship. Worship God, who is worthy of all our devotion and adoration. "Every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." Luke 18: 14. One of the fundamental duties of man is to "walk humbly with . . . God." Micah 6: 8. M. C. WILCOX.

hilated from Berlin or Vienna, or New York and Philadelphia from any point in Europe. There is no reason to doubt the ability of a foe ultimately to launch destruction against America from Asia

or the islands of either ocean. It involves a far shorter step toward the acme of success in chemical and electrical warfare than we have taken since the United States entered the war against the central powers. And back of chemical and electrical warfare lie the hitherto forbidden grounds of other sciences. We may next hear of bacterial warfare."

Mr. Quick goes on to say of the Peace Treaty and the League of Nations:

"Of course it is imperfect. . . . That the treaty is imperfect we must attribute to the imperfections of man, and the agony of spirit in which the work was done. That it is as good as it is will one day be regarded as a miracle. . . . It is the only barrier between the world and the destruction of everything in it which we of the Western world hold precious."

This is a dark picture; but to those who know what the Scriptures teach, there is more of truth than of romance in the picture here presented. Mr. Quick is not the only prominent man who looks upon the late world war as merely a comparatively tame rehearsal for the conflict of the future, a conflict which must necessarily result in the extinction of our civilization.

NOURISHING ITS OWN DESTROYER

And why not?

As Mr. Quick points out, there has been a real series of national catastrophes, each of which has brought about the utter extinction and oblivion of the civilization then represented; for cities and nations have had their day, have reached the end of their probation, and have been extinguished by the God whom they have forgotten or despised, there being let loose upon them wild bands of barbarians who buried the God-defying city or nation under a debacle of blood and ruin. But why not a world? Adam Smith and Gibbon declared that civilization could never again be destroyed by barbarism; for they pointed to the weakness of those parts of the race still remaining savage, and compared this weakness with the immense strength of the civilized portions of mankind. And they asked in derision, Whence are to come the future Huns and Vandals that will destroy our modern civilization? But, "it had not occurred to them," says Macaulay, "that civilization itself might engender the barbarians who should destroy it. It had not occurred to them that in the very heart of great capitals,—in the very neighborhood of splendid palaces, and churches, and theaters, and libraries, and museums,—vice and ignorance might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric."

"And there shall be a time of trouble, such as never was since there was a nation: . . . and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12: 1.

THE SIGNS OF THE TIMES WEEKLY

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Some Reasons for Matrimonial Failures

By CYRUS SIMMONS

THE home is foundational both for the state and for the church. Laws that protect the home raise the standard of citizenship. Easy divorce laws are a menace both to the state and to the church. The lack of uniformity, in the states, of marriage and the divorce laws, has a tendency to cause disrespect for, rather than to dignify, in the public mind, the variant methods of procedure of legal formalities or excuses in the making or in the dissolution of this sacred union.

The marriage relation is regarded by the state as the fulfillment of a quasi religious and civil contract. Therefore each state undertakes to legislate pertaining to its civil phase. Grounds for divorce that are recognized by one state and that are not permissible in another, sometimes make the annulment of the matrimonial ties seem more jurisdictional than reasonable.

This incompatibility has a tendency to discount the sacredness of wedlock, and legally to justify divorces that simply comply with the law of the land without considering the moral requirements of the law of God.

A marriage ceremony should be an outward expression of an inward union.

"Two souls with but a single thought,
Two hearts that beat as one."

Marriage is a divine as well as a civil institution. For the protection of virtue, and for the preservation of public morals, the state publicly and legally ratifies the agreement of the contracting parties. The decree for divorce may legally separate; but if the grounds for divorce do not square with Scripture requirements, how can the separation be in obedience to the divine will? Thus we are brought face to face with the unavoidable conclusion that in the consideration of either marriage or divorce, the Word of God should be our guide. The failure to recognize God as a party to the nuptial vows, no doubt is the cause of the cankerous sore that is eating the very heart out of the home life of so many misalliances.

Besides selfishness, there are other vices in corrupt natures very much in evidence both in the world and in the home, that constitute strong factors in helping to make infelicitous the marriage relation. They do not appear on the statute books as causes for divorce, but they have a subsurface indication, and they lead on to the commitment of divorce offenses recognized by the law. In fulfillment of prophecy, they are today especially observable, and are enumerated as among the last-day signs,



WE read nowadays of this and that scandalous divorce, and have the sordid details paraded before our eyes in such lurid colors we sometimes forget the thousands of little home nests throughout the world where peace and love reign supremely in an atmosphere the nearest to heaven we are allowed on this earth. There may be found the godly mothers, the real fathers, the sturdy, obedient sons and daughters, the men and women of moral worth. There is still room for optimism when we can read of men like Major Baird, who died in France, and wrote in his will, after a married life of fourteen years:

"I want to say to the world that my wife, in my estimation, is the most perfect woman I ever saw, heard or knew of. She is endowed with marvelous courage, a very strong will, and an intensely high ideal of honor. Her love has never at any time diminished, but has grown always, until I feel it has reached a point that can reasonably be considered the acme of perfect love. I am the richest of men, in that I am blessed with the truest, most honorable and loving wife in the world."

And here is what Mrs. Baird said of him:
"God took him from me because we were so happy that we forgot everything else. I even forgot to pray—there seemed nothing to pray for. Oh, why can't every one be like that? It is such a beautiful world, with the trees, the flowers, the sea, and the blue sky. Only people make it ugly with their selfish desires."

A perusal of the accompanying article written by a judge of many years' experience will prove a help, we believe, in avoiding some of the mistakes so often made, and in laying the foundations for a happy home.

THE EDITORS.

and, of course, would naturally creep into the home. "This know also, that in the last days . . . men shall be . . . covetous, boasters, proud." 2 Timothy 3:1, 2.

GAMBLING WITH FATE

To covet is literally "to desire for one's self." Eve coveted the forbidden fruit, and was overcome. Her desire was so strong that she was willing to gamble with death when she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." Genesis 3:6.

This disposition of self-appropriation, and to violate God's law; this desire to minister to one's pride, and to know "good and evil"; this weakness to live in an exclusive atmosphere of superiority, and "as gods," to be "the observed of all observers," caused trouble in the first home, and brought sin, sorrow, and death into the world. The same pernicious work is evidenced in marital misfits and in a world of dissatisfaction, unhappiness, and premature death. The great Lawgiver has legislated, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:17.

"Be content with such things as ye have." Hebrews 13:5.

Love should be the only reason for marriage—love so pure and holy that the twain may take it to heaven with them.

If, in a contemplated union, one covets money, property, honor, or position, or is ruled by passion, and thus for worldly goods and lusts, sacrifices the soul's desire, a life of regret and disappointment will be the result. How can there be harmony when the finer feelings are perverted, and when one higgles and bargains with the affairs of the heart, and marries for selfish purposes? "Through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:3.

COUNTERFEIT LOVE

In the flesh are "the motions of sin." Passion is transient and ends in disgust. There is nothing abiding and peaceful but love, the love that God implants in the hearts of the mated pair. To be covetous is to be Pharisaical; to be Pharisaical is to justify yourself before men when you are not right with God; to justify yourself thus before men is sometimes to put away your wife and to marry another, a custom which was perhaps practiced and endorsed by the Pharisees. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16:14-18.

When covetousness is the reigning passion of either, and there is a desire to become a boaster, or, as the word is literally translated, a "taking on of great airs," then a habit of living beyond the means of the family will be formed. To match in clothes and social functions the unreasonable demands of fashion will be the next step. To meet the heavy financial drafts, the duns of creditors, and the importunities of loved ones, the yielding one frequently resorts to speculation or gambling, and not only his own but others' money is too often staked and lost, and the family plunged into bankruptcy, dishonor, and ruin, and the unfortunate breadwinner sometimes criminated and divorced. This is a sorry sight observed too frequently in the courts of the land—a pliant nature, loving "not wisely but too well," abandoned, shipwrecked on life's stormy ocean, overwhelmed with the waves of despair.

The "proud" are classed with the "haters of God." (Romans 1:30.) Can a truly proud man truly love? A theatrical love is presumable, when the most sacred impulses of the human heart are staged and acted—simply acted—

before the glare of the footlights for popular applause. There is nothing sincere, nothing genuine, nothing dependable in a proud, selfish heart.

That pride is an agency which helps to increase the divorce evil may seem at first thought paradoxical, but is no less true. It must be considered that the demands of pride are illimitable, and its desires are insatiable. When surrendered wholly to this lustful enemy, perverted nature will not hesitate to do anything

that will seemingly gratify its multiplying wants. The home circle is often too contracted. Other company, new adventures, new sensations, and new romances are tried out. The estrangement that causes the unhappiness of so many wealthy homes leads on to infidelity, and its consequent train of loathsome evils. The curtain drops on a domestic tragedy, the saddest of all.

The world heart is longing for real love.

THE LIFE THAT KNOWS

"I know Him Whom I have believed."

BY WILLIAM A. WESTWORTH

MANY people believe and preach salvation. Ask them how they are saved, and they answer, "Jesus died for me." And many an evangelist, too, is telling people that they are saved because Jesus died for them. Now, that is not true. That is, it is not the whole truth. Between the lids of the Bible, you cannot find one single text that says we will have eternal life because Jesus Christ died for us. It is not there.

Yet, this does not in the least detract from the efficacy of the sacrifice of Jesus Christ. Man was lost, and he could never have been saved had not Jesus Christ consented to be his substitute. Jesus did die for man, and His blood does cleanse us from all our sins, as the Bible tells us. But to say that, is not to say that we shall have eternal life wholly because Jesus died.

We read in Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

SAVED BY HIS LIFE

In Romans 5:8-10, we read: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Yes, He paid the death penalty; but not the whole of the gospel of Jesus Christ is contained in the story of Gethsemane and Golgotha. That is but the half. His experience in the garden and on the tree was beyond human conception; but His sufferings did not begin in those last twenty-four hours of His life.

He had suffered for twenty-four years before that—all the way along the dusty roads of old Judea, in that time in which He said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." He was the "man of sorrows, and acquainted with grief." He experienced what heartaches are, and weariness of mind and body. His life was a life full of sorrow, lived for you and for me. He was cast out and rejected of men. They pointed the finger of scorn at Him, and tauntingly said, We know whence you are—we know all about you. He suffered throughout his life, as well as in that very crisis of His agony.

Do not, then, be satisfied with a half gospel, which says that all you have to do is to believe that Christ died for you. Believe also that He lived and wrestled and fought and conquered all through His life for you. The apostle Paul got a glimpse of that life; and He said, I am not ashamed of it, for that life is power.

PRESENT SALVATION

But simply believing something that happened in the life of Christ eighteen or nineteen hundred years ago does not give us power for service, though in that life is power. Indeed, the death on Calvary's height, as a historical fact, is not what takes away our sins; for at that time, we were not yet born, and our sins had not yet been committed. It accomplished that by which, at a future time, He could take the sins away as occasion demanded; but to believe that God forgave the sins individually hundreds of years before they were committed, is unreasonable.

The ministry of Jesus Christ in the heavenly sanctuary is now an efficacious reality; for the Word tells us that He is a minister of the true sanctuary, which God pitched, and not man; and that "He ever liveth to make intercession" for us. In His work in the heavenly sanctuary, He pleads the blood that He shed on the cross; and the sacrifice He made back there is accepted as an atonement now, a present salvation—cleanses us now, as we confess our sins and believe His promises. Every one who has experienced this salvation believes in the plan of salvation.

DAILY HELP

The work of Jesus Christ in heaven is the work of saving us from sin; and in the same way that His death must be applied to our lives now, His life must be applied now to your life and to mine. Verily, the life that Jesus Christ lived back there in the flesh was lived vicariously for those who do not have opportunity to have it lived in the flesh to-day. The thief on the cross died without opportunity to have the life of Christ lived in him; but you and I are not dead, and we can have the Christ life lived in us day by day.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Remember that the development of holiness within is essential for

eternal life. "Much more, being reconciled, we shall be saved by His life." How can this be? By the life that He lived back there as the Man of Galilee?—No, no! It will rather be by His life now, and the life that He desires to live day by day in each of His children. Paul said, writing to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

The saving power of the gospel in which Paul exulted is the power lived in God's children day by day. That was the secret Paul got hold of,—the possibility of his having union with the divine; the possibility of the divine taking such possession of his own life that he could say, I have power. Before that, he had a profession. He was in line with the church. He had had creeds and catechisms to fall back on; but now he could say, I have power in my life to overcome. Paul was the same, but there was a different power moving him. We hear him say that he has as good ground to glory after the flesh as any one; and he cites his birth, his pedigree, and his training; but he adds, "I count all things but loss," for now "I am apprehended of Christ Jesus." The power of Christ's resurrection, the fellowship of His sufferings, the life He lived, were Paul's by the faith of the Son of God. And he said that this faith is "the victory that overcometh the world," "the life that wins." Paul simply threw away the outer ceremony, the decoration he had been carrying as a strict Pharisee of the Pharisees, as soon as he could say, Now I have the reality.

POSITIVE OF BELIEF

It was the blood of Jesus Christ that brought him where he was ready and fitted for the divine life to abide in him; and the only way by which he could have the divine life was by being first cleansed from every sin. We must not detract at all from the sacrifice of Jesus Christ; but until we grasp the fact that there is more than a historical faith, a faith in something that happened nineteen hundred years ago,—until we grasp the fact that it is possible for us, individually, to have that indwelling of the divine which Paul spoke of,—until that time, you and I will not be able to say we know that the gospel is "the power of God unto salvation." Paul knew it for himself; and how many times it flashes out through his writings—"I know whom I have believed"!

There is a wide difference between knowing about a thing and knowing the thing. When Woodrow Wilson first ran for the presidency, we were told all about him,—about his parentage, his birth, and the experiences of his early life. But did most of us really know him?—No. Paul had known about Christ; but when he knew Him, a power came into his life. "This is life eternal, that they might know Thee." And when Paul got where he knew Him, he could say, I have a power; "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the

(Continued on page 12)



Millet Mill



Missionary Grundset's Home, Changchun



Russian Carts



Chinese and European Evangelists, Manchuria

Within the Forbidden City and Old Harbin

Where East Meets West on the Borderlands

By HARRY H. HALL

IT is twenty-two hours by express train from Yen Cheng northward to Peking. The scenes along the way constantly remind one of Bible times. Water for irrigation is pumped by hand and carried in buckets, or raised from shallow canals by foot; a crooked stick with a piece of iron on the point does for a plow; corn, wheat, and millet are ground, or rather crushed, by a rolling stone drawn by a blindfolded mule, as shown in the picture. The roads are cañons cut into the earth by centuries of use. As we approached the capital, long strings of loaded camels from the plains of Mongolia began to appear.

Then followed Peking, with its gigantic walls and gates; its mysterious Forbidden City; its marble palaces roofed with royal tile; its wonderful museum crowded with precious articles of antiquity, some of which were made while Abraham journeyed, David fought, and Solomon wrote his proverbs. The legation section, where all the foreign governments have their offices and grounds, is strongly walled in; for men do not forget those terrible Boxer days of 1900, when Christians were massacred, and when foreign ambassadors and missionaries and their families withstood a terrible siege on this very ground.

Pastor H. M. Blunden is superintendent of our missions in this portion of China. His home is in a Chinese compound in which are a chapel, and homes for two other families who will soon join him. This compound is leased at a reasonable rate, and with certain improvements now being made, will serve as very satisfactory headquarters. We also have a chapel inside the walls of the Imperial City, the only chapel of any mission within those precincts at present.

A day and a night by express train brought us through the great wall of China to Mukden, the capital of the Manchus before they descended upon Peking and conquered the Chinese people, and among other things, forced them to wear the cue. The ancient city, with its enormous wall and ponderous tower gates, which are still closed at night, is a mile square, and is surrounded by an overflow city, in the edge of which our missionary homes are located. Here Pastor B. Petersen, the superintendent, and Brother Edwin Bye, the secretary-treasurer, and their families, are stationed. Outside the compound, we have some four acres of land, on which it is hoped a school will be erected at no distant date. We own an attractive compound just inside one of the city gates, with chapel, primary school, and homes for native workers.

Our activities in Manchuria are still in embryo; but we have in Mukden a

Pastor O. J. Grundset. The Chinese in foreign clothes is in immediate charge of our colporteur work. A colporteur's institute was being held, from which six entered the field.

These men had passed through real hardships, some having been imprisoned during the past year; but this had not dampened their zeal. Their experiences in securing subscriptions for the Chinese *Signs Magazine*, and the results obtained, were intensely interesting, emphasizing, as they did, the soul-winning influence of gospel literature wherever circulated.

An all-night ride north brought me to Changchun, the end of the Chinese railway, where Brother and Sister O. J. Grundset and little daughter live in a lonely, unfinished house. This is a typical pioneer mission station. Almost no foreigners in the city, mud houses very largely, terrible roads, no trees, filth, poverty, and everything else that invites the real missionary to "come over and help us," are here in abundance. A view of such a station reveals in an emphatic way why our missionaries ask a share in our prayers. I am glad to say that it is planned for Brother and Sister R. M. Cossentine to join this station as soon as he finishes his language work in Peking.

RUSSIAN RUBLES FOR FIVE CENTS

But my journey was still northward; and fortunately Pastor Grundset could accompany me to Harbin, although he could remain there one day only. From noon until eleven that night, we rode in a terribly crowded Russian train, for the Russian railway begins here. Then we were emptied into a great station crowded with people lying on the floor waiting for trains. Although in northern Manchuria, Harbin is in the Russian conces-



Parcel Post Waiting at Harbin

church numbering forty, and a total membership of sixty-two. The membership of the Sabbath schools is 104. In the accompanying picture of our workers, the foreigners from left to right are: Pastor B. Petersen, Edwin Bye, and

sion consisting of a strip fifteen miles wide through which the railroad runs. Here the ruble is the medium of exchange. It is now worth about five cents. In normal times, it is fifty cents. Karenisky notes were worth only four cents, and many persons refused to take them at any price. How we finally found shelter in a Chinese junk room; but how our raincoats sufficed for blankets, and our traveling bags for pillows—and it is not warm in Harbin—and how later I was fortunate enough to get a bare cot in a Y. M. C. A. room, is another story.

Harbin is the refugee camp of many thousands, and everything is full. It is an important city, with the imposing office buildings of the Russian railroad, and is the home of from 60,000 to 70,000 Russians. Its Chinese population is estimated from 75,000 to 100,000. The railroad runs northwest into Siberia and European Russia, and east to Vladivostok. My object was to ascertain the opportunities for circulating gospel literature in Siberia, and this proved to be an excellent place for information.

As an evidence of the congestion of transportation into Siberia, please note the accompanying photograph of a parcel post line a block and a half long. I noticed this from day to day, but did not realize its significance at first. Then I learned that the post office could take only a limited number of such packages, and that to reach the head of the line and deposit a package actually took three weeks. Coolies were hired to watch the packages; and as a protection from the snow and the rain, canvas was thrown over them. Another picture shows the prevailing type of carts as well as houses in the Russian city.

WANTED TO BE SALVAGED

We knew that there had been a small company of Russian believers in the city; and through the assistance of a friend who knew Russian, we finally located a man and his wife. They had not come in contact with any of like faith for two years. When they were assured that we



Missionaries' Quarters, Mukden

were really Adventists, they were overwhelmed with joy. While the husband was busy asking us questions, the wife went into another room, and quickly reappeared with three English denominational papers, and one Russian *Signs of the Times* published by our International office at Brookfield, Illinois, all dated in the fall of 1917.

These papers had been carefully treasured all this time as the only visible link between this family and the people whose belief in a soon coming Saviour they had enthusiastically accepted. We will never forget the pleasure they manifested when we gave them a copy of the new edi-

tion of "Great Controversy" in Russian, and told them of a magazine, Sabbath school lesson quarterlies, and other books now published in their language.

Their leader was dead, some of their members had been called to war, others had become discouraged, and apparently the children had lost much of their interest, having no Sabbath school to attend and no lessons to study. In a longer talk with this man and associates at a later

time, they pitifully asked for a "prayer house" where they might meet for service, and also for some one to come over and "salvage" them, as they expressed it. Strangely like the Macedonian cry, is it not? Let us hope and pray and give, that this "salvaging" work may go on apace not only for this scattered flock of Russians, but for honest-hearted people who have not yet learned their need of such a messenger.

BUTTRESSES OF CHRISTIANITY

BY MARTIN A. HOLLISTER

"DON'T worry your head about the prophecies of the Bible. The Gospels are enough. Just read them." Thus spoke a minister when asked to explain some prophecy. "They are of no value any way," said he. In this way, the questioner was put off until an opportunity came to ask another minister the same question. In answer, the other said: "Certainly the Gospels should be studied diligently, for they have great value. But so also have the prophecies; for the apostle Peter, in his second epistle, said that the word of prophecy was 'more sure' than the things he and the other apostles had seen and recorded in the Gospels." 2 Peter 1:16, 19.

Prophecies are frequently quoted in the Gospels, showing that the writers of the Gospels believed in the value of the prophecies. The first chapter of Matthew contains a prophecy by Isaiah concerning the birth of Jesus, and also declares, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet."

Chapter 2, verse 15, records the fulfillment of the prophecy in Hosea 11:1. Verses 17 and 18 refer to a prophecy by Jeremiah. In verse 23, reference is made to the prophecies for the purpose of verifying the truthfulness of the prophets. Chapter 3, verse 3, quotes a prophecy concerning John the Baptist. In His wonderful Sermon on the Mount, Christ referred many times to the writings of Moses, the prophet of God, and then warned His hearers against false prophets as those who would prophesy in His name, but would not do His works. Of these He says, "I never knew you."

In Luke 16:31, Christ says, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Paraphrased, this would mean, "If they will not hear the prophecies, they will not hear the Gospels." Revelation 19:10 tells us that "the testimony of Jesus is the spirit of prophecy." In other words, Jesus testifies to His people through the gift of prophecy. Hence in refusing to hear the prophets, they refuse to hear Him.

Christ frequently used the prophecies; and the first recorded sermon that He preached in Nazareth, He based on a prophecy of Isaiah. (Luke 4:16-19.) At another time, He referred to a prophecy of Daniel (Daniel 9:25) relating to Himself (Mark 1:15); and in Matthew 24:15, He says of Daniel, "Whoso readeth, let him understand."



"Prophecy made more sure"

In the Gospel of Luke (Luke 1:67-70), Zacharias, the father of John the Baptist, utters a prophecy concerning the redemption of the people of God "as He spake by the mouth of His holy prophets, which have been since the world began." Luke 24:27 states that Christ expounded from Moses, and from all the prophets in all the Scriptures, the things concerning Himself.

In the Gospel of John also prophecies may be found; and twice Christ says, "Now I have told you before it come to pass, that, when it is come to pass, ye might believe." He upbraided the scribes and the Pharisees for not accepting and believing the prophecies.

FOUNDATION OF PAUL'S FAITH

Coming to the Acts of the Apostles, in chapter 2, we find that the apostle Peter's text for his sermon on the day of Pentecost, under the influence of the Holy Spirit, was selected from the writings of the prophets. Again in chapter 3, he refers to Moses, Samuel, and all the prophets, for proof of the Messiahship of Christ.

Stephen, the first Christian martyr, had brought such a wonderful array of prophetic utterance before his hearers, that they could not controvert the proofs; therefore they slew him. In the eighth chapter, the eunuch was studying a prophecy of Isaiah; and when it was explained to him, he was converted and baptized.

The apostle Paul, in Acts 13:27, says, "Because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." So men to-day may do the same thing under a like condition—"not knowing the prophecies." The apostle also says, in chapter 24:14, concerning his own faith, that "after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Cannot then each of us say with Paul that "herein do I exercise myself, to have always a conscience void of offense toward God, and toward men"?

DIGGING THE CHANNEL FOR THE RIVER OF LOVE

BY THE LATE MRS. E. G. WHITE

THE law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate His character, and therefore with ability to love Him, and to choose His service. So long as created beings worshiped God, they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

KEPT IT A SECRET

But known unto God are all His works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16: 25, 26, A. R. V.

The purpose and plan of grace existed from all eternity. Before the foundation

of the world, it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who rules in the heavens, the mysteries of the past and the future are alike outspread; and God sees, beyond the woe and darkness and ruin that sin has wrought, the outworking of His purpose of love and blessing. Though clouds and darkness are round about Him, yet righteousness and judgment are the foundation of His throne.

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving "His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through



No note of discord in the celestial harmonies

Christ, our heavenly Father is made known as the God of love.

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin, man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be.

To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of His law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God.

Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of His love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,—declared God's government unjust, the restrictions of His law unnecessary, and bade men, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage to sin, misery, and death. He represented God as claiming all, and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good.

THE ONLY PEACEMAKER POSSIBLE

In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world to Himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay His hand upon us both."

None but Christ could redeem man from the curse of the law. He proposed

(Continued on page 14)



Christ proposed to restore the repenting soul to harmony with God.

THE MESSIAHSHIP OF JESUS

"We have found the Messiah (which is, being interpreted, Christ)."

By WILLIAM P. PEARCE

DELIGHTFUL inquisitiveness, shrewd anxiousness, on Jesus' part, when He asked His disciples, "Whom do men say that I the Son of man am?" Matthew 16: 13.

That question is seldom now asked, for Peter answered it once for all: "Thou art the Christ"—that is how Andrew defines the word "Messias" (John 1: 41); "the Son"—capital S; not a Son, but "the Son of the living God." Matthew 16: 16.

The word "Messiah" is used only twice in the Old Testament—once concerning the time of His anointing, and again in reference to His death. (Daniel 9: 25, 26.) Only twice is it used in the New Testament—once when Andrew broke the news to his brother of his Christ—discovery, and again when that brother gave Christ His rightful place among heavenly and earthly inhabitants.

The Messiah-idea among the Jews was one who should fulfill in himself the functions of prophet, priest, and king, whose presence should be one of majesty, and whose progress should be one of martial conquest. They looked for a man in whom were combined an Aaronic priestliness, an Isaiahic prophetic mien, a Davidic regality, and a Maccabean captaincy.

As Messiah, the One sent to Israel, Jesus was rejected by Israel. "He came unto His

own, and His own received Him not." John 1: 11. They were disappointed folks, because Jesus did not come as they expected and wanted Him to come. Lacking the "blare of trumpets" and the strut of pompousness, He was dubbed impostor. Their delight supreme was His mortification and pain.

The Messiahship of Jesus, the Christ of God, is accepted by Christians the wide world round. "Christ" is the official title of Jesus, and denotes kingly authority as Son of God. Christians of all persuasions have magnified Him thus in their teaching, and many have glorified Him in their actions. From the day He acclaimed Himself thus, men have been drawn to Him as pieces of steel to a magnet. He is the most popular among those born to women.

The Messiahship of Jesus, the divine Son of God, is spurned by many religionists and non-religionists. From early days, and seemingly in our day, not a few ministers and many laymen ridicule the God sonship, the Holy Ghost conception, and the Christ salvation of Jesus. To them, Jesus is the peerless man, the moral leader; but as the One divine as God is divine, they repudiate Him, while non-religionists—not a few of mental acumen—simply make Him the "despised and rejected." (Isaiah 53: 3.) His principles they

adopt not, His precepts they love not, and His love they reincarnate not.

The Messiahship of Jesus, the coming King, will one day be universally acclaimed. He is monarch of more hearts than any other ruler. "Uneasy lies the head that wears a crown" other than His. After the armistice of the world's war was signed, more than a dozen crowns toppled in less than as many days. But that of Jesus rests more firmly than ever. He is the world's regal hope. As such, we should salute Him as an aged, crippled soldier saluted the dead ex-president Harrison. Just before the funeral, the widow stood alone for a final farewell. Quietly the door opened, and the old soldier entered on crutches. He approached, and mingled his tears with hers on the upturned face. Hobbling then to the door, he turned, stood at attention, and said, "General, I salute you!" King Jesus, we salute You!

As Messiah, Christ is the princely, peaceful Leader, whose principles *alone* can keep the world pacific. The Hebrew word "Messias" *anointed*—the Prince who was to come as Leader. Adherence to His teaching is the only safeguard to keep the world at peace. Christ founded, as William Arthur said, "a kingdom whose foundations were laid in thought; whose wars were to be carried on in thought; whose instruments were those of thought; whose sword was not the sword in hand, but the sword that 'proceedeth out of the mouth of God'; whose charter was the power of the Word; whose battle field was only and ever the battle field of thought"—thought crystallized in love-acts to God and love-acts to man.

This poor old war-shot, war-scarred earth will never know a universal reign of peace until Shiloh, "the Prince of the kings of the earth" (Revelation 1: 5), comes. Then "unto Him," the world's Tranquilizer, "shall the gathering of the people be." Genesis 49: 10. Then "the government shall be upon His shoulder; and . . . of the increase of His government and peace there shall be no end." Isaiah 9: 6, 7.

*"Christ is our Prophet, Priest, and King;
Our Prophet full of light;
Our great High Priest before the throne:
Our King of heavenly might."*

Nor only is that faithful saying in 1 Timothy 1: 15 worthy of all acceptance, but it is *all* worthy of acceptance. Persons often, in quoting it, end with the expression, "Christ Jesus came into the world to save sinners," as though that were the saying in full, overlooking the rest of it, "of whom I am chief." Not only may it be understood to mean that Paul counted himself the chief of sinners, but every one else should do so.

Yes, it is possible for every one to be the chief of sinners. A man should first apply the term to himself, recognizing that as far as he is concerned, he is the worst man he knows. He does not know the heart of another. He cannot pass judgment upon another. He is not supposed to look at the sins of the other man, but at his own. He cannot repent for another. Of all sinners, each one is to see himself the greatest.

L. A. HANSEN.



"I that speak unto thee am He."



EDITORIAL



ARE WE ALL FOR SELF?

AS we study the underlying causes of the world-wide strife that is afflicting our planet, we shall be more and more impressed with the depth of meaning and the broad significance of the apostle's assertion that "in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Timothy 3: 1, 2.

In his first letter to Timothy, the apostle says, "The love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Timothy 6: 10.

"The love of money" is based upon the love of self; and we may know, on the authority of the apostle, that "the love of money is a root of all kinds of evil." And as we from day to day read the headlines of the papers, and note the strifes and distresses that are confronting men everywhere, we recognize, on close scrutiny, that in the majority of instances, the whole difficulty may be placed at the door of self love and money love.

If we make ourselves supreme, and our own wishes the ruling passion in our lives, then when we cannot have our own way, we are ready to resort to any sort of force or violence in order to bring things to our terms. Our thought is never of some one else, or how others might be affected; but it is always and solely of self.

Worshiping at the shrine of self makes demons; for we read of the ancient king of Babylon, who is set forth as the personification of Satan himself: "Thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isaiah 14: 13, 14.

The preceding verses speak of this character as the "day-star, son of the morning," signifying an angel. Thus is it shown that even a mighty angel, if he yields to self-exaltation, must be cast out as the fallen one. So then, both angels and men, if they worship at the shrine of self, become partakers of the demon spirit, and are transformed into demon characters.

Instead of studying how to gratify and exalt self, this generation, more than any of the generations of the past, should study the admonition of the Master, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matthew 7: 12. True happiness does not come through studying our own interests apart from our neighbor's. We must study to make him as happy and prosperous as ourselves, if we would know the foundation of true joy.

The gospel of the kingdom of Christ leads men to seek the good of their neighbors, regardless of personal sacrifice; and this leads to everlasting life. But the gospel of the kingdom of darkness, the gospel of self, leads men to seek to overthrow any who get in their way; and this latter plan leads to destruction and everlasting oblivion.

Which course are we pursuing? Are we headed for everlasting life, or for everlasting destruction?

THE MIGHTIEST FORTRESS

WE may build on God's promises. They are a strong foundation. They are a sure fortress.

If the individual has not grasped the joy of resting in and trusting the promises of God, he has not learned to draw the sweetness from life. Among the choicest of the treasures of the Christian are the rich promises of God.

How the soul may feed on the admonitions and the promises in the words that follow: "Be ye free from the love of money; content with such things as ye have: for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me?" Hebrews 13: 5, 6.

While resting in the assurance that the infinite God "will in no wise fail thee," and that He will not "in any wise for-

sake thee," we may indeed be of "good courage." We may be indeed content with such things as we have; and we may learn how, under the influence of the mighty power of God, to be "free from the love of money." The Christian will learn to use money, but he never loves it. His love is centered upon humanity, and only as he can make money aid in the cause of humanity does he care for it at all.

There is a vast difference as to where the love is bestowed. It is one thing to love money for its own sake, but it is quite



International Film

Hundreds of wooden crosses in the American cemetery in Belleau Woods, near Chateau Thierry, testify to the ideals of the boys who sleep here beneath the flowers. We now face another crisis in the affairs of nations, in our own country—a specter no less menacing than the one they faced on the fields of France. In the present tensely of industrial readjustment it is well for every lover of just laws and order to remember the words of President Lincoln: "It is for us the living . . . to be dedicated here to the unfinished work, . . . the great task remaining before us,—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."



a different thing to love humanity so that we seek to cause everything within our reach, money included, to serve in the great uplifting gospel work.

The apostle, in the foregoing words, refers specifically to what God "Himself hath said." He quotes the promise found in Deuteronomy 31: 6. The great fact set forth in that promise was the mainstay in the life of Moses. It was a principal factor in the development of the great life that Moses lived. Said Moses, "Jehovah thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." What a thought! What an inspiration! What an experience! "Jehovah thy God" is ever "with thee"; "Jehovah thy God" will never "fail thee," neither will He "forsake thee."

Concerning this experience of Moses in recognizing and trusting in the constant presence of the Lord, we read, "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Hebrews 11: 27.

The faith of Moses was such a reality, and the presence of God was so inwrought with his experience, that in all the trials and perplexities that came to that great leader of Israel, "he endured, as seeing Him who is invisible." Faith may grasp the invisible, and our experiences with God may become so tangible that His presence with us is just as real as though we saw Him with the natural eyes. And this Infinite One, this ever present Helper, this loving Father, "will in no wise fail thee"; and furthermore He affirms, "Neither will I in any wise forsake thee."

Then, regardless of the despairing conditions of this time so far as outward observations may go, we may nevertheless be of "good courage," for we may ever repeat the promise, "The Lord is my helper; I will not fear: what shall man do unto me?"

Since our God never leaves nor forsakes us, we may be both assured and inspired by His words: "Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock."

When God Started Modern Missions

When God wants an oak, He plants an acorn; He began Christianity with a baby in a manger of little Bethlehem; for the inception of the great missionary movement of to-day, He found a cobbler.

By JOHN E. FULTON



WHEN the great prophetic period of one thousand two hundred and sixty years terminated, it ushered in the day of the Lord's preparation. Great events of both political and religious importance were occurring. The world was fast throwing off the shackles of those former years of darkness and slavery. It was the time of the birth of a great nation,—the American republic, a nation that has played an important part in the history of the modern world. And it was in the United States, when many had fled from the persecutions of the older countries, that, just as the one thousand two hundred and sixty years were about to terminate, God hung a great sign in the heavens—the darkening of the sun. Prophets of the Old Testament had foretold it, and Jesus had made the time definite by saying, "In those days [the one thousand two hundred and sixty days of papal supremacy], after that tribulation, the sun shall be darkened." Mark 13: 24.

In 1780, just a few years after the terrible persecution began to assuage, and just a few years before the days of papal supremacy terminated, the sun was supernaturally darkened, as a sign to God's people that the coming of the Son of man was near. Says R. M. Devens, in "Our First Century," page 89, "Almost if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, in nature's diversified range of events, during the last century, stands the dark day of May nineteenth, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England."

MOMENTOUS YEARS

And it is a coincidence worth noting that as America was rising to do her work in the world, another country soon to become her sister republic took a prominent part in the fulfillment of the great prophetic outline. France, which, under Clovis, did so much to build up the papacy at the beginning of the one thousand two hundred and sixty years, was the power used to unseat the papacy in 1798. And as momentous events were taking place in the political world at the close of the eighteenth century, God indicated that a great work was about to be accomplished in the preaching of His name.

Under Wesley and other reformers, there had been a wonderful revival in England and America. The life of the great churches was quickened, and soon came the suggestion that missionaries

should be sent to the heathen. But it was all in God's order. That was the set time. The hour had struck; and of the change that came over England, M. A. Sherring says:

"The apathy of England concerning the spiritual condition of heathen countries, and the rigid, exclusive selfishness which characterized its religion, continued almost unchanged until the eighteenth century was dying out, when suddenly the Christian church awoke to the conviction of its gross neglect of duty. That it should have been so long heedless of the fact that more than one half of the human race were worshipers of idols, and slaves of the most debasing superstitions, and then should have been so thoroughly transformed, as, in the course of a few short years, to be found devising practical schemes for the spiritual regeneration of pagan races of every country on the face of the earth, is a curious phenomenon in the history of mankind. The burden of the world's errors and sins, no doubt, had become heavier from year to year; but why Christian people should have been able to gaze upon the increasing burden with

comparative calmness, and even cheerfulness, for many generations, and in the fading years of a worn-out century should have with strange abruptness set themselves to the gigantic task of removing it from the earth, is a question not easy of solution."—"Protestant Missions in India," page 60.

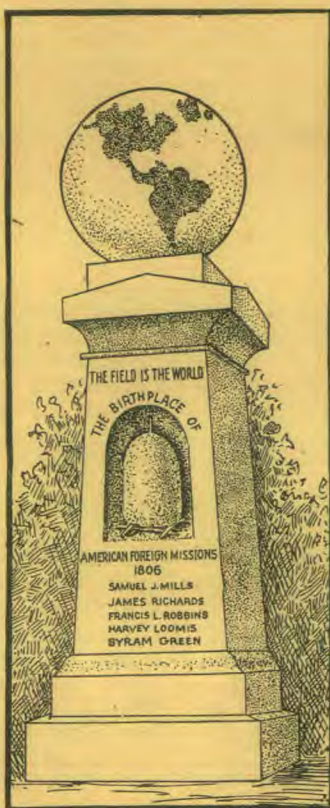
Only as we understand the prophecies can we know the reason for this change of attitude. After mentioning the religious movements inaugurated by Wesley and Whitefield, which imparted an electric influence to the church, this same writer further says: "These, doubtless, were some of the reasons, though not all, which led Christian people in England to become suddenly inspired with a singular zeal for the spiritual welfare of their fellow men in remote regions of the earth, and for the establishment of so many societies for carrying out their newly formed purpose."—*Ibid.*, page 61.

THE CONSECRATED COBBLER

It was at this time that the church of God commenced to prepare for the work in the "regions beyond." We read in "Popular History of the Reformation and Modern Protestantism," by G. T. Bet-tany, pages 461 and 462: "Turning now from the more controversial aspects of Nonconformist history, we notice very important landmarks to arise in the formation of the Baptist Missionary Society in 1792, and the London Missionary Society—which soon became practically the Congregationalist society—in 1795. William Carey was a Baptist minister and also a shoemaker, who, by reading 'Cook's Voyages,' had become much impressed with the degraded condition of the heathen. It became a fixed idea with him that men should be sent to preach to them the Christian religion. At length he preached a powerful sermon, which caused the society to be formed, and its first collection amounted to £13 2s. 6d. The society was formed in the back parlor of Mrs. Beeby Wallis's house at Kettering, and in less than nine months Carey was on his way to India, where he became a most remarkable Bible translator.

"The London Missionary Society was founded on unsectarian lines, and evangelical churchmen took part in its formation. They, however, soon dropped off when the Church Missionary Society was founded in 1799. . . .

"Many distinguished men, such as Marshman and Ward, Duff and Morrison, Livingstone and Moffat, have gone out in connection with these societies."



India was about the first great heathen country entered at this epochal time; and Carey, the first of modern missionaries, has been termed "the father of modern missions." He was a shoemaker, and later he became a Baptist preacher. Preaching, he said was his business, but he cobbled shoes "to pay expenses." "At a ministers' meeting at Nottingham, Carey preached his famous sermon from Isaiah 54: 2, 3, 'Enlarge the place of thy tent,' etc., the thesis being, 'Expect great things from God; attempt great things for God.' As a result of this impressive address, the pioneer English missionary association (the Baptist Missionary Society) was formed at Kettering, October 2, 1793, and Carey was at once sent to India as its first missionary."—"Into All the World," page 16.

GREATEST MISSIONARY SOCIETY

Missionary work among the natives of the South Seas was undertaken as the eighteenth century was about to close. In 1796, the ship Duff sailed from England to the Society Islands.

It was also about this time, 1804, that the British and Foreign Bible Society was organized, that mighty factor in the evangelization of the world. In 1816, the American Bible Society was organized. This has also been wonderfully blessed of God.

Says Dr. Faber of these agencies: "The stupendous endeavors of one gigantic community to convey the Scriptures in every language to every part of the globe may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity, which is the theme of so many inspired prophets, and which cannot be very far distant in the present day."

Dr. Robert Morrison, missionary to China, was born in the latter part of the eighteenth century, was converted in the year 1798, came as a missionary to China in 1807, and after a wonderful life of arduous toil of seed sowing, died in 1834. It is a coincidence that Carey and Morrison, the two great missionaries of the two greatest heathen countries of the world, should have closed up their earthly history, each at his post of duty, in the same year, with scarcely two months difference in time.

STONE WALLS OF OPPOSITION

But although the church was somewhat awakened at this period, great opposition was shown by many in the enlightened lands toward missions. In 1796, Dr. George Hamilton, in the General Assembly of the Church of Scotland, said:

"To spread abroad the knowledge of the gospel among barbarous and heathen nations seems to me to be highly preposterous in as far as it anticipates, nay, as it even reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the '*Principia*' of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary."—"The Fundamentals," volume 12, page 74.

For many years after the new century had begun, there were great hardships and persecutions. Missionaries in foreign lands met many difficulties, and the

seed sown was long coming to a harvest. The work called forth much faith, and led to prayer and great spiritual struggles. But at length, the day broke; and here again, simultaneous with some of the great movements of missions in different lands was the fulfillment of the longest prophetic period of the Bible, the two thousand three hundred years of Daniel 8: 14. In 1844, the time was fulfilled.

Says the late Arthur T. Pierson:

"When the Haystack band, at Williamstown, a century ago, were praying and planning about missions, so few were the openings that it took large faith to see any prospect of success. Africa was the unexplored continent; Asia the walled continent, shutting out the gospel herald with walls of adamant and gates of steel; Europe was the papal continent, as forbidding to Protestant workers as pagan isles in the South Seas. Over the Moslem territory the green flag floated in defiance, and no evangelical worker dared hope for any toleration. South America was half papal and half pagan, wrapped in a pall of impenetrable night. Whichever way one looked, impassable obstacles seemed to make an impossible path for the Christian missionary.

BROKEN DOWN BY PROVIDENCE

"Since then the iron gates have opened as of their own accord, in every direction, and during a single decade about the middle of the last century, access was given to about three quarters of the world, hitherto more or less rigidly exclusive."—*Missionary Review of the World*, January, 1907.

The middle of last century brought to the time of the preaching of the great advent message. Just before and about the close of this prophetic period, mighty impulses were given to missionary efforts

"Asia was a walled continent." Shwe Dagon Pagoda, Rangoon, Burma.



in heathen lands. Doors were seen opening everywhere. In missionary lands, barriers which had threatened to impede His work were broken down. In India, the East India Company had no sympathy with missions, and greatly hindered the work of God in that populous heathen land. But God raised up friends among the servants of the company. Of one of these, we read in "The Life of Alexander Duff," pages 25, 26:

"To Charles Grant and the friends whom he stirred up, like Wilberforce and the elder Macaulay, we owe first the Charter Act of 1793 which conceived, that of 1813 which brought to the birth, and that of 1833 which completed, what we may fairly describe as the Christianization of the East India Company, opening its settlements in India and China to toleration in the widest sense alike of truth and of trade. . . . It was not till 1833 that the missionary, the merchant, the capitalist, the Christian settler in any form, was recognized."

AN AGE OF WONDERS

The last year mentioned, 1833, is notable as the date of the great meteoric shower which so clearly fulfilled in part the Saviour's prophecy regarding the signs that should precede His second advent. See Matthew 24: 29, 30.

In China, during 1840, the first five treaty ports were opened to missions. In 1844, some degree of toleration was granted in Turkey. Christian missions were opened in Persia in 1844. And there are agencies which during this past century have been perfected and wonderfully used of God for the advancement of His cause. The printing press, although antedating that time, has been greatly developed during this period. The average yearly circulation of the Bible, not to speak of other good books, is more than fifteen million copies. It is now printed in over five hundred languages and dialects. In 1825, the first railway passenger train was built; and in 1838, the first steamboat crossed the Atlantic. God had said that at this time, men would "run to and fro" (Daniel 12: 4); and He had also said that the message of Christ's coming would go to every land. It was in 1844, when the electric telegraph was first successfully

Religious Miscellanies

THE Protestant membership in Porto Rico now numbers 15,000.

SINCE the first of last March, the parish priests of Rome, Italy, have been reading the Gospel in Italian at low mass, following the reading in Latin.

IN Washington, Oregon, and Idaho, some 150,000 lumbermen have been found to be with hardly any religious oversight. There are about 600,000 in the United States with few church privileges.

DURING the last hundred years, the American Methodist Church has grown from 240,924 members to 6,039,330. The net value of her church and parsonage property is \$325,423,850; her ministers number 21,245; Sunday schools, 52,247.

A BEAUTIFULLY bound Bible was presented by the New York Bible Society to Major G. Scott, of the dirigible R 34, just before his return to England. Small Testaments in blue were also presented to the crew. These were the first Bibles to cross the ocean in this manner.

IN the French colonies, there are 50,000,000 inhabitants who are still waiting for the gospel. In France alone, there are another twenty-five million who belong to no church, but after the terrible experiences of the war, are open to religious impressions. Who is going to these waiting millions?

THE British and Foreign Bible Society has published some part of the Scriptures in one hundred and thirty-seven African languages. These include the complete Bible in twenty-two languages, and the complete New Testament in thirty-one more languages. In the continent as a whole, about eight hundred recognized languages are spoken, according to the estimate of W. J. W. Roome, secretary of the society for British East Africa.

THE governor-general, secretary of state, and minister of the interior of the Abyssinian government, who recently visited this country, received through special introduction, Pastor J. K. Humphrey, a Seventh-day Adventist, at the Waldorf-Astoria, before their return. Assurance was given him that their government would grant his denomination every favor in establishing missions in Abyssinia. Up to the present time, our missionaries have never been able to cross the borders of that country. Pastor Humphrey also sold them each a copy of "Daniel and the Revelation," and two copies of "Our Day," in full leather binding.

used, carrying the significant message "What hath God wrought."

Thus at the termination, in 1798, of the first prophetic period, that pointed to the Lord's return, the great missionary movement under the various missionary societies began. God was leading them forth in preparation for the closing work of the last generation. The Bible, up to that time, had been translated into but a few languages, and they only of the civilized lands; but when the fullness of time had come, suddenly the Bible was made to speak in many tongues all over the heathen world. And when the second great prophetic period ended, God's great clock struck the hour for the final work of warning the world to begin in earnest. In answer to the prophecy, His last message is now being heralded to earth's remotest bounds. God is doing a work in the earth, for the set time is here.

The Life That Knows

(Continued from page 4)

mark for the prize of the high calling of God in Christ Jesus." "It is God which worketh in you both to will and to do of His good pleasure."

One of the greatest controversies in theological study to-day is as to whether or not the divine can be joined to the human. Some men cannot grasp the fact that the divine can miraculously come into their lives and give them the help they must have. Many new theologies are based upon the one idea that man must do things of and for himself.

But let us remember this point: If we really get the gospel, which is the power of God to give the life that wins, it will be because we know there can be a union of the divine life with our own to give us power to do things for God. Let the "frills and trimmings" of theology go, for the time being. They may be all right and have their place. They may be God-given, and it may be well for us to know them. But after all, the fundamental thing is to experience the fact that God will come into our life and give us a victory over sin—that the divine will overcome the carnal; and to know this experience well enough to tell it to others, so that they too can get its blessing.

THE Y. M. C. A., from April 26, 1917, to March 31, 1919, expended \$97,817,005 for work with allied armies and prisoners of war, canteen service, motion picture shows and other entertainments, huts, equipment, religious work, stationery, and its secretarial force.

DURING a revival month at Hissar, India, new converts to Christianity demolished 183 places of heathen worship. In over 1,500 meetings, there was a total attendance of 57,400 people, 16,667 tracts were sold, and 1,907 persons were publicly baptized. A heathen priest who was converted brought 101 people from his village to be baptized.

TIBET, one of the last barriers to the missionary, is now wide open, and officials are inviting the bearers of the gospel message to come over and teach their people. Was there ever such a time of opportunity for Christians?

INTERVENTION in Mexico by the United States would be extremely dangerous to the cause of Protestant missions in the former country, we are told by religious leaders of long experience. The Mexican, like the Oriental, cannot differentiate between the religion and the political or business policies of the Caucasian race; and this makes matters very embarrassing sometimes for the consistent Christian.

The Dreaded Infantile Paralysis and Spinal Meningitis

Innocent Hosts and Innocent Victims

By GEORGE H. HEALD, M. D.

INFANTILE PARALYSIS we call it in common language. The doctors call it by a more formidable name, poliomyelitis. "Infantile paralysis" is a misnomer. For, in the first place, the disease is not by any means confined to infants; it may prove fatal to adults. In the second place, many cases of the disease have no paralysis whatever. It is an infectious disease, as has been definitely determined within the last few years, being caused by a minute organism much smaller than the bacteria, too small to be seen with the ordinary microscope, and capable of passing through a porcelain filter that will intercept all ordinary bacteria. It is therefore called an "ultramicroscopic organism," or a "filtrable virus."

There is no satisfactory means of cultivating and studying the germ, as is the case with the germs of typhoid, diphtheria, tetanus, tuberculosis, etc. The only way its presence can be recognized is by injecting some of the suspected material into a monkey and thus causing a reproduction of the disease. Then to test the matter further, a preparation from the nervous system of this monkey can be made, and injected into a second monkey, producing the disease again. Such a process requires weeks instead of days, and at best does not give as satisfactory results as where the germs can be cultivated in test tubes in the ordinary way.

A MYSTERY DISEASE

When we consider what havoc the disease makes in its epidemic form—how it jumps here and spreads there without leaving any trace of how it is transmitted—it is not strange that physicians and laboratory men want to do all in their power to increase the sum total of our knowledge of this mystery disease.

In the great epidemic that started in New York City a few years ago, the disease seemed to jump hundreds of miles, reaching persons who, so far as could be determined, had not been exposed to or anywhere near a case of the disease. For a time, physicians suspected that the disease might be transmitted by insects or by animals; but neither of these theories has had the least confirmation. There has been abundant evidence, though, that it can be and is transmitted by carriers.

Animal inoculation, as already described, has demonstrated that the germ can live for a long time, even several months, in a person or a monkey that has recovered from paralysis, or from the milder form of the disease, in which there is no paralysis. In this lies the greatest danger. Those who are paralyzed are prevented, at least for a time, from mingling freely with the crowd; but the mild cases, which never had paralysis, and which may not realize that they had the disease, may for weeks or months be capable, as they mingle with others freely at school, or at Sunday school, or on the playground, or in the movies, of transmitting the germ to those around them.

Fortunately, though the virus is very rapidly spread, only a small proportion of the people are capable of contracting the disease—two per cent, it is estimated, as against ninety per cent in measles,

measure of the thoroughness of the spread of the germ. So far as examination has been made, it indicates that where one member of a family is stricken with the disease, other members carry the germ around in their throats, and may be the means of transmitting the disease to other families.

When the disease is carried to a distant town, it is probably by a carrier who himself has not had the disease, and who has never been near a case of the disease, but who, on his rounds, has come within contaminating distance of some carrier, who may have got the germ from some other carrier. So the attempt to trace back the source of infection must usually end in failure.

It is evident, from what we know of poliomyelitis, that there must be many more carriers than actual cases of the disease; and in most cases, apparently, the disease is transmitted by carriers.



The disease is transmitted by innocent carriers.

seventy-five per cent in whooping cough, twenty-five per cent in scarlet fever, and twenty per cent in diphtheria. Therefore, while an epidemic spreads rapidly, scattering well over a large city in a short time, and jumping to other distant cities, it usually takes only one member of a family, and many families escape altogether.

But the number of "takes" is no

As to the way infection is transmitted, this is probably by spray from the throat in coughing, sneezing, and talking, by kissing, by using the common drinking cup, and soda fountain glasses and eating utensils, as knives and forks, not properly sterilized, and among children, by such practices as exchanging partly eaten food, using one another's lead pencils, etc.; in fact, any of the many means

by which the saliva from one mouth gets into another mouth.

Some day, we may learn to cease mixing our mouth germs; but the day seems a long way off. Meantime the mouth germ epidemics play a merry game at the expense of the human race.

MENINGITIS CONVEYERS

In 1904-5, possibly before, meningitis was shown to be a germ disease. The germ, a coccus, or organism which, under the microscope, appears like a little dot, inhabits the back part of the nasal passages and the throat; and thence, by some route as yet not determined, in a small percentage of cases, it reaches the lining membrane of the brain and spinal cord, there setting up the inflammation we know as epidemic cerebrospinal meningitis. However the disease may reach the brain from the air passages, doubtless it is passed from one person to another by the nasal and throat secretions.

In the case of meningitis patients, the germs are not found in the air passages very long after recovery. When the patient is able to return to his ordinary life, the chances are that the cocci have practically vanished from his nose and throat. But while he may himself be free from the germ, he may meantime have transmitted the infection to those of the family or others who came in close contact with him during his illness. These, though they may not have taken the disease, may have harbored the active germs in their nasal secretions, to pass them on to others, and there to still others.

Inasmuch as only a very few are susceptible to the meningitis infection, there may be many more carriers of the disease than there are patients, and the disease may thus be transmitted from one patient to another very largely by carriers. Some investigations of families where there was one case of meningitis, have shown that every member of the family may be a carrier of the meningococcus, or meningitis germ, presumably ready to spread the germs far and wide; but it is only the comparatively few susceptible ones who are attacked with meningitis. As to the length of time a well person may retain this infectiveness, there seems to be reason to believe that in the case of most of them, it lasts for two weeks to three months or more.

Digging the Channel for the River of Love

(Continued from page 7)

to take upon Himself the guilt and shame of sin,—sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice.

SO LOVED THAT HE GAVE

But the Father so loved the world, that He gave His only-begotten Son, that through His smitten heart a channel might be found for the outflowing of in-



SERMONETS

AN ounce of mother is worth a pound of clergy.

A girl reflects, as in a mirror, her mother's life.

When God gave us life, He put us in a mother's lap.

Mothers should remember that God came to us as a babe.

God couldn't be everywhere in direct person, so He made a lot of mothers.

"Don't" is about the extent of some mothers' vocabulary.

The best thing a mother can give her children is herself.

A savage mother will not trust her baby to a hireling nurse.

Some mothers sugar their children until everybody is sick of them.

If there were more Hannahs in the world, there would be more Samuels.

If mothers don't teach their children while they are little, Satan will.

No dumb animal neglects its young as some human mothers neglect theirs.

Whenever a dog occupies a baby's place, some baby must occupy a dog's place.

Begin training early. If the dye is in the wool, it is hard to get out of the cloth.

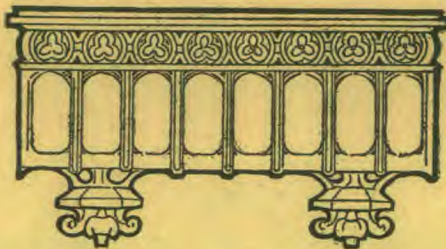
The mother, as the first trainer of the child, has the greatest power for good or evil.

The Bible says, "Train up a child in the way he should go," and not, "out of the way he shouldn't go."

If mothers would pray more for their children before they are born, they would have to worry less afterward.

An old lady who had three splendid sons, was asked how she succeeded in training them so well. "All I had to raise them on was prayer and hickory, and I raised them powerful frequent on both," was her reply.

CHARLES G. BELLAH.



finite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power; and through man's coöperation, the sinner could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh,

make it alive to God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

"Get Busy"

It is true that we are living in a busy age. There is much to be done, for the end of all things is at hand. The world is busy with the cares of this life. The people of earth are busy seeking after riches, fame, and worldly pleasures. Even the devil is busy, for "he knoweth that he hath but a short time." He goes about like "a roaring lion," "seeking whom he may devour."

We too should be busy, not about the cares of this life, but busy giving the message of eternal salvation to perishing souls. We too should be seeking after riches—not the riches of this world, which will perish, but the riches that will survive the fires of the last days—the eternal riches. We too should be going about, not to devour each other by our criticisms, but to save the lost.

The end is near. We have a work to do, a message to give, if we have tasted the goodness of God. If the world is busy seeking after the things which must so soon pass away, should not we be busy in the work of God? If the devil is busy and tremendously in earnest in his cause, should not we be busy in the great and worthy cause of our Master? How, then, can professed Christians remain idle? Go, work for the perishing ones, and gather them into the fold of Christ, ere the eternal night settles down upon this dark world.

N. P. NEILSEN.

The Date Is Set

THE day for judging the world has been set. It is settled. The world is to be judged. "He hath appointed a day, in the which He will judge the world." These inspired words cannot be misunderstood. The day is "appointed." For many a century, this date has been fixed in the mind of God. The Judge Himself has fixed the date.

You and I both have been called to appear. We shall be there. "For we must all appear before the judgment seat of Christ." There is no evading it. Our names are on the list. The date is set. We must appear.

The case not ready? That makes no difference as to our appearing. This matter of the Judgment Day is not arranged simply for my convenience or yours. We must appear, ready or unready. But why not be ready? The Judge of that day is an Advocate to-day. Why not go to Him and arrange about our case to-day?

B. E. BEDDOE.



FRUIT FROM THE JUNGLE

IN the fall of 1892, M. D. Wood sailed for India, where, with the exception of three years, he and his wife, who is a physician, have labored ever since. The experiences through which they have passed during all those years are here given in a quiet, intimate manner that holds the interest and touches the heart. Sister Wood conducts "one of the largest and best medical dispensaries in all our mission fields," at Kalyan, forty miles from Bombay.

This book contains 330 pages; is appropriately illustrated, and bound in cloth; price, \$1.00.

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On the Trail of LIVINGSTONE



TWENTY-FOUR years ago W. H. Anderson and wife, just from college, left for South Africa. Upon disembarking at Cape Town, they went eight hundred miles into the interior by train, and then six hundred miles farther by ox wagon, nearly two months being occupied by the trip. Here they found the farm of twelve thousand acres which had just been given for mission purposes. Here they found their "new home,—a little mud hut, about fourteen feet in diameter, built by the natives. The walls were about five feet high, and the roof was covered with a thin coat of grass. This made a good shade, but gave no adequate protection in rainy weather."

Here began their experiences with things African,—lions, leopards, snakes, locusts, warlike natives, diseases, famine, and death of associates; but here also began the sowing which has since yielded such encouraging fruits. A book of great human interest; 350 pages, fully illustrated; price, \$1.00.

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The Supreme Sufferer

THE power to suffer, the faculties with which to suffer most, belong to Him who can love most and feel most. As God is love, and in Him all love has its beginnings, so God loves most and feels most.

No father ever loved a son as God loved Jesus, His only-begotten Son; and no father ever suffered the loss of a son as God felt the loss of His Son during those thirty-three and a half years that He was away from heaven. God was lonesome as no father on earth ever was. No angel could fill the place of Jesus in His heart and counsels. "I was daily His delight." Proverbs 8: 22-30.

As Jesus suffered during His entire life, in His separation from heaven, and in the indignities heaped upon Him by the very ones He came to help, and in His supreme suffering upon Calvary, the Father suffered with Him and suffered most. "God so loved the world, that He gave His only-begotten Son." The sacrifice and suffering began with Him who first gave, and gave His best and His all. Where there is suffering of the object loved, the supreme sufferer is the one who loves most, and who can love most. The Father suffered with Jesus, and still suffers with every suffering son and daughter of Adam.

Suffering fathers and mothers, brothers, sisters, wives, children, we all have a royal sympathizer in God, in the God of all comfort, who leads us all in His own supreme experience in suffering. No ground we can tread, no cup we may have to drink, equals His. Then let us look up and believe Him when He says; "I know their sorrows"—know them by experience; and again, "In all their af-

fliction He was afflicted," and, "Like as a Father pitieth his children, so the Lord pitieth them that fear Him."

Suffering ones, come close to the great heart of God, who feels for you and sympathizes with you, because through experience, He knows. We can love and serve such a God, such a Father.

"Out of the presses of pain,
Cometh the soul's best wine;
And the eyes that have shed no rain
Can shed but little shine."

GEORGE B. STARR.

Wanted for Missionary Work

Clean, late copies of all our papers and magazines are requested for use on ships calling at Samoa. Address S. D. A. Mission, Box 53, Apia, Samoa, Pacific Ocean.

Clean, late copies of all our papers and magazines are requested for use in station racks, hospitals, jails, etc. Address Mrs. L. M. Maycock, 333 E. Cleveland St., Stockton, California.

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With music for the piano. "The Mountain Flower," "The Wonderful River," and "His Loving Voice." Standard sheet music size, ordinary voice. All three for 50 cents, postpaid. Order from Otto Lundell, 725 Unity Building, Chicago.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$12, 15 gal. \$35. Quick shipments our motto. A. J. Iden and Co., Nevada, Iowa.

Never in the world's history have Christian men and women had so glorious a vision of the priceless worth and marvelous power of the Scriptures as will be revealed to them in their observance of

Universal Bible Sunday on November 30, 1919

To Pastors, Officers, Teachers

There are yet nearly two months before the coming of this red-letter day for the Book of books. The American Bible Society will send to you, on request, a living message, with inspiration, facts, and figures—not dry statistics—together with an exceedingly interesting church or Sunday school program for Universal Bible Sunday.

Address the Secretaries, 28f Bible House, New York.

Heaping Together Wealth

ACCORDING to a report in the *Wall Street Journal*, the American Locomotive Company has earned \$41.05 a share on its common stock during the fiscal year of the company just closed. This profit is after the payment of taxes, and all other charges, including the third dividend of \$10,262,567. Among the items deducted from the profits of the company before these dividends were declared, was \$1,155,556 set aside for depreciation on the properties of the company; \$548,491 expended in new drawings and patterns; and \$5,000,000 set aside as a reserve "for further additions and betterments."

The report furthermore states that "the company has liquidated all of its loans payable, amounting to \$7,535,000, and purchased \$23,500,000 of United States treasury 4½ per cent certificates."

In other words, the prosperity of the company was so great that it not only was able to pay off an indebtedness of more than seven and a half million dollars, but it was able to invest twenty-three and a half million in bonds, because it could not find any immediate use for the money; and then, in addition to all this, pay the dividends referred to.

Facts of this character, not merely concerning the American Locomotive Company, but about many other corporations, are published broadcast, and they make the disclosure that wealth is being piled up in enormous proportions. The laboring man may be fairly prosperous; but he also sees the capitalist rolling up oceans of wealth about him, and finds him reveling in unprecedented luxury. Such conditions cannot fail to produce unlimited dissatisfaction; and as the selfishness of the time increases, this conflict between capital and labor will grow more and more intense. The revolts of labor against these conditions are manifesting a constantly increasing determination and violence. We may think that we are able to see the wrongs on both sides, and we may earnestly strive to point them out; but the difficulty deepens and increases, and the question is upon every lip, Where will it end?

The Bible prophets give the only clear solution. They describe the world just before the second coming of Christ as in a condition where one class of men are heaping together treasures, while on the other hand is heard the cry of the laborers, who are declaiming against it. The apostle exhorts us to be patient because of this, until the coming of the Lord, at which the difficulty will be eternally settled by His own infinite power and personality.

The great and decisive hour is almost reached; and we should stand with God, and get ready for it.

The Lesson of the Boston Riots

THE strike of the Boston policemen, with the rioting that followed, has a special lesson in it for this time. The general spirit of violence manifested throughout the nation, and for that matter, throughout the world, is causing deep anxiety; but the condition in Boston should provoke the most critical thought.

Few American citizens will object to the statement that Boston is fully up to the average American city, and there are many who will readily agree that it is even above the average. Boston has its full quota of churches and of strong religious men and women. There are many memories that cluster in the city of Boston, which naturally turn the mind to the highest moral and patriotic sentiment.

With the rioting and violence in Boston at its height, there were men and women to be found in large numbers who were



International Film
Nathan Strauss, merchant and philanthropist, has expressed his desire to be the first mayor of Jerusalem when Palestine becomes a Jewish state. 5,000 Jews are now registered as ready to return and do their part toward restoration. This number includes leaders in many crafts and professions, from farming to finance. But in spite of the promises made by the allies, there still seems to be a time of waiting ahead of the Zionists because of the varied claims of the other nationalities and religions concerned.



protesting against such conditions' being allowed. Of course, their protests were from different angles; but the protest was there just the same, and showed the moral tone and the underlying sentiment.

Now, if such scenes of violence can occur in the conservative city of Boston, with its moral background, what of the general situation throughout the world? And how clearly is revealed the fact that when the strong hand of the law is slackened, there is a tremendous element that is ready to break loose into the most violent disorder!

When our time has brought about conditions that make it possible, if we may not say popular, for the officers of the law to strike, and when such important public servants as the firemen of a great municipality stand ready to join them,

what an appalling danger confronts the world!

Of course, it is easy to say that the strong, repressive hand of the law should deal with such things, but the hand of the law cannot touch the mighty undertow of sentiment that is back of these conditions, and the law is furthermore impotent in dealing with the great waves of immorality that are in the hearts of men and that are only awaiting such an opportunity as was afforded in Boston to break out in sudden eruption.

Christ and His apostles taught that "evil men and seducers" would "wax worse and worse" until the great harvest of wickedness would have to be reaped by the Son of man at His second coming. Christ and His apostles taught that just before the second coming of the Lord, conditions of violence, vice, and crime would prevail throughout the world, similar to the local conditions that obtained in Sodom in the days of Lot, and such as were general in the days of Noah.

This outbreking violence, not merely in Boston, but in so many cities in all the countries of the world, is the very thing the Master foretold for this time. We should understand their meaning, and we should get ready for the great event that is foreshadowed, which is that of the second coming of Christ.

World conditions are rapidly stretching beyond the powers of men, but the infinite power of Jehovah Himself stands ready to deal with the situation. If we see the conditions of this time from God's viewpoint, all is tranquillity in our minds and hearts, because we know that the King of kings, and Lord of lords, is about to fulfill His promise to take to Himself His great power, and reign, not only in the unfallen worlds, but upon this sin-tortured planet itself.

ACCORDING to a recently reported statement of Herbert Hoover's, there are three million five hundred thousand babies in Europe largely dependent upon the charity of the English-speaking people, and fifty thousand of these babies will certainly perish unless milk and other necessities are furnished by the kind-hearted people of this and other nations. The conditions of this time call for each individual to produce all that he can, to save carefully all that he can, and then to give whole-heartedly all that he can, to relieve the world's distresses. And of all human beings, babies and old people should appeal to our sympathy the most strongly.

AN advertisement is going the rounds of the papers, of a company that will sell a formula and complete instructions for making all kinds of strong drinks in the home. Alcoholic drinks, at their best, are dangerous and harmful; and aside from the moral question involved, there is a danger lurking in these homemade concoctions, and their use should be discouraged in every way possible. Do not trust your life, nor the welfare of your family, in the hands of mushroom and fake advertisers, and especially in this matter of the manufacture of homemade drink.