

Signs of the Times

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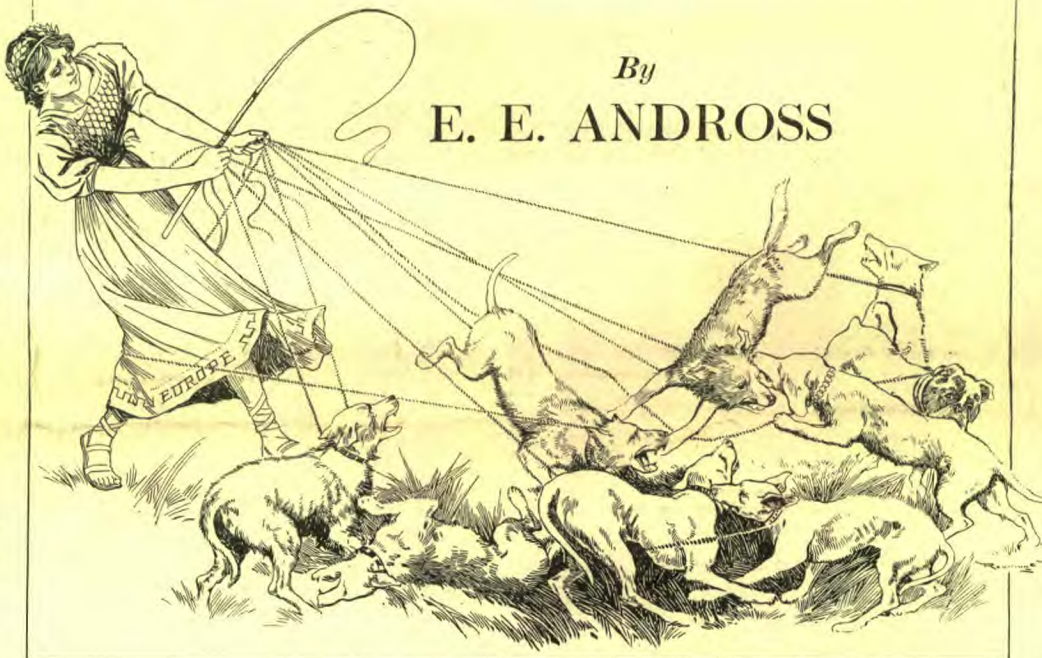
War Dogs Gone Mad

WRITING of the beginning of the present great world war, Mr. W. Morgan Shuster said: "In the hot days of August, dogs go mad. Thus is it now written in history that in August, 1914, Europe's dogs of war went completely mad. None of the familiar symptoms of the malady was lacking. Kings, emperors, czars, councilors, and blood relatives first snarled and growled, with bristling necks and gleaming teeth, then launched whole nations upon one another in barbarous fury. Not content with this, they slashed and tore every living thing in sight. Blind madness mounted upon rage until even those of the same pack fell upon one another. Innocent babes were no safer than full-armed soldiers; indeed, much less so. Neither women; sick, nor aged were spared. All laws, precedents, treaties, oaths, pretensions, decencies, and even God, were forgotten. His name served but to adorn the specious appeals for aid which were put forth by earthly rulers."—*Century Magazine*, February, 1915, pages 503, 504.

Will the World Yet Be Converted?

By

E. E. ANDROSS



higher ideals in mind. That, perhaps, is the most instructive item of all. It shows us at once and graphically the effects upon the mind of war—and proves to us that it leads not only to material destruction, and to mental and moral deterioration, but also to the very extinction of the spirit of man itself—in the almost instant reversion of civilized man to savagery."—*The Forum*, quoted in the *American Review of Reviews*, page 235.

By multitudes, the questions are asked: "What will the end be?"

What do these things mean? Can they mean that the nations, through this experience, will learn to abhor war, and will turn from it, converting their implements of war into implements of agriculture? Will there be awakened in the hearts of all men a desire to find God, and so all men be converted? Or is this all merely the legitimate and inevitable fruitage of sin, the result of following the leadership of the arch-rebel? Is it the fulfillment of the sure word of prophecy, revealing the approach of the day when the Prince of peace will begin His eternal reign of righteousness?"

From the beginning, the work of Satan has been to pervert. Once he bore the name of Lucifer—day-star; but when he fell into sin, and, having stubbornly persisted in rebellion, was cast out of heaven, his name was changed to "the devil, and Satan, which deceiveth the whole world." Isa. 14: 12-17; Rev. 12: 7-9. His character from the beginning of his rebellion has been that of a destroyer. It is said of him, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?"

The Saviour, in speaking of him, said: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44.

His followers partake of the same characteristics, hence in the world there has been almost continuous war and strife.

"From whence come wars and fightings among you?" asks James; "come they not hence, even of your lusts that war in your members?" James 4: 1.

It was not supposed that such scenes as are described in the foregoing quotation, and as are to-day enacted in Europe and Asia, ever could occur in this enlightened age. But now we are told that "all the accumulated mass of knowledge, the slow-won mastery of natural forces and materials, the skill, the craftsmanship, the cunning manipulation of tools, the huge apparatus of world-wide transport by land and sea—all the means which man has in the lapse of ages gradually made his own, and applied to maintain life, increase comfort, and serve daily needs in countless ways—all these are suddenly turned to purely destructive purposes, with an order and energy unknown to civil life."—Dr. A. Shadwell, *Edinburgh Review*, copied in *American Review of Reviews*, page 356.

Speaking of the influence of war upon the fighting man, Mr. Hereward Carrington says: "All the centuries of intervening civilization are swept away in an instant; and we see before us, not the cultured gentleman of yesterday, but a primitive brute beast, fighting for his existence and his life in precisely the same way that his ancestors fought—and with no other,

War originated with the devil, and he has been responsible for the destruction wrought by war ever since. The last supreme effort of the devil in his work of rebellion will be to lead his followers against the city of God at the end of the thousand years. Rev. 20:1-11. The wicked dead, having been raised from their graves, are led to believe that they can take the city of God, the heavenly Jerusalem, that will come down to earth from God out of heaven. Rev. 21:2, 3, 10.

Led by the great deceiver, the myriad hosts of the wicked surround the holy city. Lifted up above its jasper walls, seated on a glorious white throne, surrounded by the redeemed of all ages, the Saviour appears before that vast throng. With inexpressible anguish, the wicked behold what they have lost. They see Abraham, Isaac, and Jacob in the kingdom, but themselves thrust out.

They think once more of the time when they were almost persuaded to give their hearts to God, but listened instead to the voice of the tempter. They remember the prayers of father, mother, sister, wife, or other loved one, as they plead in their behalf before the throne. They recall the pale, upturned face and the last words of mother as she pleads with them to meet her around the throne. They remember the awful moment when the decision that determined their eternal destiny was made. With anguish of heart such as none but the lost can ever know, and with insatiable hatred for the one who deceived them, they turn in wrath and indignation upon their leader.

The Great Controversy Closes

ONCE more, and for the last time, fire is employed in battle as an element of destruction. A "curtain of fire" "came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:7-10.

Thus ends the great internecine conflict extending through the ages, but reaching its climax in the scene just described. To-day the enemy is preparing the hearts of men for his final deception. He is making the world mad.

One of the signs heralding the approach of the great day of God, as given by the Revelator, is, "And the nations were angry." Rev. 11:18. Jeremiah, writing of this same time, said: "Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad because of the sword that I will send among them." "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:15, 16, 32, 33.

A Strange Breath Blowing

A CANKER has long eaten at the heart of the world—the canker of suspicion, envy, jealousy, rancor, of insatiable hatred. A strange breath has blown upon the world. Evil spirits seem to be walking abroad. The great destroyer is marshaling his host for "the war of the great day of God." "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

(Continued on page 14)



When Was the Atonement Made?

By Louis H. Christian

CHURCH history warrants us in stating that at least ninety per cent of all theological discussions have been a mere wrangle about words. Often the parties debating used the very same word in a different sense, and thus never came to any agreement. "Gentlemen, define your terms," said an old judge to two young lawyers who thought they disagreed when they didn't. It would be well if preachers too would define their own phrases.

In answering the question, "When was the atonement made?" we must consider what the term "atonement" signifies. If by the atonement we mean the entire plan of redemption, we will have to say that the time of the atonement is at least as long as probationary time. If we consider the term to mean the ransom price for sinners, given in the death of Christ, then the atonement was made and completed on the cross. If we use the word to designate the mediatorial work of our Saviour, then the atonement was not made on the cross, but is going on now in the heavenly sanctuary.

To atone is "to set at one," "to reconcile," "to expiate"; and the noun "atonement" is defined as "satisfaction or reparation made by giving an equivalent for an injury." The word "atonement" occurs but once in our New Testament, and then with a marginal correction; but in the Old Testament, it is found over fifty times. In the Greek, the same verb is rendered, in our Bible, "to make an atonement" and "to make a reconciliation."

Jesus Christ gave His life as a ransom for the whole human family. Matt. 28:20. The death of Christ on the cross is the price by which we are redeemed; and that price is full and complete for every man. If any one chooses to call the death of Christ, and this only, the atonement, then this atonement was of course made and finished on the cross. As the death of Christ is the foundation of the whole plan of redemption, to speak of this event as the atonement is proper.

However, the Bible uses the word "atonement" to designate the mediatorial work of Christ as our High Priest in heaven, and this is the most common use of the term in the Scriptures. Any one who will look up the word "atonement" as it occurs in the divine Word, will agree with us in this statement.

Made in the Sanctuary

IN the Jewish sanctuary, there was a daily and a yearly service for sin. When a man had transgressed against the words of God, he brought a sin offering to the sanctuary. He himself placed his hands on the head of the animal to be sacrificed, and slew

it. The priest took the blood, and sprinkled it upon the altar, and in so doing, made an atonement for sin. Over and over again in Leviticus, chapters four and five, we read, "The priest shall make an atonement for him." The priest did not slay the sacrifice, and surely he himself was not the sin offering; but he took the blood of the offering, and with it he made an atonement in the sanctuary. If this is a type of the work of Christ, it proves very conclusively that Christ makes the atonement for sin, not by dying as the sin offering, but in His office as Priest in the heavenly sanctuary.

This point becomes even clearer when we consider the annual services in the typical sanctuary on the day of atonement. A sin offering was slain, and its blood was carried into the most holy by the high priest. The high priest made an atonement with this blood. He made this atonement not by slaying the sin offering, but with the blood in the most holy place. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Lev. 16:17.

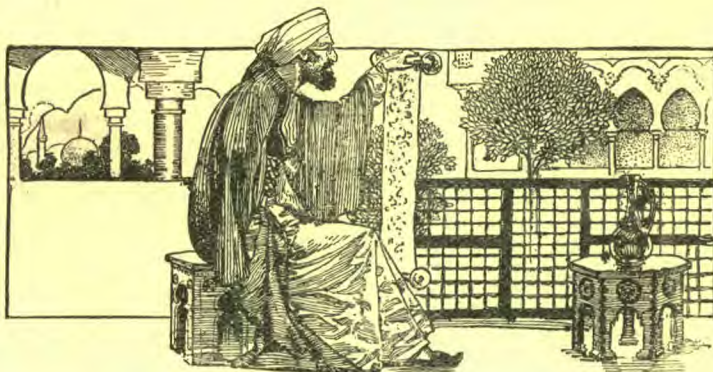
Notice carefully that the high priest made an atonement in the most holy place of the sanctuary. This day was called the day of atonement, and is the type of the great antitypical day of atonement in the heavenly sanctuary. In harmony with this, we read: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. The word which in the foregoing verse is translated "reconciliation," is the same that is so often rendered "atonement" in other scriptures. This verse states that Christ was to make reconciliation, or atonement, not in His death, but as our merciful and faithful Priest. Jesus was not a priest on earth, but in heaven. Consequently He makes the atonement in the sanctuary.

Priesthood Belittled by Many

WE would not diminish the merits of the death of Christ; but we are convinced that His work as High Priest is misunderstood and even belittled by many. Without His work as our Mediator, His sufferings as our Sin-bearer would have been in vain. We are "saved by His life," and there would be no forgiveness of sins for us if we had no Advocate with the Father. We need to look to Christ as our High Priest, and have a living and daily communion with Him. He pleads our cases before His Father, and He is our peace. His work of atonement for His people will cease when this work in the heavenly temple ends. At that time, and not until then, will the atonement be finished.

The Bible and the Koran

By
Kay M. Adams



The Origin of Islamic Religious Beliefs — Remarkable Parallels to Bible Statements

NOTE.—The quotations from the Koran that appear in this article are taken from George Sale's translation. No verse of the chapter is given, as no form of versification has been agreed upon by the various translators.

WHEN the average Christian hears Mohammedanism mentioned, he immediately thinks of it as being in everything opposed to Christianity and the teachings of the Bible. But that is far from the truth. Mohammedanism, or Islam, as it is called by Mohammedans, is in many doctrines in harmony with the teachings of the Bible.

Mohammed saw the divided state of the Arab tribes of his day, and the weakness that resulted from this condition. He knew that Arabs were deeply religious by nature; so he examined Judaism and Christianity by turn, but thought that it would be lowering for his countrymen to follow another race in religion, hence he decided to unify his people by originating a new religion. But Islam is a new religion in name only. It is composed of parts of the beliefs of the Jews, and some of the Christian doctrines. Mohammed himself claimed that Islam was the first religion, the religion of Adam and Enoch and Abraham.

The Rallying Cry of Islam

ISLAM'S central theme is the unity of God. The Arabs were in practice idolaters in Mohammed's time; but in the spread of his teaching, all this was changed. "There is no God but Allah, and Mohammed is His prophet," is the great rallying cry of this belief.

Mohammedans believe that God created the earth, and that He created man out of clay. "We created man of dried clay, of black mud, formed into shape." (Koran 15.) They believe in angels, as angels are mentioned many times in the Koran. "When the two angels deputed to take account of a man's behavior, take account thereof, one sitting on the right hand, and the other on the left, he uttereth not a word, but there is with him a watcher, ready to note it." (Koran 50.)

Mohammedans forbid gambling and drinking strong drink. "They will ask thee concerning wine and lots. Answer, In both there is great sin." (Koran 2. Compare Prov. 23: 31, 32.) Divinations also are forbidden. "O true believers, surely wine and lots, and images, and divining arrows, are an abomination of the work of Satan; therefore avoid them." (Koran 5. Compare Deut. 18: 10.) The Mohammedan is forbidden to marry an unbeliever. "Marry not women who are idolaters; . . . and give not women who believe, in marriage to the idolaters." (Koran 2. Compare 2 Cor. 6: 14.)

Mohammedans are forbidden to eat certain things, as follows: "Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invoked; and that which hath been strangled, . . . and that which hath been sacrificed to idols." (Koran 5. Compare Acts 15: 29; Lev. 11: 7.)

Seventh Hell for Hypocrites

MANY people believe that Islamites teach that women have no soul, and cannot go to

heaven. Here is what the Koran says: "I will not suffer the work of him among you who worketh to be lost, whether he be male or female." (Koran 3.) "But whoso doth good works, whether he be male or female, and is a true believer, they shall be admitted into Paradise, and shall not in the least be unjustly dealt with." (Koran 4.)

The Mohammedans believe in seven heavens and seven hells. "And we have created over you seven heavens." (Koran 23.) Concerning the Mohammedan belief in hell, George Sale says: "As to the punishment of the wicked, the Mohammedans are taught that hell is divided into seven stories, . . . one below another. . . . The first will be the receptacle of wicked Mohammedans, the second they assign to the Jews, the third to the Christians, the fourth to the Sabians, the fifth to the Magians, the sixth to idolaters, the seventh to hypocrites." ("Preliminary Discourse.")

Books of records are kept, which shall judge men in the last day. "The fate of every man have we bound about his neck; and we will produce unto him on the day of resurrection a book wherein his actions shall be recorded. It shall be offered him open, and the angels shall say: 'Read this book. Thine own soul will be a sufficient accountant against thee this day.'" (Koran 17.) The Bible says on this point: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

Precedes the First Blast

THE Mohammedans believe in a resurrection. "So shall be the coming forth of the dead from their graves." (Koran 50.) "On that day shall God call you forth from your sepulchers." (Koran 17.) This resurrection will take place at the great and terrible day of the Lord. It is the time when the Judgment will be held, and the sentences meted out to mankind.

George Sale, in his book, "The Preliminary Discourse," quotes from Dr. Pocock's "Specimen Historiæ Arabum," as follows, concerning the Mohammedan beliefs of the signs of the last day:

"The lesser signs are, the decay of faith among men, the advancing of the meanest persons to eminent dignity, . . . tumults and seditions, a war with the Turks, great distress in the world." "The greater signs are, . . . war with the Greeks, and the taking of Constantinople, the coming of antichrist, the descent of Jesus on earth ('Jesus shall be a sign of the approach of the last hour.'—Koran 43), war with the Jews, the eruption of Gog and Magog, a smoke which shall fill the whole earth, an eclipse of the moon. These are the greater signs which, according to their doctrines, are to precede the resurrection. . . . The immediate signs of its being come will be the first blast of the trumpet, which they believe will be sounded three times. ('On that day the trumpet shall be sounded.'—Koran 28.) The first, they call the blast of consternation, at the hearing of

which all creatures will be struck with terror, except those whom God shall please to exempt from it. The effects attributed to this first sound of the trumpet are very wonderful; for they say the earth will be shaken, and not only all buildings, but the very mountains, leveled; that the heavens shall melt, the sun be darkened, the stars fall."

God only knows the day of Judgment. "They shall ask thee concerning the last hour. . . . Answer, Verily the knowledge thereof is with God alone." (Koran 8.) The length of the Judgment will be one thousand years.

A Surprising Agreement

WHEN one compares these beliefs with the statements of the Bible regarding the end of the world and the second coming of Christ, the agreement is surprising. Let us read a few texts from God's holy Book on this great subject: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." 1 Tim. 4: 1. "And ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24: 6, 7. It is evident that these statements of the Bible are similar to the lesser signs which the Mohammedans look for.

Now for Bible parallels to the greater signs mentioned in Islam: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2: 18. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. "For the trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor. 15: 52. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne." Rev. 6: 14-16. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24: 29, 36.

From these comparisons, we see that the Mohammedan beliefs of the signs of the day of Judgment correspond closely with the Bible account. The Mohammedans believe that Moses, David, and Jesus were prophets. They say that Mohammed was the last and

the greatest, and that after him there will be no others. The Mohammedans believe in the Pentateuch, the Psalms, and the four Gospels, but they say that the copies now held by Jews and Christians have been so corrupted that no trust can be placed in them.

The believers of Islam repudiate the idea that Jesus is the Son of God. They say that there is only one God, that He was not begotten, nor does He beget. They believe that Jesus was only a prophet. They are firm haters of idolatry. It is told of one Mohammedan conqueror who had subdued an idolatrous nation, that over one million dollars was offered him if he would not destroy their chief idol. As much as he wanted the money, he refused the offer.

Mohammedanism has a wonderful grip on its followers. There are fewer converts to Christianity from this belief than from any other form of religion. Thousands of the inhabitants of India, millions of those who live in the islands of the sea, are disciples of Islam. One wonders why they cannot be shown how the Bible teaches many things that the Koran teaches, and in this way their respect be won for God's holy Book.

If missionaries that work among this class of people, would dwell upon the resurrection and the Judgment, calling their attention to the teachings of their own religion, might not many be turned to the true worship of God? Let all Christians pray and work that these benighted souls may learn the true way.

did he trust, but to the Saviour's mercy. His only argument was his great need.

Connects Us with Heaven

IN the same way, every human being can come to Christ. "Not by works of righteousness which we have done, but according to His mercy He saved us." Do you feel that because you are a sinner, you cannot hope to receive blessing from God? Remember that Christ came into the world to save sinners.

We have nothing to recommend us to God. The plea that we may urge now and ever is our utterly helpless condition, which makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary, and say,—

"In my hand no price I bring;
Simply to Thy cross I cling."

"If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour.

The Same Mighty Redeemer

LOOK not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is still the same mighty Redeemer. Then grasp His promises as leaves from the tree of life. "Him that cometh to Me I will in no wise cast out." As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

And "if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Find Rest in Him

JESUS looked upon the distressed and heart-burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him.

Tenderly He bade the toiling people, "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."

In these words, Christ was speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all."

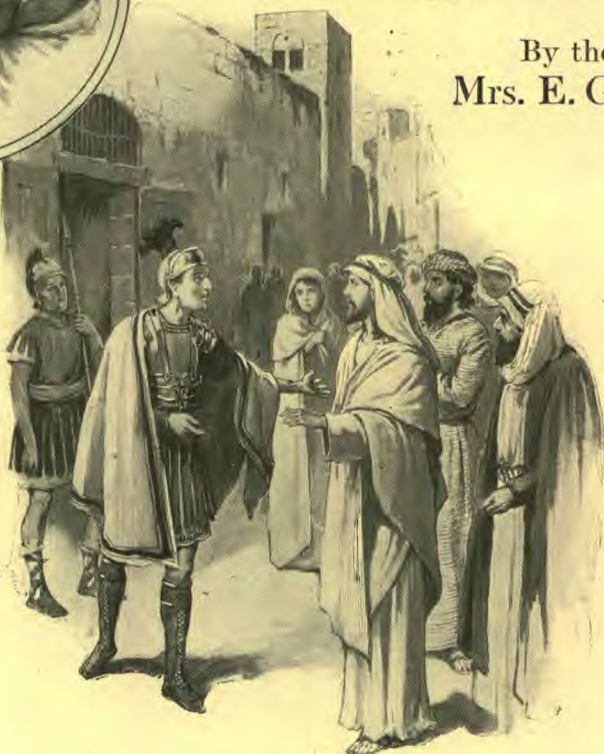
SELF-CRITICISM is the best kind; and if it were properly practiced by all, there would be little or no occasion for criticism from others. The more we criticize our own faults, the better. If each one would lay upon himself the responsibility for all blunders and mistakes with which he has any connection, there would be no sharp words or quarrels. Excuse much in others; excuse nothing in self.

B. P. F.

His Greatest Argument

By the late
Mrs. E. G. White

"WE have nothing to recommend us to God. The plea that we may urge now and ever is our utterly helpless condition, which makes His redeeming power a necessity."



"Speak the word only, and my servant shall be healed."

A CENTURION'S servant was lying sick of the palsy. Among the Romans, the servants were slaves, bought and sold in the market places, and often treated with abuse and cruelty; but the centurion was tenderly attached to his servant, and greatly desired his recovery. He believed that Jesus could heal him. He had not seen the Saviour, but the reports he had heard inspired him with faith.

Notwithstanding the formalism of the Jews, this Roman was convinced that their religion was superior to his own. Already he had broken through the barriers of national prejudice and hatred that separated the conquerors from the conquered people. He had manifested respect for the service of God, and had shown kindness to the Jews as His worshipers. In the teaching of Christ, as it had been reported to him, he found that which met the need of the soul. All that was spiritual within him responded to the Saviour's words. But he thought himself unworthy to approach Jesus, and he appealed to the Jewish elders to make request for his servant's healing.

Worthy, or Not Worthy?

THE elders present the case to Jesus, urging that "he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue."

But on the way to the centurion's home, Jesus receives a message from the officer himself, "Lord, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof."

Still the Saviour keeps on His way, and the centurion comes in person to complete the message, saying: "Neither thought I myself worthy to come unto Thee;" "but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

"I represent the power of Rome, and my soldiers recognize my authority as supreme. So dost Thou represent the power of the infinite God, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Speak but the word, and my servant shall be healed."

"As thou hast believed," Christ said, "so be it done unto thee. And his servant was healed in the selfsame hour."

The Jewish elders had commended the centurion to Christ because of the favor he had shown to "our nation." "He is worthy," they said, "for he hath built us a synagogue." But the centurion said of himself, "I am not worthy." Yet he did not fear to ask help from Jesus. Not to his own goodness

The Mistress of Empires

World Church Follows World Empire

By PERCY T. MAGAN



POPE LEO III CROWNING CHARLEMAGNE AT ROME IN 800 A.D.

WHEN the iron monarchy of pagan Rome went to pieces, it was the destruction of Satan's most colossal success in world empire building. Rome was the embodiment of the devil's scheme of a universal empire. He had but one fell purpose in it all—the enslaving of the souls and bodies of mankind. Through it to persecute to the death the Lord Jesus Christ and His followers through all the ages, and to blot from the earth the knowledge of God, was his supreme ambition, his soul-inspiring passion.

When the year A. D. 476 arrived, the empire of Rome perished. Henceforth there was naught of the pagan Roman Empire but a memory and a name. In its place were ten kingdoms, all young and aggressive. World empire of the old sort was obviously out of the question, for the present at any rate.

Were Satan human, he must needs have been abashed, confused, and utterly disconcerted. As it was, the Scriptures say, "He took his stand on the seashore." (See Twentieth Century New Testament, Rev. 12: 17; Rotherham's New Testament, *id.*; Syriac New Testament, *id.*) In utter despair, because his idol empire was broken in pieces, he took his stand upon the seashore, and may be pictured as saying to himself, "What now can I use, what now can I use?" He took his stand upon the seashore, and waited to see what new form of world-wide, centralized power could be made to arise.

Usurps the Power of the Almighty

NOR did he have to tarry long, for soon there was seen "a beast of prey" coming up from the sea. Here is the record: "And I saw a beast of prey come up from the sea, having ten horns, and seven heads; and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast of prey which I saw, was like a leopard; and his feet like those of a wolf, and his mouth like those of lions; and the dragon gave him his own power and his throne and great authority. And one of his heads was wounded as it were to death; and his deadly wound was healed. And all the earth wondered after the beast of prey. And they worshiped the dragon, because he had given authority to the beast of prey; and they said, Who can make war upon him? And there was given to him a mouth speaking great things, and blasphemies: and authority was given him to operate forty and two months. And he opened his mouth in blasphemy toward God, to blaspheme His name and His tabernacle, and them who dwell in heaven. And authority was given him over every tribe and people and tongue and nation: and it was given him to wage war with the saints, and to overcome them." Rev. 13: 1-7, Syriac New Testament.

Here now was a new power—a power which seeks to destroy everything that antagonizes it, for it is "a beast of prey." It does its will through many agencies, governments, and nations, for it had "ten horns and seven heads." It entered the realms of the spiritual, it commanded the soul, it invaded the sanctuary of the conscience, which belongs to God alone. Thus did it usurp the power of the Almighty. It did this through the powers of earth that it compelled to do its bidding; for "upon his horns" were "ten diadems, and upon his heads names

of blasphemy." It was so swift to strike that it was "like a leopard"; so cunning and so stealthy in its movements that its feet were "like those of a wolf," or of a bear. Its mouth was "like those of lions," strong and greedy to tear and devour.

This is the description of the beast of which it is further written that "the dragon gave him his own power and his throne and great authority." Moreover, he was a world power; for "authority was given him over every tribe and people and tongue and nation." Yet again he was an antichristian power; for "it was given him to wage war with the saints, and to overcome them," and "to operate forty and two months."

Crush Him at One Blow

HENCE this was a new universal power, a world church instead of a world empire, a church holding universal sway, and commanding submission to itself, and making war against the saints of God.

Which then is this church? The one which rose at about that time, and operated forty and two prophetic months, or one thousand two hundred sixty years (538-1798), was the papacy. She calls herself the "Holy Catholic Church." The word "Catholic" signifies *universal*. Hence the Roman Catholic Church is simply the Roman Universal Church. And in this it was simply the application in a different form of the principle which Satan desired to carry into effect, first at Babel, on the plain of Shinar, and later in the Babylonish, Medo-Persian, and Roman empires. It was so that whenever and in whatever clime a man should arise, and, inspired by the living God, should preach the gospel of Christ in deed and in truth, this all-powerful, universal church should crush him at a blow; and because of her power over kings and kingdoms, no land on earth should afford him sanctuary, asylum, or refuge.

Drunken with Blood

JOHN the revelator says: "I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS

OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 3-6.

There can be no question but that in the past, Rome has been drunken with the blood of the saints and with the blood of the martyrs of Jesus. At the present time, Roman Catholicism is regarded by non-Catholics with much more favor than in years gone by. Outwardly Rome is taking a more conciliatory course, but at heart she still holds that she did right when she persecuted heretics.

If only the restraint now imposed by the secular arm were removed, and Rome reinstated in her former power, she would be obliged to persecute and tyrannize as in days of old. And this is what is certain to follow if she has her way to the full in the settling up of the great war, and in the re-establishment of her own temporal power. In that day, the nations that did not come under her sway in religious matters, she plucked up by the roots. Three of them, the Heruli, the Vandals, and the Ostrogoths, perished because of this.

When this was done, the bishop of Rome asserted his sole authority over the estates of the church. The territory surrounding Rome was created into the Roman duchy, and the bishops of Rome claimed sole jurisdiction over it.

The pope was then not only a pope, but also a king. He had a definite territory over which he ruled, to a certain extent at least, in things temporal as well as spiritual. Later he received a letter from the emperor Justinian confirming him in his position. By this letter and the overthrow of the Ostrogoths, the last of the Arian kingdoms, the temporal authority of the papacy was established.

Then began that "fatal policy of the Roman see," herself now a world power, possessing territory over which she exercised temporal dominion, and by virtue of which she could contend with other kingdoms, and upon the same level. "Henceforth kings and emperors were her tools, and often her playthings; and kingdoms and empires her conquests, and often only her traffic."

In the prophecy of the seven churches in the book of Revelation are seven letters addressed by the Lord to His own church in the seven phases of the complete cycle of her experience, from the first advent of our Lord to His coming again in the clouds of heaven.

The Keystone of the System

In the letter to the church in the third phase of her experience, there is given the keystone of the whole papal system as a world power. There is here mentioned with commendation by the Head of the church, Christ Jesus the Lord, the fact that His church had held fast His name, and had not denied His faith, "even in those days wherein Antipas was My faithful martyr."

Now the word "Antipas" is not the name of a person. It designates rather a condition of the times. It is made up of two words, *anti* and *pappas*. "Anti" means *against*, and "pappas" means *papa*. This word *papa* is simply the word *pa* repeated, and is the origin of the word "pope."

And so it comes about that "Antipas"—"against 'pas' or 'papas'"—denominates

(Continued on page 14)

"The introduction of Sunday observance into the Christian church is of later origin than the times of the apostles, and authority for it cannot be found in the Bible."

Paul— the Sabbath Keeper

By CARLYLE B. HAYNES

WHILE considering the attitude of the apostles toward the Sabbath, it will be interesting to notice that they were accustomed constantly to preach on that day, to congregations sometimes of Jews, and sometimes of gentiles. One such instance is given in the book of Acts:

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." Acts 13: 14-16.

Then Paul's sermon on this Sabbath day is recorded; being contained in verses 17 to 41. The assertion has been made, that the only reason for Paul's holding these synagogue meetings on the Sabbath was the opportunity thus afforded him of reaching the Jews with the gospel, and that he was not observing the seventh day.

Preached to Gentiles Sabbaths

THIS is a mistake. Paul preached to gentiles on the Sabbath, as well as to the Jews. Of this very occasion, we have the statement that "when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 42.

Here was an exceptional opportunity for Paul to explain to these gentiles that the seventh day was not the Sabbath for the gentiles, but the first day was. How easy it would have been for him, and what a splendid opening this was, to inform these gentiles that while he found it necessary to meet with Jews on their Sabbath, in order to bring them the gospel, yet as Christ had abolished the old Sabbath, and instituted a new one to take its place, gentiles ought now to keep that new Sabbath, which was the first day of the week, and therefore he would preach to them the next day instead of waiting for the next Sabbath!

Why did Paul not tell these gentiles this? — The main reason is, because it was not true. "And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13: 44.

So here is mention of at least two Sabbaths on which Paul conducted religious services, and not at all exclusively for the Jews.

Additional Apostolic Sabbath Observance

ANOTHER Sabbath observed by Paul and his companions will be found in the following scripture: "Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and

from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 11-13.

Additional apostolic Sabbath observance is noted in the following passage: "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17: 1-3.



"Paul preached to gentiles on the Sabbath, as well as to the Jews."

It begins to seem very clear that instead of observing the first day of the week, the apostles were consistent observers of the seventh day, the Sabbath of the Lord.

Preached Every Sabbath

NOR are these passages the only ones we have that tell of the observance of the Sabbath by the apostles. We are informed that when Paul went to Corinth, "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. . . . And he continued there a year and six months, teaching the word of God among them." Acts 18: 4, 5, 11.

How many Sabbaths he conducted services in the synagogue in Corinth, it is impossible to say, as in the course of the year and a half, he left the synagogue, and opened services in a private home near the synagogue; but be that as it may, this passage is a report of faithful Sabbath observance.

Thus the New Testament reveals that it was the custom of both Christ and His apostles to observe the seventh day as the Sabbath, while it contains not one single intimation that they ever observed Sunday.

"On the Lord's Day"

It is claimed, by some, that Rev. 1: 10 affords evidence of Sunday sacredness. The verse reads, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

The expression "the Lord's day" is thought to refer to Sunday. This is an assumption which it is easier to make twice than to prove once. The verse says nothing as to which day of the week is meant by "the Lord's day." Therefore we must go to other parts of the Bible to learn what day the Lord claims as His own.

We are told by Christ that "the Son of man is Lord also of the Sabbath." Mark 2: 28. From this, it seems plain that if Christ is Lord of the Sabbath, then the Sabbath is "the Lord's day."

Again we read, in the Lord's message to Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Notice that God calls the Sabbath "My holy day." Therefore the Sabbath, which is the seventh day, is clearly "the Lord's day."

But all doubt about it is cleared away by the Sabbath commandment itself: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20: 8-10.

If, as the commandment says, "the seventh day is the Sabbath of the Lord thy God," there need be no difficulty in discovering what day is "the Lord's day." The Lord's day is not Sunday; it is the Sabbath, the seventh day, "My holy day," the day of which Christ is Lord.

Sunday of Later Origin

IN giving His disciples instruction concerning the destruction of Jerusalem, which took place about

forty years after the crucifixion of Christ, the Lord said, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

So far, then, from the Sabbath's being abolished by Christ, He gives instruction to His disciples to pray that they may be able to keep it forty years after His resurrection, even in the troublous times of the downfall of the Jewish nation.

It will be seen that there is much evidence in the New Testament for the observance of the seventh day, and absolutely no evidence for the observance of the first day. The introduction of Sunday observance into the Christian church is of later origin than the times of the apostles, and authority for it cannot be found in the Bible.

"CONFESSION will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away."

Guilty of Robbing God

*The sin of robbing a fellow man is bad enough.
How much greater is the wrong of robbing our Maker!*

By E. K. SLADE

COVETOUSNESS has led mankind to ignore the claims of God in all ages. Yet every good and perfect gift is provided by Him. The gold and the silver and all the wealth of the world belong to Him, and the power that men have to search out and accumulate wealth is given of God. He is not in need, nor is He dependent upon our charity or liberality. "I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof." Ps. 50: 9-12.

Man even in his fallen condition has free use of God's bounties. In this arrangement, there is a marvelous manifestation of divine love. An infinite price was paid that the fallen race might be placed on probation, and have earth's bounties continued. The gift, and the love prompting it, are even greater than when Adam first received dominion over the earth; for our present estate is provided through the purchase of the cross, the greatest possible revelation of divine love. We should see the stamp of the cross upon all nature and all the bounties of God today. Yet men freely and greedily use the things of God, without recognizing His ownership or appreciating His love.

In Malachi, it is pointed out how men have departed from God in this respect: "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 7-10.

Punishment Certain, Though Deferred

THE sin of a man's robbing his neighbor is bad enough; but the question, "Will a man rob God?" is intended to point out the gravity of the greater wrong of a man's robbing his Maker and Benefactor. The opposite view is taken by man; for he will rob God continually, while he would not think of stealing from his neighbor.

Though long deferred, punishment for this common sin of robbing God will be full and certain. The wealth of the world is largely in the hands of those who will have to give account to the Owner of all some day for their sin in this matter; and sad to say, great numbers of professedly Christian people are guilty of the same sin.

The common practice of one who fears not God, is to ignore God's claims, disregard His requirements, and desecrate that which He has sanctified. The seriousness of such a

course can be understood only as we understand the difference between the common and the sacred, and by what means and for what purpose the sanctification exists. Throughout the history of the world, God has ever kept before the human race the opportunity of distinguishing between the sacred and the common.

God has given to man, for his use and his pleasure, all that he can ever need. In His wisdom, He has seen fit to sanctify, or make sacred, certain portions of these bounties. The sanctuary serves as an example. It was set apart for God's service. It was made sacred by His presence, and thus became a holy place, to be distinguished from all common properties. In this act, man was not deprived of any blessing; but on the contrary, this sacred structure was designed of God as a means of bringing to humanity untold blessings.

When the law was given from Mount Sinai, that portion of the earth's surface was designated as sacred ground, and a line was drawn between the sacred and the common. At the burning bush, Moses was warned to recognize the sacredness of the place God had chosen for His use at that particular time. The ark of the covenant was a piece of property unlike an ordinary box, or chest, in that God had designed it for His service, and thus it became sacred.

One Seventh of Time Sacred

ONE of the gifts bestowed upon man is time. This the Lord gives freely, with the exception of one seventh part. He made the week of seven days, and drew a line about one day, saying, This I set apart for My use. This portion of time is thus made sacred, or holy, and He calls it "My holy day." Man was required to recognize a difference between it and the remaining days of the week, which were common time.

To fail to distinguish between the common and the sacred is not a light offense. On one occasion, two of the servants of God, in a partially intoxicated condition, found it more convenient and more suited to their taste to use in connection with the sanctuary service, fire which they had kindled, instead of that which God had provided and sanctified for that service. Doubtless to the intemperate priests, all fire seemed alike. The account of their punishment (Leviticus 10) is placed on record that we may know that God is particular, and that He counts it a serious sin for man to treat as common that which He has made sacred.

A tenth of the income of every man is sacred, and God claims it as His own. Though few recognize His claim, this does not alter the obligation, nor lessen the offense of disregarding it.

To use as common that which God has set apart as sacred is sacrilege to-day, just as much as in ancient times. His tithe cannot rightfully be treated by us as common, nor

be used by us as we may properly use the remaining nine tenths. We are just as much required to distinguish between the sacred and the common in this as in any other thing, place, or time that God has sanctified.

The punishment of Nadab and Abihu serves to reveal the nature of the offense; but we are not to conclude that the absence of such punishments now indicates that the desecration of that which God has sanctified has ceased to be an offense. That punishment indicates the final fate of those who treat with disrespect God's sacred things. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30.

Long before this command was given by the Lord from Sinai to be observed by the church during the Levitical priesthood, tithing was practiced by ancient men of God. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14: 18-20.

Jacob, when at Bethel, an exile and a wanderer, promised the Lord, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28: 22. Melchizedek was "priest of the most high God." From the days of Adam, this had been the order of priesthood. By two notable examples, we find that tithing was required and practiced under the Melchizedek priesthood. From scriptures already considered, it is made clear that the tithing system was the plan for the support of the gospel work during the Levitical priesthood, though not originating then.

Binding in Every Dispensation

THIS covers two great epochs. The Melchizedek priesthood covered the period from Adam to Moses. Following this, we have the Levitical priesthood extending to the time of Christ. We are especially interested in the epoch from the end of the typical dispensation to the close of the gospel plan. Evidently the Melchizedek order runs through to the end; for of Christ it is said, "Thou art a priest forever after the order of Melchizedek." Ps. 110: 4. He is the great High Priest in the gospel plan in all ages. His approval or disapproval of the tithing system should settle it for us in this our age; though had He said nothing about it, it was already sufficiently set forth as God's plan

of gospel finance. Christ's testimony is not lacking in positiveness regarding this requirement. He did not commend the Jewish people for their cold formality and their shortcomings in judgment, mercy, and faith; but He did say that the payment of tithe, even on the herbs of slight value, was required. "Ye pay tithe of mint and anise and

(Continued on page 14)



Advance Heralds of the End

*Nature's Series of Signals Precursing
the Return of Jesus*



THE DARK DAY OF MAY 19, 1780

By Benjamin G. Wilkinson

This is Dr. Wilkinson's concluding article on the events of the seven seals recorded in Revelation 6 to 8. Spanning the time from Christ's first advent to His second coming, we have witnessed the remarkable response of historical events to God's advance history. In the preceding article, we saw the breaking of the sixth seal, and located in 1755, the great earthquake of Lisbon as the first of nature's series of signals heralding the time of the end. We are facing the last act in God's great drama of the ages.

EDITOR.

THE great Lisbon earthquake of November 1, 1755, was followed by yet another sign pointing to the nearness of the end. "The sun," says the apostle, "became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. May 19, 1780, has gone down in the annals of American history as the famous dark day.

The unusual appearance of the sun on that day is still a theme in current literature. Thus we read in the *Ladies' Home Journal*, July, 1905:

"It is not easy now to produce a circumstantial account of a day which possibly has never been equaled anywhere in the United States for the fright which it excited; but here and there, there are still to be found some contemporaneous references to its singular effects. The day was the nineteenth of May, 1780. . . . It was generally pronounced to be the most extraordinary occurrence of that generation. . . . Where it was seen in its full effects, the darkness was appalling.

"At some places, all the light of day seemed as if it had been blotted out. . . . A thick cloudiness in the atmosphere seems to have been first observed about ten o'clock in the morning, gradually deepening into an oppressive gloom; and hour after hour, and long after the time for the setting of the sun, the blackness, with some intervals of light in the afternoon, continued to envelop a vast region. Dr. Samuel Penny, when, several years later, he wrote upon the cause of the phenomenon, declared that 'the darkness of the evening was probably as gross as it has ever been observed since the Almighty's fiat gave birth to light.'"

Four Advance Signals

THE phenomenal appearance of the moon the night following this dark day, fulfills precisely the words of the apostle that "the moon became as blood," and the words of our Saviour that "the moon shall not give her light." Matt. 24:29. Thus says Samuel William Hallas, professor of mathematics and philosophy in the university of Cambridge,

in the "Memoirs of the American Academy of Arts and Sciences," volume 50, pages 234-247: "It is probable that it [the darkness] extended much beyond the limits [New England]; but the exact boundaries cannot be ascertained by any observations that I have been able to collect. The sun and the moon appeared remarkably red in color, and divested of their brightness and lucid appearance."

These two signs foretelling the second return of the Lord fully answer the word of our Saviour. But there is still a third sign, the falling of the stars to the earth "as a



© F. E. Beldyn
"The astonishing star shower of the night of
November 12 to 13, 1833."

fig tree casteth her untimely figs, when she is shaken by a mighty wind." It would be a waste of time here to answer any objection that this language presents a scientific impossibility. Christ and John evidently did not mean fixed stars, but just what the expression means to-day, "shooting stars."

Did any such great phenomenon obtain a

marked place in history?—Yes. Of the astonishing star shower of the night of November 12 to 13, 1833, Humboldt, the great scientist, says: "At the time of the appearance of the falling stars the night of November 12 to 13, epoch since become so celebrated, the falling stars appeared to depart from the same and identical point of the celestial vault. . . . An aurora borealis very intense accompanied the most magnificent appearance of falling stars that is known, that of the twelfth to the thirteenth of November, 1833."

Many other quotations might be given from numerous noted men and from standard magazines. It will not be necessary, however, to give such, as reference to these great events may be found in many well-known works.

Thus we have located the four signs preceding the Saviour's coming. It is true that the apostle saw other signs; but they were movements in the heavens which accompanied the return of the Saviour, rather than preceding Him as signals.

Cry Out for Death

How great will be the effect of this event upon the élite of society, upon capitalists and laborers, is indicated by the fact that all classes cry out in their anguish and fear for the rocks and the mountains to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" We all know what would happen if a mountain fell on a man. Hence these transgressors cry out for death.

The return of Christ carries back the mind of those in all stations of life who rejected the grace offered to make them victors over sin. The terrors of a guilty conscience are upon them at the glorious event; or as says the revelator in another verse: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

Have we not here enough to show us that the six seals do indeed reach from the first advent to the return of our Lord? And have not enough gone by to let us know that we are living under the sixth seal—nay, more, that we are living toward the very close of the sixth seal?

Reception Committee Called Out

THE sixth seal ended with the great question, "Who shall be able to stand?" Rev. 6:17. In the seventh chapter of Revelation, nothing is said of the seventh seal. Only when we reach the eighth chapter do we find again the seventh seal. Why is this?—Evidently the seventh chapter is thrown in between the sixth and the seventh seal, to answer that great question, "Who shall be able to stand?" by saying, Those who are sealed with God's seal, they shall be able to stand. The seventh seal brings to view the seven trumpets. These cover chapters eight to eleven of the book of Revelation. They are retrospective. They go back over the ground of the seven seals, and bring it out in larger measure, with fuller detail, and presenting other events.

The great and glorious moment, however, has been reached under the seventh seal; and the sealing work in chapter seven brings forward the people called out to be a reception committee for the Lord's return. There is as it were but a moment of time left, and the seventh seal brings everything to its consummation. Is the hope of Christ's second coming burning bright in your heart? Are you responding to the conviction of His Spirit that you should become better? And have you put yourself in training to obtain the prize of eternal life?

TO OUR READERS

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

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

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"FINANCIAL ILLUSIONS OF THE WAR"

The Pathetic Failure of Man's Theories—Ruthlessly Shattered by the March of Events

THE war has been breaking down principles, overturning axioms, shattering theories, in every direction. We have seen this statement overwhelmingly proved in military, in naval affairs. No less is it true in finance. In the school of finance, as well as that of the army and navy, there were certain tenets that men had long clung to which proved to be great illusions."

The foregoing sentences form the opening paragraph of a significant article by Thomas W. Lamont, in *Harper's Magazine* for July. Mr. Lamont is one of the partners in the house of J. P. Morgan & Co., the great international banking firm of Wall Street.

Holland, in the *Wall Street Journal*, commenting upon Mr. Lamont's article, says, "He [Lamont] and those associated with him are persuaded that the United States must face, and if possible accept, very great responsibilities at the close of the European war." Mr. Holland also suggests that aside from some occasional addresses by the president of the National City Bank of New York, and other incidental addresses made by some of the expert authorities, "Mr. Lamont's article is the only one that has been written by a man of high authority since the European war began which deals with momentous subjects that are the offspring of the conflict."

Bankers to Prevent War

IN view of Mr. Lamont's prominent position and unrivaled facilities for knowledge in the world of finance, his utterances should demand careful attention.

He presents three great illusions that have been dispelled by the war. He says, "To begin with, there was the favorite theory that the great international bankers could prevent war."

Then he calls attention to the "famous Six-Power Group" of bankers that President Taft and Secretary Knox formed with the purpose of preserving the integrity of China. This financial group was made up of the leading bankers of the United States, England, France, Germany, Russia, and Japan. The hope in combining these great financial powers was that "such an *entente cordiale* in great finance would be established as would absolutely prevent war. It was argued that if the Six-Power Group, in accord as to the distressing economic effect which any great war must have upon all the nations, declared together to their respective governments that they would finance no wars, the governments would find, perforce, that all their paths were paths of peace."

"For the moment," continues Mr. Lamont, "this principle, which many intelligent people pronounced to be sound, seemed actually to be in effect." Then he refers to the Agadir or Moroccan incident, over which "the German kaiser was described as being eager to declare war on France," when "he was flatly told by the great German bankers in Berlin and Frankfurt that Germany was at that time in no condition to finance a great war. The accepted dictum of these German bankers was at once acclaimed as establishing the soundness of the general theory."

But to use again the words of Mr. Lamont: "When the storm clouds of the present war were gathering, the opinion of the great groups of bankers counted apparently for nothing. . . . On the main question of war or peace, they were not even consulted." Mr. Lamont's conclusion in regard to this theory is that "on August 1, 1914, this interesting theory was disposed of promptly, and perhaps for all time."

The second theory which this great banker puts forward as having been necessarily discarded is "that the cost of a world war, such as this, was bound to be so stupendous as to enforce an early peace"; for, he continues, "statisticians for years had been wagging their heads, and saying that the *per diem* cost of any great power at war would run up to the ruinous figure of \$5,000,000. This belief was partially based on the figures of our own Civil War, when, in its final weeks, the daily cost to the Federal government was estimated at \$3,000,000."

Costs \$100,000,000 Daily

BUT the \$5,000,000 a day that was the estimated cost to a great power like England, Germany, etc., in case of war, was very far below the facts. England, in a very little while, found herself expending \$10,000,000 a day; and this increased so rapidly that it is found, according to the last statement of Mr. Asquith, that England is spending \$25,000,000 a day. The other leading nations involved in the struggle are also spending the following daily sums:

Germany, \$22,000,000; France, \$15,500,000; Russia, \$16,000,000; Austria, \$12,000,000; Italy, \$8,000,000; Turkey, \$1,500,000; Servia, \$1,500,000; Belgium, \$1,500,000.

According to the estimates, \$30,000,000 a day would have been sufficient to finance the six great powers of England, Germany, France, Russia, Austria, and Italy, should they go to war; but the facts show that they are expending instead about \$100,000,000, or practically three and one third times as much as the most careful estimates would have provided for. But notwithstanding this stupendous and staggering expenditure, the war has driven on furiously for two whole years, and, in the words of Mr. Lamont, "Thus another fond theory, that of heavy expenditures forcing an early peace, is shattered."

Mr. Lamont, however, would have the people of the world get some comfort out of the idea that the percentage of expenditure in proportion to the national wealth is really not so great as it was for the nations that were involved in the Napoleonic wars.

Another Financial Tradition Abandoned

THE "third financial tradition that has had to be abandoned" "is the one that international trade and exchange, soundly built up for a series of generations, was so firmly established that nothing could wreck it." "Another great illusion!" continues Mr. Lamont; "for when the war came, our exchanges broke down overnight. . . . All precedents, all traditions, went by the board. As Frederick Scott Oliver says, in his admirable 'Ordeal by Battle,' there is no further use in declaring a thing unthinkable, when we have only to look about us and see that the unthinkable has become true."

The world renowned New York banker also speculates in regard to such strong governments as Great Britain, France, and Russia repudiating their debts after the war is over. He believes that such a repudiation would be "out of the question." He also informs us that "many economists are studying conditions as they appeared at the close of the Napoleonic conflicts, the War of the Rebellion, and the Franco-Prussian struggle, hoping from the study of such phenomena to be able to form sound, working theories for the coming post bellum period."

Among these economists who are studying the situation there are "two general schools. One holds to the belief that business prostration in the now warring countries will be complete and prolonged. . . . This school holds, furthermore, that the wastage of human life will have been so great that abroad there will be a dearth of labor, both skilled and unskilled; and that

almost a generation, in point of time, will pass before this wastage of life will have been replaced and normal conditions of life brought back. . . . The same school points out, too, that the belligerent nations will suffer grievously from the loss of a whole generation of educated and trained young men, who naturally would have been the leaders in science and industrial progress over the next two decades."

The other school of economists affirms that the destruction of capital will be found to be greatly overestimated, and that soon "the returning soldier" will "beat his sword into a plowshare," and everything will move on as before.

Adjusting Their Shattered Illusions

IF men would give half the attention to the study of what the divine Book says concerning these days in which we live, they would not be under the necessity of continually adjusting themselves to the shattering of so many illusions. Without any question whatever, we are standing in the open door of that great period so strongly set forth in the Bible as "the day of the Lord." Concerning this day, the prophet Zephaniah has foretold:

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1: 15-17.

Through the prophet Isaiah, we have the striking announcement that "the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 15, 16.

And again we have the words through the prophet Jeremiah: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 31-33.

The prophet Ezekiel speaks of God's "four sore judgments" as follows: "For thus saith the Lord God; How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Ezek. 14: 21.

Centering in This Generation

THE inspired Book is freighted with evidence which shows that the fulfillment of all the prophecies pertaining to the second coming of Christ is centering in this very generation in which we live. Tremendous wars are to curse the age. And, as stated in the foregoing passage quoted from Jeremiah, the Lord has a controversy with the nations, He will plead with all flesh, and He will give the wicked to the sword. As expressed by Zephaniah, distress will come upon men until they will be found walking like blind men, "because they have sinned against the Lord."

Sin, as manifested in every form of vice and crime, is rampant throughout the world. The conditions force men everywhere to acknowledge this. Social and political corruption is flooding the whole earth, and even the professing church of Christ itself is not awake to the situation.

All sorts of discordant theories in regard to the prospects for this world in the immediate future are put forth. Men are trying to make us believe that out of this awful welter of blood and violence and strife that confronts us on every hand, a millennium of righteousness can be produced; but God's word is all on the other side of the question.

Theories have indeed been shattered; and there are many more theories forming that are out of harmony with the divine Book, and that are yet to be shattered. Why will not men take the truth, when the divine Father has been so kind as to reveal it to us abundantly in His word?

We may theorize in regard to peace and prosperity in this world; we may put forth the doctrine that during this war, men will become so disgusted with strife that they will never fight again; but this war will only lay the foundation for the world's headlong plunge into the Armageddon that is almost reached.

Men may continue to theorize, if they will insist upon doing it, only to have these theories shattered by the great procession of events that is on its terrific march through this world. But while men are thus theorizing and speculating, there stands the infallible Word, with its blazing light, beckoning us to discard our speculative theories and to see and understand. Will we do it?

FINGER MARKS OF SATANIC ERROR

*Purported Messages from the Spirit World
In Direct Collision with the Bible*

WE have many times stated the Bible doctrine that there is no consciousness in death, and no life after death until the resurrection. It will be remembered that we quoted in the issue of July 25, 1916, from an article in *Hearst's Magazine* for July, in which Miss Stead, daughter of W. T. Stead, the late journalist of international fame, had invited the mourners who have lost their loved ones during the present war, to be comforted by the information which comes to us through the revelations of spiritualism. Speaking of some of the great scientists who had investigated spiritualism with the hope of refuting its claims, she tells us that "they were themselves convinced beyond doubt that communication with those said to be dead is possible, and that they have communicated with those who have passed on to the great beyond." Her appeal to her readers follows:

"Then comes the question, Why should not they too converse with their loved ones? And to those who have the courage and faith and patience to learn the way and overcome the difficulties, comes one day the assurance, 'There is no death.'"

Pictures of Purported Spirits

MISS Stead goes on to give the results of the investigation that she has made in the matter of spirit photography, and claims to show a number of pictures taken of these returned spirits. Most of them are of persons with whom she is well acquainted, and one of them purports to be a portrait of her own father. She gives a final appeal to faith in spiritualism in the following terms:

"For those mourning their loved ones I would say, Have courage and fear not — you can prove the truth of my words if you will have patience and faith to try.

"Of the boys who are passing over from the battle field, my father tells me that many are looking after them; that bands have been formed in which are many young fellows who have themselves passed on suddenly, and so are able better to appreciate and realize the feelings of the boys passing on from the battle field to-day. Those bands have been drilled and trained, and they wait for the boys, and deal with them according to nationalities. Some are raving, some are hungry. The bands look after them all. They are not in a state to see their relations at once. It takes a long while sometimes for them to recover. By sending out thoughts and prayers toward them, we can help nurse them. As they recover, they too work to help their comrades. The great thing my father wants me to tell you is that they are all pressing and eager to make those loved ones mourning them here realize they are not dead."

Echoes of Satan's Great Lie

IN comment upon this statement, alleged to have come from those who have died, we would say that any one who is at all conversant with the Bible can find something here terribly incongruous with the truth of the Word. Let us see some of the

ways in which these statements by the spirits claiming to be the spirits of the departed dead, are absolutely antagonistic to the statements of the Bible.

First, we have an utter denial that there is such a thing as death. We are told plainly that "there is no death." This at once places us where we must accept either God's word, or the word of the devil originally given in the beginning of the Bible, when the problem of evil was first introduced. God said, "In the day that thou eatest thereof [the tree of the knowledge of good and evil] thou shalt surely die." Gen. 2:17. But the serpent — in reality, the devil — said to the woman, "Ye shall not surely die." Now, since it was by spiritualistic mediumship, the devil using a serpent, that the first denial of death, against God's word, was brought in, who is it to-day that is uttering denial of God's word, and claiming that there is no death?

In this connection, let us read two or three scriptures: "And then shall that Wicked be revealed, . . . even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:13-15. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Rev. 16:14, 15.

Nationalities in Heaven?

ANOTHER thing that stamps this statement with the finger marks of satanic error, is the statement that nationalities are continued in that other world. Any one who knows anything at all about the Bible, knows that nationalities have come as a result of sin, and when God created this world, all were of one language and one speech, and He promises that the saved shall be turned back to pure speech. If even in this life, as Jesus says, there is neither circumcision nor uncircumcision, neither bond nor free, neither Jew nor Greek, what will continue the separation of all in the world to come?

These statements, made by these lying spirits, are made in absolute contempt of anything the Bible says about the matter. By this we know who they are. They are not the spirits of the departed dead, for the Bible tells us that "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Again, this communication from the spirit world tells us that when these who die on the battle fields are ushered into that other world, some are raving, some are hungry. "The bands look after them all. They are not in a state to see their relations at once. It takes a long while sometimes for them to recover. By sending out thoughts and prayers toward them, we can help nurse them." What a heaven this pictures! If there is no death, from what are they to recover? If one dies, death is banished; and sickness must be banished with it, for sickness is really partial death. How inconsistent and silly are these statements!

When Christ was here on earth, although His glory was veiled in humanity, although He lived as a man, yet we know

that He banished sickness and suffering, and in many a city of the Jews there was not one sick or suffering person in their midst. All had been healed by the great Physician. Think of heaven as a place where the Creator resides, the Mighty One who builds the worlds by His word; think of Christ at His right hand, the One who could speak, and health came again over trembling nerves, and bounded through veins and arteries, giving to the wan sick one, invigorating strength and the flush of health; think of these individuals who have died, coming into the presence of God and Christ and the mighty angels, raving, hungry, and needing *our* help to cause them to recover. What a blasphemy it is on God and the future state!

The Doctrines of Devils

THESE things are but the doctrines of devils. They are untrue. There is no comfort in them; and any one who can be caught by them, must be either utterly ignorant of the Bible, or a contemptuous unbeliever of the Book.

The word of God makes clear that we shall not enter heaven until the resurrection day. Read the fifteenth chapter of 1 Corinthians. Read the fifth chapter of 1 Thessalonians. And when, in God's order, the saved of earth do reach that land, the inhabitants shall not say, "I am sick." "The people that dwell therein shall be forgiven their iniquity." Isa. 33:24. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. And when God, by the resurrection, banishes death, and this mortal puts on immortality, and death is swallowed up in victory, it will not be through any aid that man or spirit can give that these things shall come. It will be the work of God Himself; for He declares, "Behold, I make all things new." Rev. 21:5.

One thing more we will say before we close.

It is the one thing, perhaps, more than all others, that shows who sends this communication through spiritualism. In all the writings of spiritualists everywhere, and all through their communications, it will be observed that everybody in the so-called spirit world is alike. No matter how their lives were lived, they are to live together over there. No matter how wicked they have been, life is still promised them. Death itself, it is claimed, in the universal sense, does not exist.

Thomas Paine, the arrant infidel, once said that in a few years' time, there is reached by these spirits a plane of existence in the other world equal to that of some of the good men of the Bible who were over there hundreds of years before. The character of such a statement reveals the character of the one who made it. It shows an utter defiance and disregard of sin, and of the distinction that sin makes. Christ could say of the sinner and the saint that a great gulf is fixed between them; but nothing of this kind from the communications of the spirits!

It will be seen that, in the quotations which we have here made from Miss Stead's article, there is not one whisper of the differences in these persons who have died. They died on the battle field. One may have been lisping a prayer, and the other uttering a curse. They go over into eternity alike, and are dealt with on identically the same basis. How is it possible for one to read these statements of the spiritualists, and not see in them inconsistency and incongruity compared with the Word? Who cannot discern the contempt for righteousness? Who cannot see the scandal they seek to utter against God? Who cannot discern their blasphemy?

Although the devil is transformed into an angel of light, although he comes in pleasing garb, and with pleasant voice, the words he utters form themselves into nothing but lies. Christ Himself has said that the devil is a liar, and the father of lies. "From the beginning," he "abode not in the truth." John 8:44.

L. A. R.



TRAINED IN THE SCHOOL OF VIOLENCE

From the seeds of violence that have been sown, earth will reap a harvest of lawlessness

FOR more than two years, the viciously inclined have been schooled into familiarity with deeds of violence, arson, riot, and carnage. The horrid details of the most diabolically successful methods of bloodletting pursued in the mighty European imbroglio have been reiterated by the daily press. Nor have all the sinister items concerning the latest high explosives, bombs, and other infernal machines been lacking. Experts have told, in sickening detail, all the pros and cons in the art of hurling men into eternity. The human heart has become calloused by the incessant repetition of the tales of blood. Conscience has been hardened.

The seeds of violence that have been sown are beginning to ripen into a harvest of lawlessness. The Scriptures declare that if we sow to the wind, we shall reap the whirlwind (Hosea 8:7); and we see the truthfulness of this statement vindicated before our eyes. Bloodthirsty instincts have been developed that halt not at bloodshed, shrink not from carnage.

The Firebrands of Anarchy

THE example of nations has left its impress upon the individuals composing them. By constantly dwelling upon all the gruesome details of wholesale murder, and the deadly slaughter weapons used in this suicide of nations, the imagination has been led to run riot. The awful hatred, the merciless cruelty, the undenied trickery and treachery, daily recorded in dispatches, have left their indelible imprint upon the minds of those with a vicious bent.

What lies before us when men skilled in killing, proficient in acts of most terrible violence, return to civilian life, and face the peculiar and distressing conditions that will inevitably follow this war? Will arson, riot, murder, rapine, and lust reign triumphant?

There are and will be wrongs to be righted, but these great wrongs will never be remedied by the commission of greater wrongs. Force will never correct the situation. God has never blessed murder. He gave life, and He only has the right to take it away.

We live in troublous times. Rash cures are constantly advocated. With increasing regularity, men resort to might to obtain their "rights." Manifestations of mob law are alarmingly frequent. The very air is surcharged with the spirit of violence. Taking fanaticism for its guide, and dynamite for its weapon, the lawless element of society continues to scatter the firebrands of anarchy.

124 Dynamite Outrages

THE most cursory observation would substantiate these statements. There is a steady increase in determined wickedness. Heart-sickening deeds of fiendish violence are of almost daily occurrence. Contending elements and factions of society seek for the mastery, and the strife between them is becoming more pronounced. Smoldering malice bursts forth continuously into acts of open violence.

During the past ten years, incomplete press reports record a hundred and twenty-four serious bomb and dynamiting outrages in the United States alone. One of the most recent occurred in San Francisco, California, on July 22, when six persons were killed and twoscore others were injured, some of them fatally, by the exploding of a bomb during the large preparedness parade. According to the district attorney, the outrage was the act of a fanatic, inflamed and unbalanced, it is believed, by the recent agitations for and against the preparedness demonstration.

New death threats are constantly revealed in various parts of the country. The district attorney of San Francisco states:

"This city is at present infested with a number of wild-eyed, rabid propagandists, whose operations are not confined to San Francisco or California, but extend over the entire United States. They have selected San Francisco for the time being, in order to give expression to their hatred of government and their defiance of all institutions."

At every new outrage, fresh waves of indignation sweep over the community or the nation, as indicated in the following paragraph which appeared in one of the leading dailies of the Pacific coast:

"The wicked and cruel and cowardly and abhorrent murders committed upon the streets of this city on Saturday, are the natural, and, indeed, THE INEVITABLE result of a propaganda of lawlessness, terrorism, class hatred, sympathy with crime and criminals, constant and malignant denunciation of all the institutions, restrictions, and safeguards of orderly social life, . . . which have been carried on for the last eight or ten shameful years." (Capitals theirs.)

It refers also to "sowers of discontent, and preachers of class hatred," who "daily preach social disorder," and adds, "The cumulative effect of this propaganda of class hatred, of hatred between employers and employees, of all these cunning political appeals to the vicious, the idle, and the incompetent, of all this modern philandering over criminals and crime, has already been profoundly hurtful to our state."

Another significant utterance appearing in the press, and bearing upon our opening remarks, was the following: "The lessons of the European war were drawn on by the San Francisco nihilist who planted a bomb in Market Street Saturday, according to Detective Barney Reihl, the police department expert on explosives."

Peace or Trouble — Which?

THIS old world is approaching, not a time of the recognition of universal brotherhood and the rights of equality, but "a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1), a time of "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

Secret agencies are operating, which some day, and that soon, will bring about a repetition of the terrible conditions prevailing in the days before the Flood, when God declared, "The earth was filled with violence" (Gen. 6:11); for we read, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26.

We are neither prophets nor the sons of prophets, but we do not hesitate to put ourselves unequivocally on record as declaring that deeds of violence will increase instead of diminishing; that instead of growing better and better, "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13); that instead of a soon-coming millennium of peace on earth and good will toward men, earth's last days will be "perilous times," "for men shall be lovers of their own selves, covetous, boasters, . . . incontinent, fierce, despisers of those that are good" (2 Tim. 3:1-3).

We make these statements without fear of successful contradiction nor doubt of their fulfillment, for it is impossible for our God to lie or to be mistaken. He has declared it, and we stand upon His word.

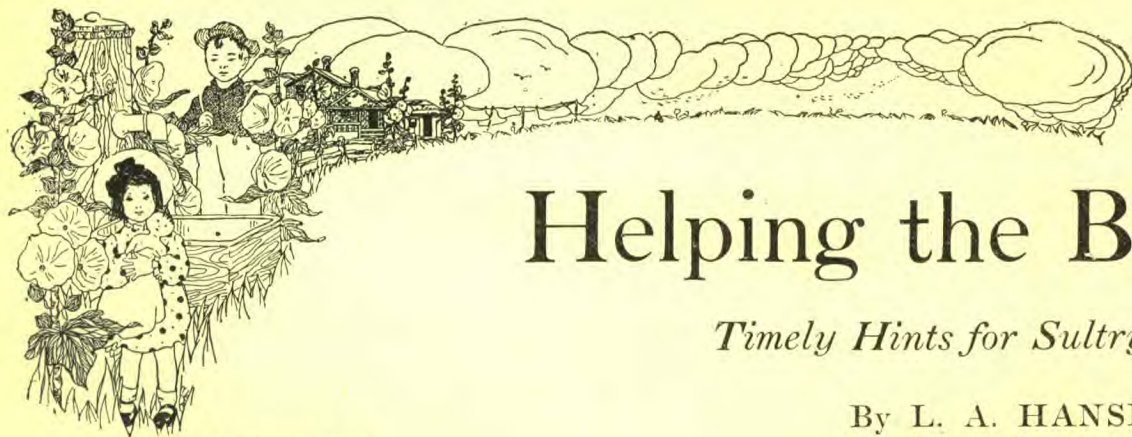
Eternal Overthrow of Violence

To all human appearances, the evidence may at times be to the contrary. But the eye of the infinite God has swept down the span of human history, and has seen the end from the beginning. The living God has written in advance, with wonderful accuracy, the events of earth's closing years. Instead of looking on the dark, sordid side of these direful times, the Christian should read in them the unmistakable signs of the return of the Master, Christ.

Let no reverent student of the Holy Scriptures be deceived nor dismayed by the outlook. Let us see these things as God intends, as added evidences that the coming of our Lord hastens on. Let us rightly understand these rapidly increasing and intensifying last-day tokens as heralds of the end.

Above and beyond these dark and portentous scenes can be seen the advent of the Prince of peace, the establishment of eternal justice, and the utter and everlasting overthrow of lawlessness.

L. E. F.



"Many a premature funeral that has been credited to 'Providence,' should have been attributed to drugging."

Helping the Baby Live

Timely Hints for Sultry Weather

By L. A. HANSEN

Associate Editor *Life and Health*

ARTICLE ONE

JUST being a baby is about the most risky thing in the world. So many dangers confront the little ones, that living becomes a perilous undertaking. A great many give it up — three hundred thousand a year, and half of these before they are one month old.

This loss of precious life is largely a needless one, for these deaths are mostly from preventable causes. A large share of them are due to ignorance, so we are told by those who seem to know. Baby saving campaigns are now being waged, consisting principally of methods and means of instruction.

One fifth of the three hundred thousand annual deaths of babies occur in July. Summer is the time of greatest danger to baby, because of the effects of the excessive heat on baby's vitality, and on food, particularly cow's milk. A later article will deal especially with the safeguarding of baby against his foe, — summer diarrhea.

Do Not Let Visitors Interfere

REARING a baby cannot be a matter of indifference or carelessness. A care equal to the mother's love is required. Loving the helpless mite is not sufficient. Intelligent study and careful attention are needed. The difference between the right and the wrong way of caring for baby may very easily mean its life. Proper care will in all probability save it.

Regularity is an essential in sleeping, eating, and bathing. Arrange a daily program, and go by it. Do not consult your feelings or convenience. Look at the clock. If it is feeding time, feed. If it is time for his nap, let him sleep. If it is bath time, bathe him. Do not let visitors interfere with your baby's schedule.

The first two years form a critical period. What you do, when you do it, and how you do it, means a good deal to baby at this time, and has much to do with his comfort in after years. Regularity of habits may be started early.

No Good Milk from Poor Food

THE mother that can feed her baby at her own breast has a long start in winning the race against summer diseases. Bottle-fed babies are far more liable to bowel trouble at any time of the year, but especially in summer, when heat and flies make it more dangerous. Proper care on the mother's part before the baby is born will usually enable her to nurse him.

The breast-fed baby gets pure milk that is never sour, being made and used as needed, and that is of uniform temperature throughout the feeding. This milk is made especially for him and adapted to his needs.

The nursing mother must eat only wholesome food, and plenty of it, avoiding coarse vegetables, highly seasoned and greasy foods, tea, coffee, and stimulants. Poor food will not make good milk. Bad cooking will spoil even good food. Indigestion for mother means trouble for baby.

The baby should gain from four to six ounces a week. A marked lack in this should

receive prompt attention, with a proper modification of the mother's diet. Do not experiment. Consult a good doctor.

Ideal Breeding Place for Germs

Cow's milk has been found the food that most nearly approaches mother's milk for feeding the baby. Not all babies are alike, however;



and what agrees with one may not be suitable for another. If it is necessary to resort to manufactured infant foods, select only those of unquestioned reliability. Then carefully follow directions in preparing the food. Always use a fresh, clean vessel and a clean spoon. It is well to use utensils that are kept for this purpose only.

Where milk is used, take pains to get it from a reliable source, guaranteed for cleanliness. What is known as "certified" milk may be had in most cities. It is worth the small extra price. The country mother can easily satisfy herself as to the purity of her milk supply.

Remember that milk is an ideal breeding place for germs of tuberculosis, typhoid fever, diphtheria, scarlet fever, and diarrhea, and that proper sterilization will take care of these. Look for directions on sterilizing in our next article.

Weaning the baby should be done gradually, giving him time to get used to new foods. Any disturbances, such as belching of gas, spitting up of food, or marked changes in bowel movements, should be signs for stopping the new food and returning to breast feeding. Do not wean the baby in the heat of summer if you can possibly avoid it.

The Children's Bureau of the United States Department of Labor, Washington, D. C., has prepared a bulletin entitled "Infant Care," giving full information and simple directions for preparing baby's feeding, and showing the amounts suited to various ages. This may be had free of cost by sending a postal card request. Give name and address of applicant.

Let the Older Ones Splash

FOR the first month, the temperature of baby's bath should be 98 degrees. Use an accurate thermometer, and do not trust to the uncertain method of testing the bath by your bare arm. After the first month, the temperature may be reduced to 85 degrees,

with a room temperature of 80 degrees in winter. Protect from direct drafts, even in summer. Have everything ready before beginning the bath. Bathe for three minutes, supporting the young baby's neck and head with your forearm. An older baby, that can sit alone, may be allowed to splash about in the water a few minutes.

A full tub bath should be given every morning. If the baby is restless, a sponge bath or two through the day will be good for him, and a tepid bath at bedtime will help him to sleep.

Use only the best of soap for the bath, and do not rub it directly on the skin. Do not allow it to dry on, but rinse it off. Otherwise skin affections may result. If eruptions develop on the skin, use no soap at all. Wash cloths of soft material should be used, one for the face and one for the body. These should be kept perfectly clean, being hung in the sun frequently.

When taking baby from the bath, pat him dry, with a soft towel. Rubbing may irritate the tender skin or aggravate nervousness. Be careful to dry in all the folds and creases. Powder in groin and under arms with pure talcum or cornstarch.

The Less Fuss, the Better

NOTHING should interfere with baby's bedtime. He can and should be trained to go to sleep in the dark. It is not necessary for a baby to be rocked to sleep, and he will not know about it unless he is taught it. The more fuss made about his sleeping, the more trouble you are likely to have. While quiet is in place, do not fear that every bit of noise will waken the baby. This is a rather noisy world, and he will need to get used to it. Then he will not be so easily disturbed by a little unusual noise.

The principal occupation of a young baby is sleeping. For the first two years, he should have a forenoon and an afternoon nap. If possible, let him have these out of doors, preferably at ten and two o'clock. Protect the eyes from the sun, and keep him warm with clothing. Fresh air is fine for him, whether in or out of doors. Night air is good, excepting for the impurities of an unventilated room. The outside air is cooled and cleansed of dust by the dew. Let it in.

Some Parting Hints

A BABY is warmer than an adult, so does not need as much clothing. Do not dress him so heavily as to cause perspiration. Have the clothing evenly distributed, protecting the extremities. Exposing baby's chubby arms and legs in cool and even in cold weather, when older people need to be fully dressed, is not consistent. It may look sweet, but it is not sensible. The extremities need free circulation of blood; but chilling them prevents this. It is a good thing to remember this as children grow older.

In summer, baby does not need much clothing. In hot weather, the diaper and a little slip are sufficient; and to remove even these occasionally, and let him have a good kicking spell, will be good. Watch for any drop

of temperature in the weather, and clothe accordingly. Avoid starched clothes and all-wool garments, which irritate the skin. Even wet diapers should be washed before using again.

Have the shoes comfortable, and large enough for the feet to grow naturally. Tight shoes restrict the circulation, and cause cold feet. Have all the clothing so that full freedom for exercise is allowed. Bear in mind that baby must play, and clothe him for it.

Babies need the benefit of health and hygiene even more than do older people. Children's diseases are the result of improper care or undue exposure. They do not come because they must, and because children are supposed to have them whether or no. And children are not the better off for having measles, whooping cough, and other ailments. Count on having the youngsters stay well, and start the program early.

At teething time, see that the bowels are free and regular. A piece of ice wrapped in a bit of linen may be given the baby to suck and bite upon. This will relieve the inflammation, and help the tooth through. Avoid pacifiers and nipples, for they irritate the mouth, cause infection, force the teeth out of their natural positions, injure the tender tissues, and cause malformations. The same may be said of thumb-sucking.

By all means avoid patent medicines and "soothing sirups," which do not cure nor soothe, but poison. Incalculable harm has been done by such dosing; and many a premature funeral that has been credited to "Providence," should have been attributed to drugging.

THE MISTRESS OF EMPIRES

(Continued from page 5)

those who opposed the arrogance and usurpation of the bishop of Rome. It is evident from the Scripture, and history substantiates it, that many were put to death for their opposition to this monarchical power and world-wide church.

Thus over a bloody path bestrewn with the ruin and wreck of kings and kingdoms, reeking in the blood of martyrs, came the papacy to be established as a world power. Well indeed has a great philosopher said: "No one can study the development of the Italian ecclesiastical power without discovering how completely it depended upon human agencies, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construction and care—the offspring of man, not of God, and therefore bearing upon it the lineaments of human passions, human virtues, and human sins." (Schaff.)

WAR DOGS GONE MAD

(Continued from page 2)

We may not possess much of this world's goods; but we shall discover, in that day, that God has "chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him." James 2: 5.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 10, 11.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith

unto salvation ready to be revealed in the last time." 1 Peter 1: 3-5.

World's Conversion Not in Sight

WE can discover no sign of the world's conversion to Christianity; but instead, there are many indications that it is under the spell of evil spirits. When the Saviour comes, comparatively few will be ready to meet Him. He speaks of this company as a "little flock," saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

But of the world it is written: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

The time is surely approaching, and that very rapidly, when those who destroy the earth will themselves be destroyed.

GUILTY OF ROBBING GOD

(Continued from page 7)

cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23. Nowhere in the New Testament or elsewhere do we find a word annulling or discontinuing this plan.

It has been taught, required, and practiced under the ancient Melchizedek priesthood, under the Levitical priesthood, and by Christ Himself under the modern Melchizedek priesthood; and its binding obligation upon mankind remains and will continue to the close of Christ's ministry as our great High Priest.

Testing the Candidates

BEFORE the dominion of the earth can be restored to man as it was originally possessed by Adam, he will be required to prove true to a test as to his fitness for such ownership and a part in the commonwealth of God. Adam failed by taking to himself the fruit of the tree that God had seen fit to withhold from him. This was a vital test to Adam. The selfishness and disobedience revealed in his fall wholly unfitted him for ownership in God's kingdom. From the time of his sad failure down to our day, the history of the race reveals an unbroken record of selfishness and greed, wholly foreign to the nature of God, and vastly different from the unselfish character required to make a commonwealth possible.

God looks with strong disapproval upon the selfishness of mankind. He takes full account of the wealth and wantonness in the one class, and of the painful poverty experienced by others. He observes that the service of self has led to conditions diametrically opposed to the commonwealth idea, and that without a complete change of nature, no man is fitted for a part in the eternal commonwealth of His kingdom. The greed of this world will not be taken into the new earth.

Every candidate for the kingdom of God will have had a preparation for his future heirship. He will have stood the test. One of God's tests is the requirement of tithes and offerings. It is not a needless burden that our Maker has imposed upon us, but it is a blessed means of grace. It is one of God's ways to rebuke covetousness in the human heart, and to establish in mankind a fitness for true riches, and for the state of unselfishness that will make common ownership possible.

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THAT WHICH FOREVER SATISFIES

OUR restless hearts are never satisfied with earthly things. Such things are transitory and fleeting. God desires us to look away from the changeable to Him alone, and to trust Him completely. In order for us to learn the lesson of utter dependence on that which knows no change, circumstances are permitted to develop that which shows us the frailty of human supports. By means of the coldness and hardness and want of sympathy of those about us, we are led to seek the only true Comforter, the only safe Refuge. God is saying to each one of us:

"I know thy inmost heart,
They only know the surface.
Then look to Me alone,
And trust to Me alone,
And trust Me utterly;
So shalt thou know the peace of God,
And be forever satisfied."

ELIZA H. MORTON.

PARTNERSHIP WITH GOD

TITHING our income for the benefit of the Lord's cause brings a divine consideration into all business that we do. To tithe our income so that the gospel cause gets a stated share makes God a partner in all our business affairs. And for this reason, we cannot engage in a calling which we would not ask God to bless, neither can we draw anything out of our business without accounting for it to God, our partner in business.

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Europe Reverting to Heathenism

Much has been said, of late, about the revival of religion in Europe. "Not a little of this new religious fervor is really a religion without God," says a leading German publication.

Kings are exalted and worshiped, not God; and prayers of revenge and hatred against enemies are said. Has reason departed from the nations of Europe? Whither are they drifting?

The whole situation is carefully reviewed in an August *Signs Magazine* article entitled **WORLD CONDITIONS.**



THE GREAT WAR

The big happenings of the month pictured and described impartially. The closing paragraph explains all with the use of Bible prophecy.

HUMANITY'S GREATEST NEED

What can it be? In our frenzied efforts to gain greater comforts, more power, and the material things of life, we are prone to forget the vital and really important things. This splendid article by A. G. Daniells reminds the reader of man's natural hopeless condition, tells of his need, and suggests the only remedy for his regeneration.

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The Prospect for Slaughter

ACCORDING to the reports, the entente allies held a conference of their experts on war equipment in London, July 13. David Lloyd George, the British minister of war, spoke of the tremendous advance the allies had made in producing equipment since the big war started; and among other things, he said: "The British navy, until recently, has absorbed more than half the metal workers of this country. The task of building new ships and repairing the old ones for the gigantic navy, and equipping them, occupies the energies of a million men." Mr. George also said: "Most of our new factories now are complete. Most of the machinery has been set up." "But," he continued, "the new factories and workshops we set up have not yet attained one third their full capacity, but their output is now increasing with great rapidity. Our main difficulties in organizing, construction, equipment, labor supply, and readjustment, have been solved." Another one of Mr. George's statements was: "Every great battle furnishes additional proof that this is a war of equipment."

With this tremendous advance in the supplying of equipment, what will be the awful slaughter of "civilized" and "Christian" Europe if this war is permitted to continue for another year! Millions upon millions of men have already been slaughtered or maimed for life; and during this summer, the most furious battles are raging all along multiplied hundreds of miles of battle front.

What is occurring on the battle fields of the world to-day ought to serve to disillusion any sane mind upon the point that civilization and nominal Christianity are sufficient to prevent bloody wars. Christ is the Prince of peace, and His followers will truly love and stand for peace. But mere civilization, and the mere profession of Christianity, without a personal acquaintance with Christ, only help to make wars all the more furious and bloody. If our great civilization and our boasted scientists had not furnished us with the terrible equipment of this time, men could not be slaughtering one another by machinery as they are to-day.

Men should be soberly reviewing their theories and opinions, and placing them side by side with the great, stubborn facts of the times, and then allow them to be modified and enlightened by the clear statements of the divine Word. The Book of God, through its prophetic pages, throws strong daylight into the soul that is darkened or perplexed because of the conditions that we see confronting us in the world.

"Priests of the God Mars"

ONE of the most famous of English dramatists recently arraigned a certain class of clergymen in the following vigorous phrases:

"They have turned their churches into recruiting stations, and their vestries into munition workshops.

"But it has never occurred to them to take off their coats, and say, quite simply: 'I find, in the hour of trial, that the Sermon on the Mount is bosh, and that I am not a Christian. I apologize for all the nonsense I have been preaching all these years. Have the goodness to give me a revolver, and a commission in a regiment which has for its chaplain a priest of the god Mars, my god.'

"Not a bit of it! They have stuck to their livings, and served Mars in the name of Christ, to the scandal of all religious mankind."

Strong words, these! But do they overstate the matter? The Master's words are very

plain: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." John 18: 36. To Peter He said, when that impetuous disciple had cut off the ear of the high priest's servant in his first effort to defend his Lord with force, "Put up thy sword into the sheath." John 18: 11.

The Christian's weapons "are not carnal"; "for though we walk in the flesh, we do not war after the flesh." 2 Cor. 10: 4, 3. The Christian's armor is not made of steel. Yet he puts on armor, even "the whole armor of God." He wears a helmet, but it is "the helmet of salvation." He bears a sword, but it is "the sword of the Spirit, which is the word of God." Eph. 6: 11-17.

What a picture! The professed ambassadors of the Prince of peace, the avowed representatives of the gentle Christ, the acknowledged expositors of the Sermon on the Mount, openly espousing principles which the Master



The revolver cannon, invented by E. Duron, a Mexican colonel. It can shoot thirty four-inch shells a minute. It can be disassembled readily, and can be conveniently moved about, weighing only seven hundred pounds.

repudiated and condemned! The ministers of Christ are commissioned to be peacemakers, not military agitators.

The message of the Christ is this: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44. L. E. F.

A Profound Mathematical Truth

MATHEMATICS is simply the mental process by which man unconsciously shows the fineness, precision, and accuracy of divine mind. Ages ago, the inspired prophet declared of the stars, He "bringeth out their hosts by number." The word "host" suggests a large, overwhelming number. And even before that utterance of the prophet, to Abraham had been revealed the profound truth that the stars are without number as far as man is concerned.

How marvelously, by means of mathematics, and of astronomical instruments, notably the fine development of the telescope and the extreme sensitiveness of the modern photographic plate, have men discovered, and exhausted their ability to number, the stars! But beyond the reach of the grandest telescope, beyond the power of the most sensitive photographic plate, we find suggestions of still unnumbered stars.

Nevertheless, by faith we grasp the statement that God brings out all this vast host by numbers; that where man, even in his best mathematical thinking, lisps and stutters and hesitates, God thinks as a natural method of His life, not only of all these stars, every one of them, but of every atom that makes up their being, down to the mote that floats in the sunbeams. All are within the scope of His infinite care.

We must amend our thought to take in the great fact that even the very hairs of our head are numbered, and not even a sparrow falls to the ground without the notice of Him who brings out the stars by number, who "calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." And that same One "giveth power to the faint; and to them that have no might He increaseth strength."

The power pledged to the stars, so that "not one faileth," is the same power pledged to us who are seeking to overcome evil in this world. And just as marvelous a promise is given to us,—"They shall run, and not be weary; they shall walk, and not faint."

L. A. R.

Tobacco and Whisky Harvest

THE *Scientific American* suggests that the preparation of the individual presents a greater problem in this time than the preparation of guns and all other war materials, in order that this nation might be in a position to defend itself. Speaking of the young men who marched in the preparedness parade in New York City, May 13, the editor of that paper says:

"The slouching gait and general aspect of weariness, long before the end of the march, of the bulk of these young men, made it quite clear that not one in three of them could properly be passed by any surgeon of a volunteer regiment; that not one in six could, as he stood that Saturday, have entered our regular army; that probably an even smaller number would satisfy the demands of our naval examiners."

Facts of this character are abundant in showing the lack of physical ability and stamina on the part of young men of this generation. And it will be far more apparent when the generation of boys now growing up shall come upon the stage of action.

We are beginning to see the results, and to reap the unmistakable harvest, of the sowing of cigarette smoking and alcohol drinking which the present generation has been engaged in. The big whisky and tobacco concerns have been making money out of it, but they are ruining the race. The old Book that has been telling this story, is clearly found to be in harmony with the facts.

Needless Loss of Life

It is estimated by the Department of the Interior, Washington, D. C., that 75,000 persons are accidentally killed in the United States every year, and it is further estimated that not less than 2,000,000 persons are accidentally injured in this country each year. Most of these accidental deaths and injuries are attributed to some preventable cause. Haste and inattention are responsible for a great many of them. Secretary of the Interior Lane has equipped a special train of twelve cars to visit every state with exhibits to show how life is lost or menaced, and how it may be preserved.

Men are well-nigh furious in their rush for gain and for pleasure. It is a disease deeply rooted, and spreading throughout the social body of the world. It is a disease, too, that is one of the significant signs of our times. Unless the disease itself is remedied, there is no prospect but that things will continue to grow worse and worse in these lines.

THE longest telephone circuit in the world was recently completed. It stretches from Montreal to Vancouver. The line is 4,227 miles long, as compared with the 3,400 miles of the New York to San Francisco line.