

# Signs of the Times

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Mr. Samuel L. Rogers will act as director of the 1920 census. A force of 85,000 in every part of the states, and an office force of about 5,000, will assist him in numbering the family of Uncle Sam.



## THE FATE OF THE PROFITEER

PRESIDENT WILSON, in one of his recent messages to Congress, declared in no uncertain tone that profiteering must cease. Just before the Punic Wars, in which Rome crushed her hated rival Carthage, whenever Cato, the famous Roman censor, spoke in the Senate, he closed with the words, "Carthage must be destroyed." While the President may not close every speech with a reference to the present peril of profiteering, yet, like Cato, he senses his country's danger, and has demanded that the danger go. And so say we all.

Some months ago the *New York World* conducted an inquiry into the affairs of the New York Telephone Company. The figures collated by the *World's* expert accountants show that while subscribers have been enduring the most wretched service, and the company's officials have attributed this to the handicaps imposed by war-time conditions, the company has continued to pile up enormously increased profits.

During the three years prior to 1918, more than \$14,000,000 in excess of the eight per cent profit agreed upon by the Public Service Commission has been collected from its subscribers in New York City. In the year 1918, the returns from this company's profiteering were almost \$3,700,000.

By William G. Wirth

Profiteering is perpetrated on all sides. The puffed profits of the Chicago beef packers are publicly known. Nor is profiteering confined to the capitalists and the big business men. The spirit of profiteering possesses the retail dealers as well.

A recent investigation by a Senate committee on the reason for the high cost of living in the District of Columbia, brings to light the fact that the retail meat dealers of Washington are averaging one hundred per cent profit on all sales of meat; that while on July 1 of this year, according to the figures of the Department of Agriculture, the retail dealers were paying eighteen to nineteen cents a pound for dressed beef, they were disposing of the entire carcass at an average price of not less than forty cents a pound. And it seems that these enormous profits are still made.

We are all concerned in the soaring prices of shoes. It is freely predicted that the time is not far distant when we shall have to pay twenty dollars for a pair of shoes. Different ones, tell us that this is because of the scarcity of leather. But how shall we account for these words from one who ought to know,

a prominent shoe manufacturer, quoted in the *Philadelphia Public Ledger*.

"This is a most unnatural and unhealthy condition of things. Here we are supposed to be in the midst of peace conditions, and there should be a decline in prices over those prevalent in time of war. There is no legitimate reason for these continued high prices. I cannot figure out what it is, but there seems to be something wrong somewhere. . . . The markets seem to have gone mad. High prices are advancing with leaps and bounds. Cattle are being raised just the same. They are put out to graze in the fields. They eat the same things as they always did. They are raised by nature in the same way as they always were. Still prices keep on the bound."

When thousands of pairs of men's work shoes at three dollars a pair, "made of two full soles, solid leather insoles and counter, solid lift heels," are turned out by shoe factories in this country for export trade, and the highest price quoted for this export trade is \$5.75 a pair for "men's gun metal calf high grade shoes," are we not forced to the same conclusion as the *New York World*, that "either these shoes are of a quality that will do American trade no good abroad, or people at home are paying too much"?

(Continued on page 12)



# A WINNING CAUSE

By ERNEST LLOYD

**I**T is no argument with a skeptic, yet it is so encouraging to a Christian, that in noticing what may be considered pledges of the success of Christianity, one grand fact stands out most clearly—*Omnipotence is on its side.* This is our security and our strength. Modern infidel philosophy may utter its blasphemies in the colleges and the universities, skepticism may prosecute its subtle schemes in society, and, as a consequence, our ranks may be thinned by the desertion of pretended friends; the faith of many of the sincere may be shaken by the severity of the conflict, our adversaries may institute more powerful organizations, and employ far greater talent, than we can command; humanly speaking, Christianity may seem doomed to perish; but it is nevertheless safe in the hands of One who is able to protect it, and who will cause it ultimately to prevail.

"In estimating our strength," says one, "we must not look at that which is seen only, at the array of talent and wealth and influence ranged on either side; we must look to the invisible helpers of the faithful, the horses and chariots of fire which surround the church, as to the eye of his servant they appeared to surround the prophet of old; we must remember the omnipotent arm of which prayer lays hold; we have only to pray, and that arm will be moved, and a power will be called into exercise which will baffle the skill and the might of our adversaries, and render our cause triumphant." The deluded skeptics and sophists may sneer at our weaknesses, and talk contemptuously of "the expiring of Christianity"; but our King reigns.

"**H**E who has fought the battles of His church during centuries past, lives to fight her battles still." His vainglorious adversaries cannot contend successfully against Him. He sits in the heavens and laughs at them; He holds their best schemes in derision. Psalm 2: 4. Though He is far distant, and invisible to us, His ear is open to our prayers; His eye watches the conflict; and in due time, He will come forth with great power, and clad in the

robes of His imperial majesty. The sound of His voice, as in days of old, will give courage to His people, but strike terror into the hearts of His foes; and "while their exultation will be followed by their overthrow, our feebleness will prove to be the prelude of our victory."

It is the shortsightedness of man which leads him to suppose, from the objections with which skeptics obscure the light of God's Word, that that Word no longer exists as the guide of mortals; but, as William Landels truthfully said, "As surely as the winds disperse the passing clouds, and we see that the stars are not blotted out, but are shining still in their serene heights, lighting the traveler on his lonely way, and guiding the mariner in his course over the pathless deep, so surely shall the objections with which Christianity is assailed be dissipated, and that star of the world's hope be seen shining with an ever increasing brightness in its mystical night, guiding not the sages alone, but inhabitants of every land, to lay their offerings, and pay their homage, at the feet of the world's Redeemer, there to find that heart's ease after which they have been panting so long, a solace under all their sorrows, and the supply of all their wants."

**W**HATEVER sneering sophists may vauntingly affirm about "the expiring of Christianity" and "the passing of the Bible," let us thankfully remember that the wonderful progress of the gospel message during the past twenty-five years tells most nobly that an almighty Power is leading it on to certain victory. The triumph of the right will soon appear. "The morn will break, the dawn of peace is nigh." All other religious systems are indeed tottering, because there is no life in them; but simple Bible Christianity, even amid the storm and earthquake of nations, is striking deeper into thousands of humble hearts, which are preparing for conflict and for victory. "This is the Lord's doing; it is marvelous in our eyes." In these days of unsettlement and uncertainty among men, a deeper study of the Word, combined with fervent prayer, will tend to increase our confidence in the triumph of apostolic Christianity.



# The HANDWRITING on 20th CENTURY CIVILIZATION



By  
**STEMPLE WHITE**

**I**F you take from us our last effective form of appeal for necessary things, as this bill does, whatever comes is on your head and not on ours."

Thus spoke Samuel Gompers, president of the American Federation of Labor, before the Senate Interstate Commerce Committee, September 24, concerning the provisions of the Cummins bill, which, it is held by organized labor, would make striking men conspirators against commerce and liable to fine and imprisonment.

In the light of current events, enough troubles are already here, without anticipating any more. In addition to the increasing list of thefts, embezzlement of public funds, graft, riot, murder, and crimes of every species, in places where one least expects them, mob rule runs riot, a race war is precipitated, and civilized cities have to be placed under martial law. While statesmen debated the League of Nations, which is supposed by its promoters to prevent all wars in the future, lo, Washington was startled by a serious race riot around the very capitol.

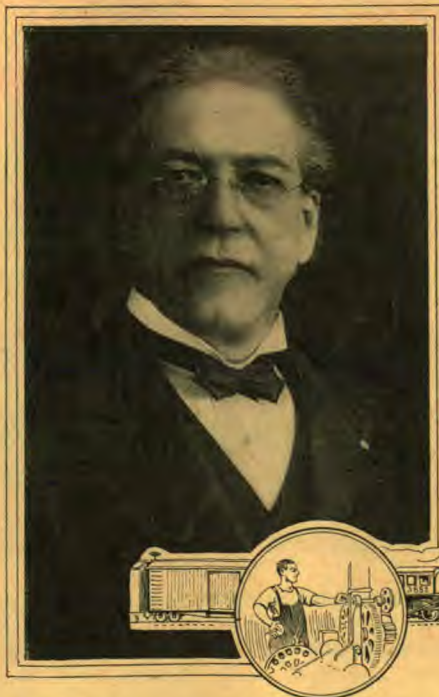
Scarcely did the riot and carnage in the old conservative city of Boston temporarily subside, until Omaha disgraced the whole country before the world by firing their beautiful courthouse, and attempting to hang the mayor of the city when he appealed for law and order. Such proceedings led men to inquire if this really took place in the United States, or in Russia.

## VIOLENCE FILLING THE EARTH

In these days of H. C. L., and in spite of the need for greater production in all lines in the interests of speedy reconstruction, strikes seem to be the order of the day. Though already wrestling with the grave international complications, Congress was forced to investigate the serious conditions in connection with the big strike of steel workers. The captains of finance are as obdurate in their refusal to recognize the union, as are the labor union leaders insistent in their demands for such recognition. As a local federation of unions may produce at times a complete local tie-up, may it not be possible for a national federation of labor unions to produce a complete tie-up throughout the country? The rumblings of a nation-wide rail strike may at any time become a reality. But we all hope that such a catastrophe may be averted.

As with cyclones, so with these disturbances in our social fabric—we never know in advance where the next one will strike.

In every age, some who closed their eyes to real conditions, have seemed to think that certain causes would not produce inevitable results. Just such insane optimism shut the antediluvians out of the ark, and unbelief of God's word drowned them in the great deluge. These startling and truthful words from the lips of our Lord have gone around the earth in over five hundred languages: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17: 26. In those days, violence filled the earth; and in these days of war, race riots, mob rule, strikes, and lawlessness of every description, it is indeed a dull mind that fails to note prophetic fulfillment.



Samuel Gompers, representing organized labor in America, said to the Senate Interstate Commerce Committee, "If you take from us our last effective form of appeal for necessary things, as this bill does, whatever comes is on your head and not on ours." This was concerning the Cummins bill, which would make strikes illegal.

## Lawlessness Tracing Its Message of Warning Concerning the Establishment of Another Kingdom

Paul not only declared that in these last days, "perilous times shall come" (2 Timothy 3: 1-5), but he adds in verse 13, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." He further informs us that the siren tones of false "peace and safety" criers will be silenced only at the second coming of Christ. 1 Thessalonians 5: 1-6.

The commercial and pleasure centers of Babylon, Capernaum, Nineveh, Sodom, and Tyre, turned a deaf ear to divine warnings, deified human reason, and tugged away at their own boot straps in a vain endeavor to avert or postpone final calamity, the very causes of which they had daily nursed in their own breasts. Most farmers shoot the hawks. They do not put hawk eggs under the sitting hen.

We are living over again, on a world-wide scale, the last days of Rome. People are pleasure mad. Back there the people jammed into the large cities and tried to exist without manual labor. Votes were bought and sold to the highest bidder; virtue and chastity were bartered; and scheming politicians, through bribery and "make or break" methods, succeeded in perching themselves on some official pivot for a little while, where they could amass a fortune and domineer over their less fortunate fellow men. On the very heels of that Augustian Golden Age the inevitable results of such universal corruption closely followed, even though it was whitewashed by great pretensions and expectations. In her final break-up, the licentiousness of Roman civilization caused those sturdy old barbarians from the frozen regions of the north to blush for shame. Cicero had long before warned his countrymen of real conditions, when, after the assassination of Julius Cæsar, he exclaimed, "We have killed the tyrant, but tyranny survives."

Criminals may be rounded up, thugs may be incarcerated, and the most vicious may be executed; but Old Man Self, the meanest man in the world, still runs at large. All the policemen, armies, and navies in the world cannot put him out of business. He is back of all troubles. Nothing but the power of God manifested through the gospel

of our Lord and Saviour Jesus Christ can crucify and root out of the individual human heart this carnality. The cross of Calvary stands for the destruction of the devil and all his works. Hebrews 2: 14 with 1 John 3: 8.

The world is nearly ready for its final break-up. The Spirit of God is



being grieved from the hearts of men. The spirit of lawlessness is rampant. In even the nominal religious world, we hear suggestions that the law of God should be amended and abridged; while many, in an endeavor to have the traditional Sunday supplant the seventh-day Sabbath of the Lord, boldly declare that the law of God was nailed to the cross. They thus accuse the Lamb of God of having come into this world to start another rebellion against the government of heaven, instead of coming to put down the rebellion that Satan started. Let it ever be remembered that "the carnal mind" is at enmity to God's holy law (Romans 8:7), that all the Ten Commandments will eternally stand together (James 2:10-12; Psalm 119:151), and that the whole world must soon meet the law of God in final judgment.

It is a sad picture to-day to see the Protestant denominations refusing to walk in the further unfolding light of the Protestant reformation from the darkness of human dogma, and federating together even to the extent of dropping "Protestant" from the name of the Federal Council of Churches, are really repudiating the work which noble men like Luther, Bunyan, Williams, Knox, Wesley, Calvin, Campbell, and others have done in their earnest efforts to lead the people out of Babylonian inconsistency. In their strenuous activities in behalf of "civic righteousness" to usher in the kingdom of God through the gateway of politics, the nominal church to-day is really bowing the knee to the tempter for world domination—the very thing the Master repudiated as He said to the devil, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10. Again Jesus said, "My kingdom is not of this world." John 18:36.

In the gospel ultimatum, this principle is again emphasized: "Fear God, and give glory to Him; for the hour of His Judgment is come." Revelation 14:6-14. The world has been fearing man; but in the final conflict, God calls out of "Babylon" a people of whom He will say, "Here are they that keep the commandments of God, and the faith of Jesus." Through the three gospel lenses of Revelation 14:6-12, all the light and truth of Holy Scripture is focused on this last generation: and every loyal believer who will worship the Creator instead of the creature, will sing the song of victory. Revelation 15:2, 3.

SINCE this last great world conflict, nations and individuals are sick of warfare. Every one realizes the disastrous results of fighting. A League of Nations is being formed for the purpose of establishing permanent peace. We can hear the word "peace" on all sides of us. Yet millions are daily fighting the battle of life. Thousands are lost each day to the great enemy—Satan. Hundreds are unconsciously fighting to be lost every hour of a day. Indeed, one must fight to be lost, because God has given to all a conscience that tells us to do the right. We must fight and subdue our conscience before we can do wrong. Let us, by obeying God's gift, our conscience, quit fighting against our own welfare.

WILFRED E. BELLEAU.



## Witnesses of Jehovah to the Nations

*"In every age, in every clime,  
God's messengers have wrought;  
In word and deed, in Spirit's power,  
They mighty peoples taught."*

By  
HENRY S. PRENIER



**B**ABYLON became a great nation politically rising to the very pinnacle of worldly fame and power. It also established great systems of religions. The leaders of these religions were magicians, sorcerers, Chaldeans, astrologers, and soothsayers.

However, the great Creator of the universe had given them ample opportunity to become acquainted with the truth for that time; for, following the Hebrew captivity of the year 606 B. C., such missionaries as Daniel and his fellows were installed in high positions over affairs in the realm. Many were the lessons taught by Jehovah through these faithful men.

### TO HAUGHTY BABYLON

God sent three messages to the Babylonian world. The first, which is recorded in Daniel 2, was intended to expose the weakness of idolatry and the utter helplessness of the great and wise religionists. The results of this message are seen in verse 47—recognition of the God of Daniel.

The second message was based on the experiences of the third chapter of Daniel. A great image was erected on the plain of Dura, and all the world was to bow in obedience to it. Three Hebrew worthies remained loyal to Jehovah, and were cast into a fiery furnace. The results are found in verses 27 and 28—recognition of the God of Shadrach, Meshach, and Abednego.

The third message is in Daniel 4—Nebuchadnezzar's dream of a great tree. The mighty and wise were called to interpret it, but failed. Again God's servant came forth conqueror. The dream was interpreted; and a year's probation was given to the king, to amend his ways. After twelve months, while looking from his palace, he uttered these memorable words: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Stricken as a maniac, he continued thus seven years. Then his reason returned, and recognized the God of heaven in adoration. Verse 37.

We see the great wings "plucked," and the powerful lion "lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it." Daniel 7:4, A. R. V. The Babylonians continued in their licentious idolatry until they had filled up the cup of their iniquity, and God in His mercy had to put a stop to their evil doings.

The message to follow the three was a message sealing their terrible destiny—"He that is unjust and filthy, remain so." A crisis was at hand, and the wise men had ignominiously failed. With the same unerring divine wisdom, Daniel reads aloud, to the horror of every listener, the written doom of the kingdom—Numbered, weighed, divided.

### BY PROPHET, SCRIBE, AND QUEEN

The bear, symbolically representing Persia, boldly arose. Cyrus founded a great world empire; and like her predecessor, Persia not only became a great political power, but originated great systems of religion. Zoroastrianism was probably the most important, having survived even to the present day among the Parsees of western India. Instead of the Bible, a book called the "Avistak va Zand" was considered sacred. To warn this great nation of people, God used Daniel in the palace and in the lions' den. Read the results of this missionary's witnessing. Daniel 6:26.

He used Ezra in the initial work of the restoration of Jerusalem, by a world-wide decree from Cyrus and Darius Hystaspis; and last but not least was the great third message to Persia, when Jehovah used a girl of faith, Esther. Do you remember her words? "So will I go in unto the king, which is not according to the law: and if I perish, I perish." Her request was granted. The decree to save God's people was translated into every language of the realm, and to all the one hundred and twenty-seven provinces—to all the world from India to Ethiopia.

### CHOSE TO BE SON OF JUPITER

As God brought the Babylonian and the Medo-Persian kings in direct contact with His people, that they might know the God of heaven, so he permitted Alexander to learn of Him. That famous ruler, pressing his rapid conquests, neared Jerusalem. Consternation reigned supreme—the Greek conqueror was coming. The high priest Judas had a dream in which he was bidden to go out and meet Alexander. Attired in white, and with Jehovah's name inscribed on his miter, he set forth, accompanied by the temple officers clad in white. When they met Alexander, instead of showing hostility, he bowed before the high priest. This greatly surprised his officers; but the young conqueror said, "It is not the priest whom I worship, but the God whom he serves."



Later he entered the temple, and the sacrifices were explained, and also the prophecies of Daniel, who had witnessed before Nebuchadnezzar and Darius. Would the mighty conqueror acknowledge that the Most High rules in the kingdoms of men?

Alexander did acknowledge God, but left Jerusalem, conquered Egypt, and there, in order to gratify a selfish pride, had himself proclaimed son of Jupiter Ammon. He who might have become a son of God, chose rather to become a son of Jupiter. The result of Greek education and learning is fully explained in the one act.

#### THROUGH A COMMON TONGUE

Immediately after Alexander's death, the empire became torn with internal strife, which lasted for nearly twenty years, finally resulting in its separation into four parts, which were united later into two. Antioch, under Seleucus, became a center of culture, in which Greek and Oriental elements of thought and life blended.

Alexandria, the beautiful capital of the Ptolemies, became the literary, philosophical, and scientific center of the southern empire. Great wealth was lavished upon the gathering of libraries and the literature of the world, and vast sums were spent in procuring Greek translation of the chief literary productions of the past. It was here that the Hebrew Scriptures were translated into the Greek Septuagint, which for three hundred years gave all classes an opportunity to learn of the coming Redeemer. Providence was directing the movements of nations and of men. The Greek language was largely spoken, and everywhere recognized as the language of literature.

Here, then, were three worlds: first, the Hebrew, with its rich theology and intense longing for the Messiah; second, the Greek world of philosophy, art, and literary genius, which produced in Athens, one little city the size of Los Angeles, ten of the twenty-seven greatest men that ever lived; third, the world of advancing western Latins, who were to dominate the entire circle of the Mediterranean.

#### CONQUERING FOR CHRIST

Daniel 7:7: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it."

This was Rome. The annals of her history are crowded with wars from beginning to end. As the beast is pictured more terrible than the rest, so this kingdom was more powerful and destructive in war, and broke in pieces all who opposed it. Rome conquered Greece and Carthage, and became mistress of the world. There followed a revolutionary change throughout the civilized world. The many conquered tribes and peoples were welded into an organic mass with Rome as the center. In this way, the Roman empire prepared the world for the spreading of the Christian religion. Disbelief in the state religion had become almost universal among the edu-

cated classes; and when the republic was transformed into the empire, Augustus strove to check the process of decay, and to restore the national religion to its former position, but all in vain. Prophecy must be fulfilled.

Great military strategists and monarchs were as weak as babes in the face of divine Providence. We could multiply stories of conquerors, and set forth the achievements of the ancients in philosophy and religion, the diffusion and blending of the elements of civilization that had been developed by the Babylonian, Persian, Macedonian, and Roman conquests, and the failure of ancient civilization to regenerate the world or to satisfy the longing of mankind.

The Saviour's birth alone opened the way to gratify the deeper longing of man, and through Him, the way was prepared for continual witnesses of truth to mankind.



**T**HERE is much theological juggling on the Sabbath question. Some of it, of course, is done from lack of clear light on the subject of the Sabbath. Men read the fourth commandment, which enjoins the observance of "the seventh day," and proceed to exhort all to keep Sunday holy, when the commandment just quoted has no more reference to Sunday than to Wednesday.

As an example of this, the following from the *Sunday School Illustrator* for February, 1919, is a good example. Commenting on Exodus 16: 25, "To-day is a Sabbath unto the Lord: to-day ye shall not find it [the manna] in the field," we read:

"A minister says: There is never a divine command without the possibility of its performance. The sixth day morning two omers for every one were brought to each tent. Strangely no taint came upon it. Wholesome and fresh as if just fallen with the dew, their usual portion, without exertion, was ready on the Sabbath. On every other night rank corruption wrought in the superfluous food. They were told to rest, and they could. This was before all others the Lord's day. How could He more beautifully declare its sacredness and win their observance than by thus securing them their regular supply? What He commanded them He commands you. What He did for them He will do for you. There is no need for the milkman's cart to rattle up to your door on Sunday morning. A double supply on Saturday is all-sufficient for every need and can be kept. Have the ice cream and dessert through the week, and prepare on Saturday some cool delicacy for the Sunday dinner. The meat kept in a refrigerator or cooked on

At the beginning of His ministry, Christ appointed twelve disciples, later the seventy. After His resurrection, five hundred of the brethren heard Him, the record tells us. Following Pentecost, thousands accepted Christ. In about two centuries, most of the Roman world was nominally Christian.

To-day the Book and the living teacher still warn of the transient character of earth's kingdoms. It is the love of Christ alone that can supply the heart's need. The gospel of love toward God and man is the only panacea for trouble. The brotherhood of Christ provides the only insurance against loss in this world and the next: and He "shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Hebrews 9: 28.

"Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changest not, abide with me!"

## THEOLOGICAL JUGGLING

By

GEORGE B. THOMPSON

Saturday will prevent your being responsible that the butcher violates the Sabbath. If the Israelites in their slow nomadic life needed to halt one day in seven that they might listen to the voice of their Lord, how much more do we in these days of 'railroads, and steamships, and telegraphs, and fast mails, and Sunday papers, and apoplectic fits.'

Observe, the writer admits this was "the sixth day," or the preparation day for the Sabbath. Then he says that in view of this preparation enjoined by the Lord on "the sixth day," there is no need for the milk cart to appear at the door "Sunday morning." But this special miracle was wrought to enable them to keep the *seventh day* holy. Why cite the miracle of God, and reject the day it was wrought to magnify?

This writer then further confuses matters by urging the people to "prepare on Saturday" "for the Sunday dinner." That is, he cites the astounding miracle of Jehovah, wrought through the years of Israel's wilderness journeying, to help the people prepare for the Sabbath; and then he advises them to use the very day of the Sabbath, the day God made holy, to prepare for keeping Sunday, a day nowhere commanded by God in His Word, but simply one of the "working days." Ezekiel 46: 1.

On this great Bible theme, blindness, in part, seems to have overtaken Israel. The Word declares that "the seventh day is the Sabbath of the Lord thy God." Exodus 20: 10. Through all the millenniums of the past, no change appears in the precepts of Jehovah. They stand fast forever. And in keeping the eternal precepts, of which the Sabbath is a part, there is great reward.





Chief Romoldo, of the mountain Indian tribes, who is working earnestly for his people.

# ROMOLDO, INDIAN CHIEF

*The Gospel Reaches the Heart of Aborigines on the "Top of the World"*

By

F. A. STAHL

PHOTOGRAPHS BY THE AUTHOR



The shrine where the Indians used to carry on their idolatrous worship, before their conversion.

CHIEF ROMOLDO and his tribe live near the perpetual snows of the high Andes Mountains in Peru; and it can be truly said of them that they live "on the top of the world." Their district, called Copasa, lies seven days' journey on mule-back south of Puno, which is situated on the shores of Lake Titicaca, and is the railroad terminus. The town of Puno is located at an altitude of 12,500 feet above sea level; and where Chief Romoldo lives, the altitude is 16,000 feet. Nothing grows up there except a very tough grass. The Indians of this region make their living by selling wool from the llama, the alpaca, and the wild vicuña, which are the only animals that can live in these high altitudes with any degree of comfort.

This Indian chief first came to our mission three years ago, and pleaded most earnestly for a pastor to come to teach his people. His four lieutenants joined with him in this request.

The chief is a very large man, over six feet tall. His face is weather-beaten, and his head is covered with scars, the result of many battles. His companions also being large men, we got the idea that there must be a race of giants living in that high mountain region; but I have found since that these men were rather the exception than the rule.

It was impossible for me to go with them then, much to their disappointment. Since that time, about every six months, the chief has sent messengers to this mission for a teacher. At times, these messengers have stayed a few weeks to learn hymns and to be taught the Bible.

A few weeks ago the chief came again, and said; "O pastor, I have come again, and I cannot return without a teacher. My people have left off the use of alcohol and cocaine, and we do want to know about God." I told the chief to return and tell his people that a month from the present date, the Lord willing, I would pay them a visit. He left us happy; and seven days before the time had expired, I, with three guides, set out for Copasa.

The first four days, our road led over great plains;

Away up in the heart of the majestic Andes, Missionary Stahl is laboring among the South American Indians, administering to their physical needs, and teaching them the love of our Saviour, which transforms the minds and lives of even the most debased. The touching story related here is but another chapter in the splendid achievements of Christian soldiers. Mr. Stahl's activities are limited, however, by lack of proper equipment. Any of our readers who desire to help him may forward funds to the treasurer of the Pacific Press Publishing Association, Mountain View, California.

THE EDITORS.

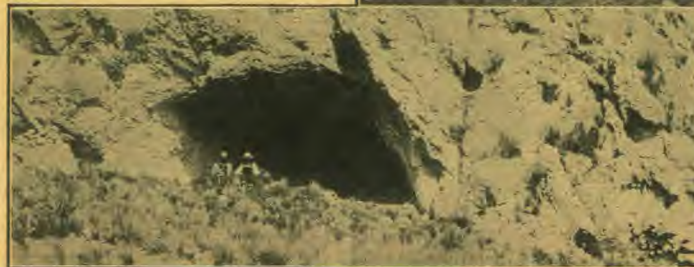
but the fifth day, we started to climb up to the higher table-lands. We had left the thickly populated districts behind, and would only pass a lonely shepherd's house about every fifteen miles. Food for the horses was getting very scarce.

The sixth day out, we got to the very tops of the mountains, and it was icy cold; but there was nothing monotonous about the country or the weather. Our trail led through great cañons and up and down the precipitous sides of the mountains. The scenery was majestic and awful. One could not help thinking of God, the Creator.

Every hour, there was a change in the weather. After being bright and sunny for a while, it would suddenly change, and be dark and cloudy. At times, we would be above the clouds, in the sunshine, and it would be storming below us. I was reminded of how God's children can dwell safely and in quiet even in this stormy old world if they by faith raise their eyes above the sordid things of earth.

Once it became so dark we had to stop in the way. The silence was broken only by the shrill scream of the great eagles. My guides crouched close to the ground, covering their heads with their ponchos. As I stood there watching, some rays of bright sunshine broke through the dark clouds, and lighted upon an Indian hut near the top of the mountain—the only hut near. It was an impressive sight. It seemed like the finger of God pointing out this lone house to me. The rift in the clouds closed up, and then I heard a terrific roar coming apparently from the deep cañon below. I noticed that the guides crouched still closer to the ground. In an instant, a fierce storm was upon us, wind and hail coming at a fearful pace. But in a moment more, it had passed, the dark clouds broke up, and again we were in the bright sunshine. Such is the weather in the "Cordilleras Bravo."

As night was coming on, we made ready to lodge in a large cave; and we were making ourselves comfortable when up dashed two men on horses and roughly demanded who we were. We told them,



The cave where Missionary Stahl and company spent the Sabbath while on the way to Chief Romoldo's country. At the right, the deep cañons and ravines over which these missionaries traveled; a volcano in the distance. At the top, photographs of some of the thousands of horses that perished at the foot of "Death Mountain." The cold is so intense that they often die standing. This too was traversed by Mr. Stahl's party on the way to the chief's country. Center, the only animals that can long stand the climate "at the top of the world." A herd of llamas belonging to the Indians.



and then they apologized, saying that this cave was used as a rendezvous by horse thieves, and that they were on the watch for some.

The next day being Sabbath, we rested, our horses profiting also by the rest. Sunday morning, the last day of our journey, found us on the trail early, the guides now trying to relieve their horses by walking. I tried this also, but found the altitude too much for me, and I was compelled to ride.

It became still colder, and we noticed beside the way many skeletons of horses and mules. About noon, we came to a chain of mountains that we would have to cross, at the foot of which were the remains of literally hundreds of horses and mules. Some of them, it seemed, had died in a standing posture, the intense cold having stiffened their joints.

After taking a photograph, we hastened on, fearing that our horses would share the same fate. I say we hastened on; I might better say that we tried to hasten, but spur and whip had no effect upon our poor, fagged horses, and night found us still plodding along.

Near midnight, my guides said we were near the chief's house; but just where the house was, they did not know, for we had strayed off from the trail into a large bog. We plunged ahead in the darkness, calling loudly as we went, to attract attention. Finally we began discharging shots from a heavy revolver; and then we heard the barking of dogs, which we followed, and came to a very small hut, where lived a very old man. We covered our horses with blankets, then crowded into the hut to keep from freezing to death.

A CHANGED MAN

In the morning, we found that we were only a mile from the chief's house, and that we had been going in a circle during the night. We now saw Indians coming toward us from all directions; and by the time we arrived at the chief's house, there was a large gathering of people, who greeted us most heartily. They all wanted to hear from us; and although we were tired, cold, and hungry, we did not refuse them. As this is the usual thing among the Indians, I am generally prepared for it.

During the meetings that followed, the Indians showed great interest. I frequently heard the exclamation, *Walike*, meaning *good*. Poor people, they had never before had an opportunity to hear the gospel truths. True, they had given up the use of alcohol and cocaine months before, but only on the word of their chief, they not knowing of the evil effects of these things. I took great pains to show them the effects of these vices. What they marveled over most was the great love of God revealed through Christ our Saviour as recorded in the Bible.

They told me that they had been drunkards, and had wasted all their means, many of their children having actually died for want of proper food and care. They said that Chief Romoldo had been a very rough man, drunk most of the time,

always fighting when he went into the villages, and every time he left home, they had expected that he would be killed. I turned to the chief, who was sitting near, and asked him why he had done such things. He answered that it was because of alcohol.

I asked if the chief had always got the best of his man in the fights; and one of the Indians standing by said (and with some pride, I fancied), "oh, the chief never fought with less than two men!" As I looked at the chief's powerful build, I could readily imagine that he had been a dangerous opponent.

But now the wonderful change! He was gentle, kind, a strong, true friend, doing all in his power to help every one. His one great ambition was to help his people to be good Christians.

As we made ready to leave, I saw tears fill the eyes of many; and they pleaded again and again that teachers be sent them.

FAITHFUL BECAUSE—

The chief insisted upon accompanying us. For fifteen miles he went with us; then he said, "Brother, I will leave you here." We dismounted, and I took one of his hands in both of mine, and said: "Good-by, chief, and God bless you! Be faithful, and teach your people to be faithful, and some day we shall be in the kingdom of God."

I could feel the hand of the chief grasp mine tighter as he replied in the Aymara, the Indian language: "God bless you, pastor, in all your labors. We are going to be faithful, because we have accepted the gospel. We have all accepted, and we accepted to be faithful until the end." He spoke most earnestly, emphasizing the word "accepted."

On my return trip, I was lonely; but I was cheered by the thought of how God is gathering out people for His everlasting kingdom from every nation, tongue, and people, and of how He is making friends for us. I thought what a wonderful thing God is doing for these

Indians, and what He has done for Chief Romoldo, to make such a really noble man of him.

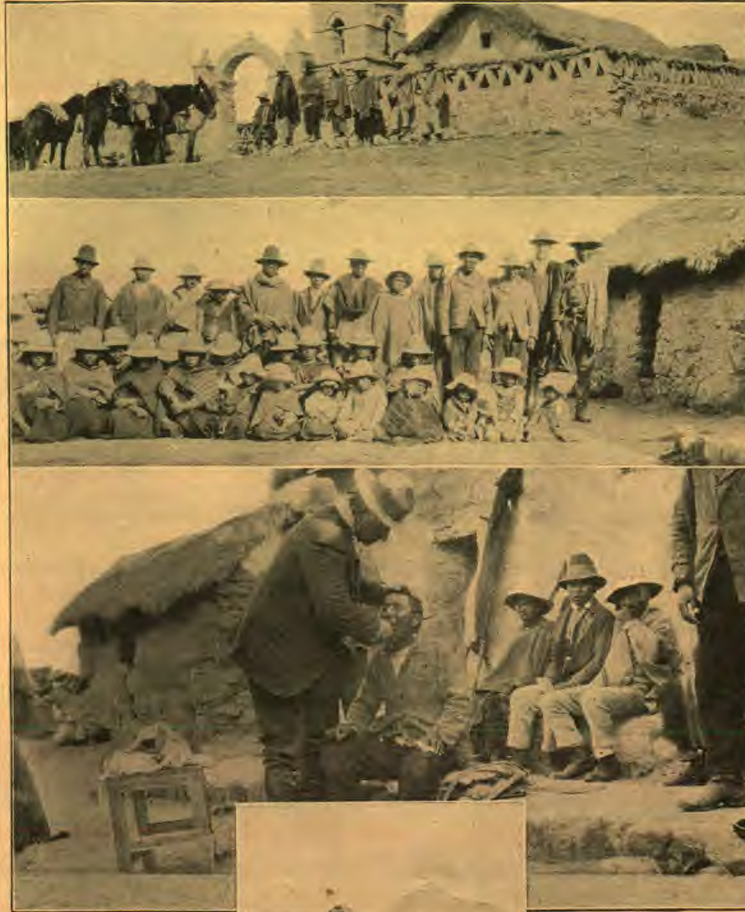
GOD'S ALARM

"BLOW ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

Alarms are not sounded except upon certain occasions. A great fire in a city brings an alarm. The event calls for an alarm.

A friend in one of the small cities of Canada was walking along the street one day when suddenly a woman threw her arms around him, and shouted: "Mister, my house is on fire, and I have three children in there! Come and help me!" He looked across the street, and there was a small house enveloped in flames. The alarm was too late. The children burned.

This old earth is soon to be enveloped in flames (2 Peter



At the top is a view of the church located among the Indians. Chief Romoldo and his people wish to give this to the missionaries, for they are anxious to learn more of the gospel. Some of the Indians who have gathered at the chief's house to listen to the old, old story of God's love for all mankind. Religion is a practical thing as brought by these pioneer men of God. First aid in dentistry



... was but one of the blessings brought to these mountain Indians. The battle-scarred chief went with Missionary Stahl for fifteen miles on his way back; and then, in telling him good-by, he shook his hand, and said: "God bless you, pastor, in all your labors! We are going to be faithful, because we have accepted the gospel. We have all accepted, and we accepted to be faithful until the end."



3:5-7), and this is God's reason for an alarming message. All this is in connection with the coming of the Saviour to the earth. 2 Thessalonians 1:7-9. The signs of His coming are found in the great preparation for war (Joel 3:9-13; Matthew 13:39); the great struggle between capital and labor (James 5:1-8); the great men of earth perplexed to know just what to do because of the international problems arising (Luke 21:25-28); the law of God belittled and made cheap in the eyes of the nations (Malachi 2:8, 9), until Sabbath breaking and crime have become chronic (Exodus 20:8-11). Thus Jehovah's voice will soon be heard saying, "The great day of His wrath is come; and who shall be able to stand?" Revelation 6:17.

The unsettled state of society, the alarms of war, are portentous, and indicate that the great day is near. Are you ready for that day to come?

J. W. McCOMAS.

## Home-Made Remedy for an Evil Disease

"LET nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Philippians 2:3, 4.

This does not mean that we are to neglect our own interests, but our interests should include the interests of others. Nor does it mean that any one should expect too much of us, and fail to carry his own burden; but we should watch for those who are struggling under difficulty and temptation.

Almost every sin can be traced to selfishness. We do not "look . . . on the things of others." Our vision is oftentimes so self-centered that we do not see opportunities to help others when they need help.

A remedy for selfishness is found in the second great commandment that Jesus gave, "Thou shalt love thy neighbor as thyself." Matthew 22:39. If we love our neighbor, we cannot help looking upon his interests as well as our own.

Not only are we admonished to "look . . . also on the things of others," but this commandment is given us: "Let no man seek his own, but every man another's wealth." 1 Corinthians 10:24. In this world, the Saviour did not seek His own, but gave His life in unselfish ministry to others, healing their bodies, and supplying their spiritual needs. The reason why we should look upon the interests of others is, that they may be saved; "even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Corinthians 10:33. And in seeking to save others, we cooperate with God in saving ourselves.

ALTA CALES.

# THE PARISH OF JESUS

*"Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Matthew 4:23.*

By  
WILLIAM P. PEARCE

JESUS had a parish—a small-big parish, which widened from a Palestinian center to a world's circumference.

The center of this parish was Nazareth, the place where He was "brought up." (Luke 4:16.) The parish of His actual ministry was Galilee, though He went through Samaria (John 4:4), and traveled down to, and died in, Jerusalem.

Galilee was the upper province of Palestine—bounded on the north by Phœnicia, on the east by the Jordan and the Sea of Galilee, on the south by Samaria, and on the west by the Mediterranean. Its extent in miles was about sixty from north to south, and about thirty from east to west. The farthest journey Jesus took in any direction was barely a hundred miles. Only twice was He outside the Holy Land. One time was when His parents carried Him to Egypt—a strange token of His larger mission to be "a light to lighten the gentiles." (Luke 2:32.)

This parish of Jesus was most beautiful. Few places of the same dimensions are to be found anywhere whose natural characteristics are so wonderfully diversified.

On the west, the Mediterranean waters washed its entire length, while historic cities of wealth and composite life dotted it like lighthouses on the rocks.

On the east, the Jordan River, the blue waters of Galilee, with its butterfly sails of fishing smacks, and the Jordan Valley "blossoming as the rose" (Isaiah 35:1), made the whole scene one of enchantment.

Mount Hermon lifted its snow-capped peak heavenward, reflecting the sun's rays like myriads of diamonds. Its dew was praised by David. (Psalm 133:3.)

Nazareth, the hilly home town of Jesus, was picturesque. Here inspiration came to Him when as a lad He scanned both land and sea. "The climate was all that could be desired; the temperature mild on the seacoast, hot in the Jordan Valley, and always cool on the highlands. The air was invigorating, which had much to do with making the Galileans healthy, hardy, and brave. The forests, meadows, and pastures, the tilled fields and gardens, the vineyards and olive orchards, the broad acres covered with wheat and barley, the fountains, hot springs, streams, lakes, and rivers, the prosperous cities and towns, made the aspect of the country singularly varied and attractive."

The whole parish of Jesus was without doubt well known to Him. Matthew says He "went about all Galilee." From Galilee He called to His standard Peter, Philip, Andrew, James, and John, of Bethsaida; Matthew from Capernaum; and Bartholomew and James the Less.

Many scenes and peoples mentioned in the Gospels, and many of His parables and miracles, were likewise Galilean. It was in Cana that He performed His first miracle. (John 2:1-11.) On one of its mountains, He delivered the beatific sermon. (Matthew 5-7.) On another, He was transfigured. (Mark 9:2-7.) From Magdala came the sinful but devoted Mary. (Luke 7:37, 38; 8:2.) At Nain, He raised the widow's son. (Luke 7:11-15.) On the shore of Tiberias, He fed five thousand. (Mark 6:41-44.)

Summing it all up, Galilee was the cradle of the Christian faith, the lifelong home of Jesus, and His ministerial parish for three years.

In this Galilean parish, Jesus was peripatetic—that is, He walked about. Only once, so far as recorded, did He ride, save in a boat. (Matthew 21:1-9.) Up and down from village to village, He went to do His Father's will.

In this parish of Jesus, Matthew tells us, He did three things. "He taught in the synagogues." He was pedagogical. He preached "the gospel of the kingdom." He was oratorical. He healed "all manner of sickness and all manner of disease." Twenty-two special cases are recorded of His healing power. The eighth chapter of Matthew is called by Ambrose "*Scriptura Miraculosa*," from the comprehensive array of miracles of healing therein recorded.

Lumping these things together, Peter tells us that Jesus "went about doing good." Acts 10:38. Such was and is the luxury of service. As one pound of gold may be drawn into a wire that would extend around the globe, so one good deed may extend its influence down the avenue of eternity through myriads of hearts. When asked if he did not at times, in view of sinfulness, doubt his salvation, John Wesley replied, "I am so busy that I have no time to think of my sins." Labor for God is a preventive to sin, and an acceleration to a life of holiness.

This ministry of Jesus should inspire us to "go the rounds" in doing good. Aristocracy in Christian service is to do the greatest good to those within reach. Our parish may be measured by less than miles, our deed-influences beyond measurement. Let us then come into contact with others at the point of need, remembering with Paul, "We shall reap, if we faint not." Galatians 6:9.

*"Such was His truth, and such His zeal,  
Such deference to His Father's will,  
Such love and meekness so divine,  
I would transcribe and make them mine."*





# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER

## Counterfeiting the Eternal Kingdom

VERY clear indeed are the specific promises of Jesus that He will bring all sin and wrongdoing to an abrupt end at His coming, and establish His eternal kingdom. Equally clear are His teachings that previous to His coming, He is preparing the subjects for that eternal kingdom through the development of the principles of the kingdom in the hearts of men. The work of the gospel is to cleanse from all sin, and to bring the individual to the place where he fulfills the word of Christ, that the kingdom of God is "within you."

And those who thus have the kingdom formed within are prepared for the eternal kingdom in all of its literal and glorious realities, to be established at the coming of our Lord in the very near future.

This eternal kingdom of God and of Christ is to be on this earth when it is renewed and the effects of the curse are destroyed. Then are we to have the new heavens and the new earth, so beautifully presented in the closing chapters of the book of Revelation, and concerning which there are so many definite promises scattered all through the Word of God.

The scriptures setting forth this truth have been presented in recent articles in these columns, and hence it is not necessary to refer to them in detail in this connection; but it is important to call attention to the fact, in a more specific manner, that Satan has ever been on the alert to pervert and to counterfeit the kingdom that God has promised for His loyal followers.

In reading the story of such ancient nations as Babylon, Assyria, and Egypt, one must be impressed with the supreme thought that was ever in mind, of having a world kingdom, in the center of which was a world church, or world religion. Babylonian, Assyrian, Egyptian, and other ancient kings, were not only supreme in the realm of the state, but they also held the office of pontifex maximus, or supreme head of the religion of the kingdom or empire.

It was just as much the duty of the subject to obey the king in matters of religion as in matters of state. This plan was a great master stroke of Satan; and wherever and whenever he has been successful in carrying it out, he has not been under the necessity of corrupting great masses of individuals, but his task was largely accomplished when he had corrupted the king, and then the king in turn commanded the populace in the ways of superstition, false worship, and despotism.

Sometimes his satanic majesty has been the most successful in establishing kingdoms that were in open, direct opposition to the church and the people of the living God, and sometimes he has been quite as successful in perverting the church itself through leading it to imbibe false principles concerning the kingdom of God.

The historic nations of antiquity, with no exceptions worthy of note, were specifically in opposition to the God of heaven, each having a religion of its own, with some form of idolatry as the very heart and center of its worship. But not content with setting up this false, idolatrous worship in opposition to God, Satan has been very successful, all through the ages, in entering the professed church, and leading it astray.

When God called Abraham to establish a church and a nation that would be under divine leadership, He said to the renowned patriarch, "And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." Genesis 12: 3.

Observe, in the text, that Abraham was to receive a blessing in order that he in turn might become a blessing to the entire world; for all of the families of the earth were to be blessed in him. But when the posterity of Abraham was multiplied and became the great Jewish nation, these divine principles were perverted, and instead of reaching out to be a blessing to all the earth, the Jews hedged themselves about, became very bigoted, claiming that they were better than any other people on earth, and thus shut away from the world the very blessing that God designed to bestow. And refusing to see the divine plan, and failing to absorb the principles that heaven was seeking to impart, the very nation that God had set for a light in the world, and through which every other nation on earth was to be not only enlightened but blessed, became such a menace, such a danger, to the human race, that God had to

overthrow that nation, leaving it as an example to all times, of what is involved in departure from the divine truth.

Narrow and perverted views on the kingdom question led the people of the Middle Ages to unite the Christian church with the civil state, and thus open the way for the world to be plunged into degradations, superstitions, and follies quite as deplorable as anything that was ever seen in apostate Israel of old. And these perverted views of the kingdom question, which so frequently led to the uniting of the church with the state, are not confined to any one particular class of religions or to any one peculiar denomination of people. The Jewish nation



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*It is not only the public which suffers when a strike is called. Enforced idleness means an empty larder for many a union man. The look of anxiety on this steel laborer's face as he goes to work reflects thoughts in his mind; for he knows that unless the company accedes to union demands, the strike will be called at quitting time. Why not use more of the milk of human kindness for these economic distresses? There must be a middle ground for both employee and employer.*

of old, with the church of God itself, led the way in this apostasy. The professed church of Christ in the new dispensation, under many different names and denominational forms, both Catholic and Protestant, has committed a like error.

Protestant America, when it was being founded, a century and a half ago, had to make one of the greatest fights of history to keep from the establishment of a church within the state. Protestant England had a supreme struggle in wresting freedom of conscience from the strangle hold of the state. A kingdom in the which man may rule over his fellow men in matters of religion is one of the supreme passions of satanic power, and it has been the great battle ground of freedom all through the ages.

In view of these widely known and abundantly recorded facts, it is well that we of this time be carefully on our guard. The vigilant foe of freedom may take advantage of the turbulent conditions in our world to-day to introduce, under some new pretext, the despotic experiments of the past. We in this time should be very close students of the warnings given in the book of Revelation, particularly in the thirteenth and fourteenth chapters, concerning the despotic religious power that will seek to override the consciences of men just before the second coming of Christ.

If we keep our minds clear on the kingdom question, we shall have gone a long way toward being immune from some of Satan's most insidious devices.





# THE CHRISTIAN SABBATH

*Eventually, "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah." Isa. 66:23. Why not keep it now?*

**H**ERE are a few of the quotations I read to that Indian professor. I read first some statements from Neander, the great church historian (Rose's translation), page 186: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

"Then," he said, "the apostles did not do it. Was it done before that?"

I said, "No, I do not think so;" and took down another book, "Binney's Theological Compend," the highest authority on Methodism, and read from pages 169, 170:

"**THE SABBATH.** . . . By this is meant, first, the day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God Himself had rested from His work. . . . The original law of the Sabbath was renewed and made a prominent part of the moral law, or Ten Commandments, given through Moses at Sinai. . . . This seventh-day Sabbath was strictly observed by Christ and His apostles previous to His crucifixion."

After the statements quoted, Binney gives the following texts: Mark 6: 2; Luke 13: 10; Acts 1: 12-14; Acts 13: 42, 44. But he is seeking to prove that Christ and the apostles were keeping the Sabbath previous to the crucifixion; and he gives as proof, something that happened fifteen years afterward. He proves, by Acts 17: 2, that the apostles were still keeping the Sabbath in A. D. 52. Of course, they were Sabbath keepers.

I read again: "Jesus, after His resurrection, changed the Sabbath from the seventh to the first day of the week, thus showing His authority as Lord even of the Sabbath. . . . When Jesus gave instruction for this change, we are not told."

The professor said: "Sir, but that cannot be right. If Jesus ever did anything like that, He would tell us about it. Is it not in the Bible?"

"No," I replied; "none of the theologians claims that the Bible says anything about it. Let me read something more.

By J. Mark Comer

"Binney says, 'This is probably one of the many unrecorded things which Jesus did.' There is no such probability at all. He never did it."

## THE CHURCH VERSUS CHRIST

Then I read another statement. I have a very old Catholic catechism by the Rev. John B. Bagshaw, D. D., and I read from the article "Sunday," pages 104, 105:

"I will now explain some of the things connected with the laws of the church. You will find six chief precepts put down in the catechism. It will be desirable to speak shortly about Sundays and holidays; fastings and abstinence; confessions and communion. 1. The Catholic notion of Sunday is in many ways different from that held by many Protestants. Sunday is *not* the Sabbath day. The Sabbath day was the seventh day of the week, the Saturday; whereas the Sunday is the first day of the week.

"The new law has its own spirit, its own sacrifice, and its own feasts, which have taken the place of those appointed in the law of Moses. If we would know the days to be observed, or the regulations about them, or the spirit in which they are to be kept holy, we must go to the Catholic Church, not to the Mosaic law. The church tells us to keep Sunday holy, instead of Saturday, and to keep it in a Christian and not in a Jewish manner."

## VENERABLE DAY OF THE SUN

After reading these statements to this inquirer, I paused. He looked at me a moment, then said: "Sir, I thank you for that. It is not the book's fault; it is the church's. I do not think those people believe the Bible as much as I do, when God tells them they should keep the seventh-day Sabbath, and they take any other day than the Bible day for their day. They do not believe that book."

Ah, that is the charge the unconverted world hurls at Christianity to-day! I was studying at one time with a Baptist minister. I think a great deal of him. He finally said: "Brother Comer, I cannot meet these arguments. I cannot meet that evidence." But he added, "I do not think it makes any difference which day we keep, just so we keep one in seven."

I replied: "Brother, you wrestle with the Lord. When you settle that point, we can talk further."

Some weeks later, as I was talking with a prominent doctor, a Hindu, some reference was made to the first day of the week. He said, "That is our great day."

I asked, "How is that, doctor?"

He answered: "It is the day on which we worship the sun. Yes, it is the day on which the Hindu always worships the sun."

Soon afterward, I called at the minister's office on some business, and he took up the question of the Sabbath at once.

I countered with: "Brother, I just learned something that helps me a bit on the Sabbath question. Do you want anything in common with Hinduism?"

He answered, "No; but what has that to do with it?"



## CREATION'S MEMORIAL

By F. M. BURG

THE God that made the stars which the midnight skies unfold,  
Has clothed the myriad worlds with a beauty yet untold;  
Ten thousand thousand planets, which circle round His throne,  
Tell of His wisdom, might, and power, and sing His love unknown.

The wondrous works of God—all the myriad worlds of light,  
The sun that shines in glory, and all the stars of night—  
Were made to be remembered, their Maker's power to tell,  
And praise and glory to His name in loudest anthems swell.

The day Jehovah blessed, when creation's work was o'er,  
Memorial is for all who their Maker here adore;  
It tells of Him who made us, and saved us by His grace,  
And in the happy ages long will worship face to face.

Oh, blest memorial given—of all the seven, best,  
When, ceasing from our labors, we share Jehovah's rest!  
And then on wings of rapture we rise, adore, and sing;  
We praise with sweetest harmonies our God, Creator, King.



"I have been told, upon good authority, that they worship the sun on the first day of the week."

"I do not think that is correct," said he. "I will find out." And he touched a bell on his desk, which called a servant. The baboo, or clerk, came in. "Are you an orthodox Hindu?" the minister asked.

"Yes, sir."

"Do you observe all the festivals of the Hindus?"

"Yes, sir."

"Baboo, do the Hindus worship the sun?"

"Oh, yes! We may worship Siva, Krishna, Ram, Kali—any of these gods, but we must all worship the sun."

"Is there any particular time when you worship the sun?"

"Yes; always in the morning when he is coming up."

"Is there any particular season?"

"Oh, no; any time we want to worship."

"Is there any day?"

"Yes, sir; the first day of the week. That is his day. That is the day dedicated to the sun."

#### WHOM SHALL WE FOLLOW?

If you want to know what first-day worship stands for, if you want to know what that day is dedicated to, if you want to know what is associated with that day, go to India with me, and on Sunday morning go to the banks of the Ganges River, and watch the Hindus waiting for the sun to come up.

With all the blessings of any church, you cannot take a day covered with disgrace as is that day, and make it a day that would honor the Lord Jesus Christ. I have no argument at all with Roman Catholics. They are consistent. They believe that the church has power to change the day. As long as they believe that, let them do what the church says. But if we as Protestants take the Bible, and the Bible only, as our guide, then we have no place or part whatever in the first day of the week.

It is time for Christian people to stand on Christian ground. Let those who want to do as the Catholics do, go into the Catholic Church; but let us not dishonor Christ by attributing to Him that which has not the least sanctity upon it, but on the other hand, is defiled with all the abominable practices of heathendom.

"Blessed is the man that . . . keepeth the Sabbath from polluting it," that turns away his foot from the Sabbath, and calls the Sabbath a delight. (Isaiah 56: 2; 58: 13, 14.)

Jesus left us an example, that we should follow in His footsteps. Where do His footsteps lead us?—On the Sabbath, always to the place of worship. I would rather follow in the footsteps of Jesus on the Sabbath, than follow the trail of the Hindu to Kali Ghat. I love Jesus, His life of purity, His life of love and unselfishness. I want to follow Him. And if we get the habit here of following Him, it will be our privilege to follow Him wherever He goes, throughout the eternal ages.

WHEN things go wrong, adjust your sails for a different tack. You cannot change the wind, but you can change your relation to it. M. A. HOLLISTER.



"WHY art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance." Psalm 42: 5.

This scripture reveals the fact that there were times when the patriarch David's soul was bowed down within him. At times, heaviness of mind beset him. Then it was that the sweet sunshine of God's joy was dimmed by the dark cloud of sorrow. Yet by faith's piercing eye, the psalmist was enabled to look through and beyond that cloud. Disregarding his own feelings, he had direct recourse to God by a victorious and triumphal faith.

Let the one who realizes that his soul is cast down within him, come to Christ, by a genuine faith, and thus turn his back upon "the lust of the flesh, the lust of the eye, and the pride of life." By his faith in Jesus, he will renounce and forsake all these things as his curse and shame. The clearer his views are of Christ's glory, and the stronger his faith is in the Lord, so much the more does he become dead to all things other than his Saviour.

#### HONOR IN CONFESSION

We need to pray most earnestly every day to our heavenly Father to let the sun of His righteousness shine brighter on our minds. We should also pray daily for increase of faith, for victory is obtained only through genuine faith. This victorious faith is very simple in its nature, but the fruits and effects of it are most comprehensive.

The greatest honor that can come to any individual is to be Christ's disciple; his greatest glory is to confess Him; and his chief happiness is to walk daily worthy of Him. Genuine religious experience will prove that the one who walks most by faith will be most comforted. The same kind of experience will prove that the one who lives nearest Christ in faith will follow Him closest in love.

There are some people who do not believe in Christ, but take delight in ridiculing any one who does believe in Him. To believe in the Son of God is the most important thing in this world. Genuine faith in Jesus is the one thing needful; for such faith humbly receives Christ's glorious resurrection, and also awaits the reward at His most glorious second coming. This victorious faith gives a holy boldness at the throne of grace; and the closer a person walks with Jesus in love and obedience, the more he enjoys the sweet, comforting grace of faith.

We read in 2 Corinthians 4: 6, "God, who commanded the light to shine out of

## A Victorious Faith

*"This is the victory that overcometh the world, even our faith."*

By

H. W. REED

darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is a glorious confession of a victorious faith, and we cannot speak of it too highly or in too exalted terms. The very least we can say of it is, that it is worthy to be written in letters of pure gold, set with the most precious of jewels, and ever worn as the believer's ornament and glory.

Through an intelligent faith, our hearts ascend to our Saviour, the great High Priest now officiating for us in the heavenly sanctuary; and it is by the same kind of faith that Christ dwells in our hearts now. This is the reasoning of faith. In Isaiah 1: 18, this thought is expressed: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

One should not be discouraged if an immediate answer to prayer is not given. God's delays will prove the vigor of one's faith; it will cause love to cling closer, prayers to be more fervent, and patience to shine brighter. Then it is that Jesus honors the constant faith of His beloved followers. By such providential delays, God tries us, that our faith may shine brighter, to His glory and our soul's comfort. It is a victorious faith that enables one to say, as did Job, "Though He slay me, yet will I trust in Him;" and with Jacob, "I will not let Thee go, except Thou bless me." It is this victorious faith that ever sinks the soul low in humility, while it steadfastly clings close to the Most High God. For one to trust wholly in the God-Man, Jesus of Nazareth, the Root and Offspring of David—this is "the faith of God's elect."

#### LIVING BY TRUSTING

The glory of a child of God is to live by faith in Jesus; to regard the Creator as the sovereign Arbiter of the world; to judge of His love from the Word of truth more than by sense and feeling. When he is under dejection and disquiet of soul, for him then to trust in God, to hope in His mercies, to check and rebuke himself for doubts and diffidence, is the real exercise of a victorious faith. Thus genuine faith supports the soul, and raises it far above and beyond the views of carnal reason and the suggestion of sense. This is the very joy of triumphal faith.

The conditions by which our Lord brings sinners to a glorious heaven are faith, repentance, and holiness. The Christian's boldness of faith is based on something in God, and not on his own love, not on his repentance, not on his ac-



tive life of obedience, not on his patience. His faith is fixed on Jesus, and he comes to his Lord with empty heart and hand, to be filled with the free gifts of His grace.

In 1 John 5: 4, we read, "This is the victory that overcometh the world, even our faith." A faith that overcomes the world is none other than a victorious faith, the faith of Jesus.

## The Fate of the Profiteer

(Continued from page 1)

To profiteer is to secure a gain above that which law, reason, and custom plainly reveal to be just. We view with suspicion, and rightly so, the man who says he desires to make no profit from his business. We expect him to make a reasonable gain. On the other hand, we view with disgust the man who, thinking only of his own aggrandizement and enriching, takes advantage of unusual conditions to extort from his fellows a higher price than is right.

### LOST HIS KINGDOM BY PROFITEERING

Profiteering is in principle supreme selfishness, self-seeking, a disregard of the rights and property of others if only one's own rights and property, it matters not how illegitimately, be increased. Seen in this aspect, there is nothing new about profiteering. It is as old as the race. "Profiteering" may be a new word, but it expresses the same ancient, hoary principle of selfishness that introduced sin into this world. It is a very recent manifestation of the very old spirit of evil.

It was profiteering that cost Saul, the first king of Israel, his crown. As the Amalekites had filled up the cup of their iniquity, God commanded Saul to slay them utterly, men and cattle. Overcome by the spirit of gain, Saul spared "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." 1 Samuel 15: 9. Fearful was the consequent sentence of the prophet Samuel: "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Samuel 15: 23.

### ANOTHER FOOL

It was profiteering that caused the "rich man" of the parable, whose ground "brought forth plentifully," to say, "What shall I do, because I have no room where to bestow my fruits?" And he said: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." It was profiteering that brought the decisive denunciation of Heaven: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12: 16-20.

It was profiteering that staged the vilest act in the world's drama—the betrayal of the Redeemer, Jesus Christ. It turned Judas, one of the honored twelve, into the base betrayer of his Master. "One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye

give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him." Matthew 26: 14-16.

The apostle Paul says, in 1 Timothy 6: 10, that "the love of money is the root of all evil." This "love of money" is the very soul of profiteering in its practical aspects; and that it is "the root of all evil," how well does history show! Political economists tell us that all consequential wars in the annals of man have had money as one of their chief causes—yes, the chiefest cause. At first thought,



Retail meat dealers of Washington averaged 100 per cent profit on all sales of meat. They disposed of the entire carcass at an average price of 40 cents a pound. They paid only 18 and 19 cents for it.

this may not appear so; but if we reflect a little, we shall be driven to the same conclusion.

Every schoolboy knows of Alexander the Great and his thirty-five thousand Greeks that invaded and overran the Persian empire. When we look into the cause of Alexander's great campaign, we find that it was his overmastering desire to secure for himself and his Greeks the immense wealth of the merchant princes of Persia.

### GREED PRODUCES WAR AND REVOLUTION

In the opening paragraph of this article, mention is made of the Punic Wars. Why were the Romans frozen with fear when Hannibal invaded Italy? And why were the Carthaginians paralyzed with despair when Scipio with his Roman legions defeated them in the battle of Zama?—It was the commercial rivalry between the great Mediterranean states of Rome and Carthage.

We are accustomed to think of the Protestant Reformation of the sixteenth century as having a purely religious cause, the result of a new conception of our relation to God. While this is true, let us not forget, however, that the direct cause of this mighty movement

was the profiteering spirit of an apostate church. Indulgences were issued and sold, the enormous profits of which were going to accomplish the worldly designs of a worldly pontiff. Luther denounced these profiteering measures in his ninety-five theses nailed to the church door of Wittenberg, and the Reformation was on.

Many other illustrations could be given to show that profiteering has been the moving factor in the crises and wars of history. The facts of the colossal world war just closed are too patent to all to need any proof as to the part "the love of money," commercial rivalries and interests, played in its inception.

As to the future, with what forebodings do close observers of present-day events view the gathering black clouds of class conflict on the industrial and commercial horizon! It is becoming more and more painfully evident that the breach is getting wider between the capitalist and the worker. Strikes are piling upon one another in rapid confusion, and are breaking out in the most unexpected quarters, as witnessed by the police strikes in London and Boston. It is well known by all, that one major cause of this disturbed economic condition is the high cost of living; and when we delve into the reason for this, we find, as President Wilson declares in his message, that it is mainly caused by profiteering. But this spirit of profiteering, of selfish gain, of wholesale and retail theft, will yet bear fruitage. The worship of money will one day prove most unprofitable and unpopular.

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2: 17-27.

## The Blessing of Getting Hurt

DID you ever have any one say something to you that cut you hard, the hurt of it going so deep you thought you would never forget it? It may be well enough for us not to forget a thing of that kind, if we bear it in mind in the right way.

If an unkind word or an unkind act, said or done to us, will make us know how much it hurts, enough to keep us forever after from saying or doing the same to another, we can well afford the hurt or the sting of the thing. The more and the longer we are kept from hurting another, the more does it pay us to have an experience of the kind for ourselves. Knowing how keenly sharp words cut, and how bitter is their sting, we have all the more reason for sparing others the hurt.

L. A. HANSEN.

It is one thing to be childlike, and another to be childish.



# ON ENCHANTED GROUND



MRS. ANDREWS was in the kitchen, busily engaged in preparing the noonday meal, when her daughter Lillian burst into the room. "Oh, mother," she exclaimed, "Sydney Jackson has come back! Marion told me on the way home from school."

"But, my dear girl, I thought Sydney was killed in France—at Chateau Thierry. What do you mean?"

"Truly, mother, it is all so strange, I scarcely know what to make of it. But that was what Marion said. She says they saw him and talked with him, but he himself says, that he is dead."

"My child, how you talk!"

"But Marion says he comes to them nearly every evening. And he has told them all about the way in which he was killed. You know the war office didn't give them any particulars—only the mere statement of his death. But they've had a letter since from the Red Cross headquarters, and it all happened exactly as Sydney tells them it did."

"They couldn't talk to him at first. He would simply come and stand in the door and look at them. It worried them so much that finally Mr. Jackson went down to the spiritualist meetings on West Broadway, and then he talked with Sydney. The medium, I think they call her, went into a dark cabinet, close to the big room in which the people were sitting; and soon the attendant came in and turned off all the lights, with the exception of one in the back of the room."

"Mr. Jackson said it made things seem ghostly, and he was quite nervous at first; but soon some one said Mr. Jackson was wanted—that his son Sydney wished to talk to him. He went into another little cabinet and waited. A mysterious light enveloped the room; and looking down, he saw what looked to him like a lot of chiffon at his feet. Then a form began to appear, and finally Sydney stood before him. Sydney told him all about his death and how happy he now is. And now, mother, Mr. Jackson goes there whenever he wants to talk to him. Oh, I'm so frightened! What if he should come to me too?" And sobbing, she threw herself into her mother's arms.

"There, there!" her mother soothed, as she stroked the curly head. "Don't you remember that mother has told you we could look for just such things? Run along now and get ready for dinner; and as soon as mother has time, she will talk to you again. I think father and I will call on the Jacksons sometime soon, and you may go with us."

The Jacksons and the Andrewses had lived together as neighbors, in the same town, for many years. Marion, Sydney, and Lillian had spent their child-

hood together, and as they grew up, had played tennis and basket ball, skated and gone rowing on the lake, together. They had been almost constant companions until Sydney was called to the service of his country. So it was no wonder that Lillian, now eighteen years old, felt as she did.

That night, after Lillian had retired, Mrs. Andrews turned to her husband. "Father," she said, "I think we had better make the Jacksons a visit soon. Lillian says they are attending the spiritualist meetings, and I do hate to have them do it." And she related all that Lillian had told her.

Father Andrews looked worried. "Truly it is a serious matter. How hard the devil is working, for he knows he has but a short time. I think, as you do, that we must pay the Jacksons a visit soon. In fact, the sooner the better; for I cannot bear to have them interested in this thing."

THE next night found them at the Jackson home. They had been there but a short time, when, as they expected, Mr. and Mrs. Jackson began to relate their experiences. The Andrewses listened patiently until they had finished. Then Mr. Andrews asked, "Have you a Bible handy, John?" Mr. Jackson looked surprised, but stepped to the library and procured one.

"Turn to the fifth verse of the ninth chapter of Ecclesiastes," said Mr. Andrews.

Mr. Jackson did so, and read, "The living know that they shall die: but the dead know not anything."

"Now read Job 14: 12, 14."

Again Mr. Jackson read: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "If a man die, shall he live again? all the days of

my appointed time will I wait, till my change come."

"Yes, friend John; and Job 17: 13 says, 'If I wait, the grave is mine house.'"

"Marion, get a Bible and read Job 7: 9, 10," suggested Mrs. Andrews. "I think that will tell you very plainly that your brother cannot come back to you."

Marion read: "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more."

"Then whom does papa talk to and whom do we see? I'm sure it is Sydney. I'm sure I would know my brother," said Marion.

"Now, Brother Andrews, I've been a church member all my life, and I've always believed the Bible," said Mr. Jackson. "I've studied it some, though not as much, I'll admit, as you have studied yours. However, I know my own son. I can see him, feel him, and talk to him; and if the Bible says I cannot, then I'm through with the Bible. Don't you think I can trust my own eyes?"

"Not always, John," said Mr. Andrews. "The Bible tells us, in Matthew 24: 24, that if it were possible, even the very elect would be deceived by the workings of Satan; and Paul has said in 2 Corinthians 11: 14, that Satan himself will be transformed into an angel of light. He also tells us, in 1 Timothy 4: 1, that 'the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.'"

"Do you mean to call my son a devil?" Mr. Andrews, we have lived together here all these years, and have had no trouble; but I'll tell you frankly, I never want you to speak to me of this thing again. I'm quite willing to talk on other subjects, but I never want this mentioned again, Bible or no Bible." Nor could Mr. Andrews say anything to smooth matters over.

They talked on other subjects a while, then the Andrewses went home, heart-broken because of the evening's experience. At family worship that night, they prayed for their neighbors as never before.

TIME slipped by until weeks had passed. The Jacksons seemed as friendly as ever. Frequently Marion told Lillian of spiritualist meetings they had held at the house, and of the wonderful things that had happened; of the beautiful music produced by unseen hands; of paintings that appeared on the mirror of the mantel; and of how they had had their photographs taken, Syd-



ney's photograph appearing among the rest. She told of wonderful messages they received, written in Sydney's own handwriting, upon a sheet of paper placed inside a closed double slate, the pencil also being placed inside, and the slate securely fastened.

All this seemed marvelous to Lillian, as it truly was; but good Mrs. Andrews

had talked carefully and prayerfully with her daughter, so Lillian no longer feared. Her mother told her that as long as she claimed the promises of God, and believed Him when He said, "The dead know not anything," she need not fear all that Satan could do, and that, even should there appear to her what seemed to be Sydney, she would know it was only a deception of Satan, and could reprove him with "It is written."

ONE morning, Marion did not appear at school as usual, nor did she come for a week. For some time, the Andrews could not learn the cause of her absence; but finally they heard that she had been in a trance, and that what pur-

ported to be her brother's spirit had tried to talk through her to the father and mother. When she did return to school, she did not seem like her natural self. She was nervous, and much thinner than usual. Things went from bad to worse. The poor girl could get little sleep because of the work of the spirits. It seemed they were trying to get possession of her in order that she too might become a medium. Finally she was forced to give up her school work. A doctor was called, but could do nothing for her.

Still the Andrewses remembered their neighbors at the throne of grace. Then a strange thing happened.

(To be continued)

## What Are YOUR Answers to these Ten Questions



### I

Is this paper worth the time you spend reading it?

### II

After its weekly visit, do you feel that you know God better?

### III

Is it any help to you in the battle with sin and the adversary?

### IV

Is it an aid to you in your study of the Book?

### V

Does it enable you to interpret the world's perplexity and turmoil?

### VI

Does its studies on Bible prophecy throw a beam of light into the future?

### VII

Does it inspire within your heart a hope and a peace?

### VIII

If you have answered these questions with a "Yes," don't you think others should also have the SIGNS OF THE TIMES?

### IX

Do you think 150,000 readers are enough for a paper of this character and mission?

### X

Are you going to help us in our campaign for "twice as many readers," which begins in the last week of November?

## Women and the Cigarette

BY DANIEL H. KRESS, M. D.

DR. GEORGE VILLENEUVE, superintendent of Longue Pointe asylum, and dean of Laval medical faculty, an expert in mental diseases, declared, "I certainly believe that the use of cigarettes is harmful."

Mr. Schaffner inquired, "To what extent do you think tobacco is responsible for arteriosclerosis?"

He replied: "I think it is one cause of it, especially cigarette smoking, for the reason that the poison more readily passes from the cigarette than from the pipe or cigar into the lungs, and from the lungs into the blood circulation, and so touches the arteries. The full effect of the excessive smoking going on now among young children will not be felt for some years, because it is incomplete, it is in the formative stage. It is only during the last two or three years, that we have been able to point to the use of the cigarette as the cause of insanity; and the evil is certainly liable to increase rather than decrease if it is not checked. As for myself, I am most decidedly of the opinion that cigarette smoking is very dangerous to the morals and the health of young people."

Mr. Scott, being asked if women are becoming addicted to the use of cigarettes, replied: "Unquestionably, to a very alarming extent. The most lamentable aspect is that it is coming from above. It is women of the very best class who have adopted cigarette smoking, and among them it is increasing alarmingly."

"Have you noticed whether young girls smoke cigarettes?"

"Unquestionably, that is, young society girls of the best class. I suppose it is among what is considered the best class of society that perhaps the majority now smoke." "I can only speak of my own observation. I have seen a great deal of cigarette smoking, but only among people of the very highest social class."

Mrs. Rose Henderson, probation officer of the same court, said, "I have come across mothers who are not working women, who are not poor, who smoked."

Mr. Kyte asked, "What do you say as to the prevalence of cigarette smoking among women of Montreal?"

She replied: "I would not like to make a definite statement as to the percentage among the women of Montreal, but I am appalled at the number of women who smoke, not only grown-up women, but little girls, women who represent the higher social grades of the city of Montreal." "Last summer I was brought into contact with ten little girls who were living on the lake shore. The oldest was fourteen and the youngest eleven. Every one was smoking cigarettes."

Dr. L. J. Lemieux, professor of history of medicine at Laval University, organizer and administrator of the Montreal juvenile court, and president of the board of censors of moving pictures for the province of Quebec, was asked, "What is the result of your experience in Montreal, as one of the organizers of the juvenile court, a daily attendant at it, and also in the various jails—the women's jail, the common jail—and the reformatories, as regards the use of the cigarette?"

He answered: "In the female jail, where we send the women over sixteen, up to ninety per cent are cigarette smokers. As far as the common jail is concerned, mostly every person smokes, and we have great trouble to prevent them introducing tobacco into the jail."

Mr. Thornton asked, "Do we understand you to say that ninety per cent of the women who were in jail were cigarette smokers?"

"Yes. I was at the jail the other day and gathered data on that point."

Mr. Morphy said, "I suppose it is safe to say that cigarette smoking is the by-product of prostitution." To which he answered, "Well, they generally go together."

It is evident, from the information obtained by this commission, that the cigarette and moral degeneracy in general are closely associated. And while degenerates are more likely to take up the practice than are normal boys and girls, still the use of cigarettes undoubtedly stunts body, mind, and morals, and paves the way to immorality and crime. In the interests of the national well-being of any country, this practice among the youth should be stopped.



### The Reward of Service

In the precious Word of God are many promises to the overcomer. The reward for faithful service is definitely stated. In Psalm 126: 6, we read, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We shall have many obstacles to meet, many disappointments and heartaches; but by the grace of God, we may turn even these into victory.

As another has said: "All who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind."

It is God's plan that His followers live as He lived, walk in His steps. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

"The life of Christ's disciples is to be like His, a series of uninterrupted victories—not seen to be such here, but recognized as such in the great hereafter. Those who labor for the good of others are working in union with the heavenly angels."

We enjoy working if our best friend works with us. It seems to make the task easier. But how much better to have the angels for our companions while we work for others! And if we have such companionship, and do the work as Christ would do it, our characters are changed to be like Him. "In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.' We behold life's desert 'rejoice, and blossom as the rose.' Isaiah 35: 1."

We have the privilege of seeing some of the fruits of our labor in this life, both in the saving of other souls, and in the purifying of our own hearts and lives; but how much more glorious will be the reward in the earth made new, where we shall see the dear ones who are eternally saved through our efforts! Therefore let us not be weary in well-doing, for in due season we shall reap if we faint not. **MAGGIE M. MCCOY.**

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**JAMES COCHRAN**, Circulation Manager.

### Coöperation Corner

S. L. Stafford, Route 3, Statesville, North Carolina, calls for late, clean copies of the weekly SIGNS and other publications for free distribution.



### Two Remarkable Booklets

**D**URING the few months preceding his death, Pastor Charles L. Taylor wrote two series of articles for the SIGNS OF THE TIMES which attracted immediate and favorable attention. Back numbers of the papers were quickly exhausted, and the demand for the publication of these articles in permanent form became so insistent that they were published as follows:

#### *Ella Simpson: Neighborhood Transformer.*

In this booklet, the story is told of a worldly-minded girl who was converted while attending a Christian college. On her return home, she convinced her father that his tobacco would "tend to cause him to be lost." This led to a discussion of the "immortal soul" theory, in which the minister and many others joined, and in which their conception of hell and the hereafter was greatly changed. "The Home of the Saved" and "Conversion" followed. The result was a neighborhood revival in Bible study, and as always follows, a general religious awakening as well. Price 10c.

#### *The Marked Bible.*

This was the second in the series. It is the story of a mother's Bible placed in the trunk of a wayward son as he was leaving home to follow the sea, and how it spoke in due time, not only to him, but to others as well. The chapters are: A Rebellious Son, a Mother's Love; A Godly Sea Captain's Answered Prayer; Sad News from Home—Fighting Against God; On the Upward Way; A Real Missionary; An Embarrassed Captain; An Embarrassed Minister; Theological Disagreement and Confusion; A Ship Captain on the Day Line; The Strange Preacher Talks; Interested Questions; A Sabbath Rescue from Drowning; Meeting God in the Way; Light from Prophecy; A Choice That Is Vital; The Fruitage of the Marked Bible. Price 15c. Over a quarter of a million copies of these two booklets already sold.

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### Failing to See the Rescuer

AN editorial writer in a current daily affirms that there are three hundred strikes in progress in the United States and Canada at the present time. The figures seem large; but in view of the general unrest, they may not be greatly overdrawn.

What a mass of turmoil! What a surging sea of disappointment, and even blank despair on the part of many, is summed up in such statistics! Men are madly struggling to better themselves and to find a haven of rest and peace.

Yet walking among us on these troubled waters of social discontent, as upon the boisterous Sea of Galilee of old, is the great Master; and He is beckoning to each of us: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

### The Source of Mental Blindness

In the twelfth chapter of his prophecy, Daniel speaks of "a time of trouble, such as never was since there was a nation even to that same time;" and further on in the chapter, he says, "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." Verses 1, 10.

While some are purifying themselves and becoming "white" and "refined," the wicked are doing wickedly, and the text says, "None of the wicked shall understand." But, on the other hand, "they that are wise shall understand." The psalmist says: "The fear of Jehovah is

*A steady line of reinforcements goes forward to the mission frontiers. The first week in October, a party of nine left San Francisco for the Orient on the Nanking. Left to right, they are: Mr. and Mrs. Arthur Nelson for South India; Mr. and Mrs. William A. Scott to Lucknow, India; Mr. Chester Rogers to Shanghai, China; Mr. and Mrs. Ernest B. Jones to Lucknow, India; and Mr. and Mrs. Earl B. Reynolds to North India.*

the beginning of wisdom; a good understanding have all they that do His commandments: His praise endureth forever." Psalm 111: 10.

Then the fear of Jehovah is wisdom, and Daniel assures us that the "wise shall understand." Then do not these scriptures plainly teach that while the fear of God gives us wisdom so that we may understand, yet wickedness completely blinds us?

The foundation of all sin is some form of selfishness; and the individual who is self-centered, and is determined to have his own way and please only himself, becomes absolutely blind. He may be doing some of the grossest acts of injustice, he may be engaged in some of the deepest debaucheries or the worst crimes, but all the while oblivious to his real condition. "None of the wicked shall understand," are the ringing words of the inspired text. Then, if we would know and understand the meaning of the tempestuous times in which we live, one thing of first importance is to depart from all wickedness.

We should give earnest attention to the divine invitation of a forgiving God: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55: 7.

### Of Interest to All

EVERY American citizen should esteem it a privilege, as well as a duty, to be a member of the Red Cross Society. We should not only join the organization ourselves, and thus help it in its good work, but we should be active in the drive for securing members.

The work of this organization is too well known to require extended comment. We call the attention of our readers to the notice on page 15, and trust that during this drive for membership, each and every one will come forward to do his duty.

### Lost from the Life, Yet Vaunted

MEN may continue to teach theories long after the substance and life have departed from their teaching. Men may continue to shout vehemently for freedom, democracy, and the attendant benefits, when they no more have the active realities of these desirable things. The greatest despots that have ever lived have been able to talk eloquently of the benefits of freedom and liberty.

We need to guard ourselves, lest we continue the shouting, all oblivious to the fact that we have lost the thing which we are so enthusiastically proclaiming. The greatest danger confronting the world to-day is the despotism of those who may be ardently voicing the freedom of democracy. And deeper still appears the danger when we consider that a religious coloring may yet be given to this despotism, and bigotry and intolerance will stalk forth in the attire of democracy.

Strangely rapid are the movements of events in the world to-day; and we need to watch, and think, and pray, and with all, to study God's Word closely, lest we be borne along to—we know not what.

*Do not destroy what has helped and entertained you. Kindly pass this paper on to some one else.*