

Signs of the Times

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"Accustoming to scenes of sin and iniquity
the eyes of tens of thousands."



Sixty Miles of Sin

OUR large cities are to-day the modern wilderness in which we must search

diligently for the lost sheep. The concentration of sin in these centers of population is almost beyond comprehension. Chicago alone contains over seven thousand saloons, which, if placed side by side, would make a solid wall of sin nearly sixty miles in length; and in more recent years, there have sprung up an almost incredible number of nickel theaters and "movies," which are accustoming to scenes of sin and iniquity the eyes of tens of thousands of young people and even mere children who throng to them.

Can any one question, for a moment, that our large cities have about reached the condition of Sodom, and hence must soon have meted out to them the doom of Sodom? But just as certainly as this is true, there must be Abrahams to-day who are pleading with God to spare these cities for the sake of God's children who are still in them.

We have reached the time when there must be men and women who are fired with such a love for human souls that they will search out the modern Lots, and seek to arouse them from the lethargy of sin, even if they have to lay hold of their hands, as the angels did of the hands of Lot and his family, to bring them forth.

Our hearts are touched as we read of Christ weeping over Jerusalem as its day of probation was fast hastening to a close;

By DAVID PAULSON, M. D.

but to-day every true follower of Christ who has really caught the Master's spirit, and who

realizes the importance of the hour in which we live, must begin to weep with Christ over the present condition of our large cities.

But Christ did something more than weep. He entered Jerusalem, cleansed its temple, and preached the gospel, and laid down His life while doing it. So to-day it is not enough for us merely to weep over our large cities. Somebody must enter them, and again heal the sick, and preach the gospel, and perhaps lay down his life, and then fail in saving the city, even as Christ failed; for the servant is no greater than his Lord.

As we look at these large cities, walled up to heaven with sin and sinful practices, we can understand a little better the feelings of the ten spies when they said: "We be not able to go up against the people; for they are stronger than we. . . . We were in our own sight as grasshoppers, and so we were in their sight." Num. 13: 31, 33.

But those whom God will use to make the final and decisive stroke in our large cities will possess the spirit of Caleb and Joshua, who "wholly followed the Lord," and knew that He would go before them and fight for them.

The proportion of the poor in our large cities is constantly increasing, and the sick among them are becoming more numerous. Hence here is an open door for (Continued on page 14)



The Ministry of Healing

By the late
Mrs. E. G. White

"During His ministry, Jesus devoted more time to healing the sick than to preaching."

OUR Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. The burden of disease and wretchedness and sin, He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole.

The Saviour's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching, that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital.

Carried an Awful Weight

IN every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day, He ministered to those who came to Him; in the evening, He gave attention to such as through the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Through childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day, He met trials and temptations; day by day, He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged.

In all things, He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When, in His youth, His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered,—and His answer is the keynote of His life work,—"How is it that ye sought Me? wist ye not that I must be about My Father's business?"

An Unrecognized Wayfarer

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live, in our behalf, the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth; and to all, He gave the invitation, "Come unto Me."

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them, to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy.

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the nations,
The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow
of death,
To them did light spring up." Matt. 4: 15, 16,
A. R. V., margin.

The Saviour made each work of healing an occasion for implanting divine principles in

the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace.

Christ might have occupied the highest place among the teachers of the Jewish nation; but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the gentiles might hear His words.

So unlike the explanations of Scripture given by the scribes and Pharisees was Christ's teaching, that the attention of the people was arrested. The rabbis dwelt upon tradition, upon human theory and speculation. Often that which men had taught and written about the Scripture was put in place of the Scripture itself. The subject of Christ's teaching was the word of God. He met questioners with a plain "It is written," "What saith the Scripture?" "How readest thou?"

At every opportunity, when an interest was awakened by either friend or foe, He presented the Word. With clearness and power, He proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.

The Peerless Evangelist

NEVER was there such an evangelist as Christ. He was the Majesty of heaven; but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity.

He attended the great yearly festivals of the nation; and to the multitude absorbed in outward ceremony, He spoke of heavenly things, bringing eternity within their view. To all, He brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength.

The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after, it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.

Can One Live an Unsullied Life?

WHAT a busy life He led! Day by day, He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. Gracious, tender-hearted, pitiful, He went

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SATAN'S ENFORCED VACATION

*The Earth to Be
Uninhabited and
Unvisited for a
Thousand Years*

By
Benjamin G. Wilkinson

The word "millennium" is a familiar expression these days. But the conflicting views concerning the conditions dominant throughout that memorable thousand-year period are almost without number. Can the truth of the matter be determined? Is it possible, among this babel of theories, to ascertain the correct one? Read carefully this able presentation of the question by Dr. Wilkinson. This series of five articles began in our issue of September 12. They deserve more than a cursory reading. EDITOR.

THE great war that broke forth over the earth in the autumn of 1914 will seem but a small event in the eyes of earth's inhabitants, compared with the greater catastrophes yet to come. Just as a mighty earthquake is preceded by rumbles and crashings that awake a terrified humanity, so will the resurrection of the dead, which marks the beginning of the thousand years, be preceded by an unrivaled time of trouble.

The coming of the millennium will be preceded by just such amazing revolutions. "At that time," says Daniel the prophet, "there shall be a time of trouble, such as never was since there was a nation even to that same time. . . . Many of them that sleep in the dust of the earth shall awake." Dan. 12: 1, 2.

Great and disastrous will be the devastations produced by the ravages of men, but more fearful still will be the ruin wrought by the ushering in of the seven last plagues. The imagination pales and wanes and faints in the attempt to realize the withering effect of these, the greatest of God's judgments. The prophet Joel in vision, eight hundred years before the first advent of Christ, beheld this final visitation of the Almighty's wrath; and he begged that the scene might be torn from his eyes.

Seven Unparalleled Devastations

LITERATURE does not contain language, neither do the rest of the Scriptures, equal to that which is given in Rev. 15: 1: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Then follows the description of those tragic judgments. Over land and river, sweeping across ocean wave, eating their way into the human flesh, and changing out of their natural course even the sun and the atmosphere, sweep on the final seven devasta-

tions. On every side, ruin and horror meet the eye. The earth itself is torn to pieces as the doom blast of the last trump announces the return of Christ.

Earth's inhabitants will awaken from unhappy delusions when they learn that the return of Jesus is no secret visitation. Not out in the desert places, nor in the quiet chambers, unseen and unheard by any one except the favored, will the Lord Jesus Christ come, but in terrific majesty, with power equaling that pouring forth from the fire clouds of the sun, and enveloping the earth in floods of splendor.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Or, as the Gospel by Luke puts it, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day."

Asked to Be Crushed by Rocks

"BEHOLD, He cometh with clouds; and every eye shall see Him," says John the revelator, "they also which pierced Him: and all kindreds of the earth shall wail because of Him." If any have been deluding their world-loving hearts into believing that the Saviour will come again with hands outstretched in blessing, receiving with infinite kindness both friend and fiend alike, they are mistaken. Weeds go to seed, and in multiplying, thus ruin the ground. So likewise do the wicked. They, like weeds, have in God's arrangements been appointed to be cut down.

This is the mighty vision which John the revelator sees in his sixth chapter: "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 guilty consciences of the wicked cry out before they are hurt. They know well enough beforehand, even as Belshazzar did before any one read for him what the bloodless hand was writing on the banqueting

pillars of Babylon, that eternal doom is impending.

The second coming of Jesus Christ is not a day to be desired for the wicked. It is "as if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5: 19, 20. Or, as another prophet says: "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: 33.

His Coming Spells Death

As if to make assurance doubly sure — as if to warn us so that there never could be any excuse — John the revelator returns to this great and alarming fact that the coming of Christ spells death to the wicked: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy the earth." Rev. 11: 18.

Widespread desolation is everywhere. "The cities of the nations fell," said John. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent." And to show that men are still unrepentant, the revelator adds, "And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 19, 21.

Uninhabited a Thousand Years

FOR a thousand years, this terrestrial ball will swing, desolate and uninhabited, around and around its mighty orbit of over 586,000,000 miles, until once again, at the end of the millennium, the Creator lays upon it His beneficent hand; and then will come to pass the prediction of the apostle that "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

The word used in Genesis to describe the earth at first, before its creation, is in the Greek of the Septuagint *Abusos*. This is exactly the same word used in Revelation 20, where John says that Satan was bound a thousand years, and cast "into the bottomless pit."

The twentieth chapter of Revelation, the great millennium chapter of the Scriptures, pictures forth the desolations of its thousand years. Just as when the Lord Jesus left Jerusalem for the last time, He turned to look upon it, and said, "Behold, your house is left unto you desolate," so, for a thousand years, Satan is bound to this "bottomless pit" by a chain of circumstances.

Not with a Literal Chain

THE chain by which he will be bound will not, of course, be a literal chain of iron. We read, in reference to the encounter of Christ with the madmen in the tombs, that oftentimes men had sought to bind them with chains, but they had broken the chains asunder. If iron bands were broken asunder by the ordinary demons influencing humanity, how could it ever be possible to bind the prince of demons with any such thing? But do you see the child there who is about to break that chair? I can do one of two things to bind him: I can bind him to a post with some enchaining cord, or I can take the chair away from him.

The second coming of Jesus Christ destroys everywhere the wicked, so that they lie like refuse upon the ground. The righteous living, as well as the resurrected saints, He takes back with Him, to be introduced to

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The World's Greatest Doctor

*"This was the calling, out of
all the realm of vocations,
that God the Father chose
for His only-begotten Son."*

By
Percy
T. Magan
M. D.



CHRISTIANITY does not ignore any part of man's nature. From the most ancient times, it has been a gospel to the whole man—to his body as well as to his spirit.

Now medical missionary work may be defined as that phase of the activity of the church of Christ which endeavors to spread the knowledge of "the glorious gospel of the blessed God" through the healing of the sick.

Therefore medical missions are fundamentally agencies for the salvation of the souls of men, and consequently their purpose is intrinsically evangelistic. All else connected with their operations is tributary to this one great end. And it is of the highest importance that all who engage in the work should forever keep this goal in remembrance.

A Unique yet Unappreciated Blend

MEDICAL missionary work is no mere accompaniment to the proclamation of the gospel. It must never be considered as merely a useful appendage. It is rather the blending of a twofold work into one harmonious whole. Concerning this, one man has said that it is "no crude mechanical mixture, but rather a scientific compound of the alchemy of faith." This is a cardinal principle.

Once the medical phase of the work is permitted to drift into a side channel, and to be regarded as something that can be carried on separately and apart, and by different hands, from the distinctively evangelistic aspect, and medical missions have lost the vital fountain of their power, and their part and lot in the missionary campaign.

From the above, it will be easy to realize that medical missions call for the knowledge and qualities that are required in skilled physicians and surgeons, in combination with the gifts and training necessary to those whose passion in life is to win men and women to a faith in the world's Redeemer. This is a unique blend, which worldlings little appreciate. Viewed from this angle of vision, medical missions hold title to an important position in the vanguard of gospel work.

God's Only Son a Doctor

THE great Dr. David Livingstone once said, "God had an only Son, and He was a missionary and a physician." This was the calling, out of all the realm of vocations, that God the Father chose for His only-begotten Son. Consequently the inspiration which fires the hearts of men and women to sacrifice their lives upon this altar comes not from a creed or philosophic theory, but from a Person. Its dynamic force lies in the life and death of a divine Saviour, whose vocation and passion here below was that of a

healing evangelist. In His life and ways of doing things, therefore, must be sought the type for all who would make His calling their own.

Twenty-six of Christ's miracles had for their direct object either the healing of disease or the raising of the dead, and a further three were solely for the purpose of ministering to the physical needs of mankind. At the very start of His public ministry (Luke 4: 16-19), the Master quoted some Old Testament Scripture in which His work as a healer was divinely set forth. And it is worthy of note that when unbelief hindered Him from doing any other mighty work, His blessed acts of healing continued still. (Mark 6: 5.)

So notable, indeed, was this aspect of the Master's life, that over and over again the audiences who thronged Him were largely made up of sick people and their attendant friends. In nine instances, it is recorded that He was "moved with compassion" because of the purely bodily needs of men and women. And it cannot be denied that it was the Master's healing work that attracted men and women to His glorious gospel. "His fame spread abroad" by virtue of the fact that He was a mighty healer. The crowds came to Him "bringing their sick," because He could heal. Once they were there, the great Physician presented not only physical health, but also the words of eternal life.

The "Miraculous" Cavil Answered

THE longer we study the life of the Son of God, the more strikingly does this interplay between His preaching and His healing ministry impress us as being not a coincidence, but a divine coördination. Well did He know that frail humanity was ever more ready to appreciate that which met its felt physical needs, than it was to welcome that which met its unfelt spiritual needs. He approached man along the line of least resistance. He used His power in the lower realm as a mighty lever for His operations in the higher sphere.

Oftentimes we are told, by the opponents of this work, that we cannot establish a parallelism between healing as practiced by the Master and His disciples, and that which is done to-day. They, men tell us, accomplished their work by virtue of a special endowment of miraculous power. We possess little or none of such a gift, and are obliged to rely on physiologic remedies and rational therapeutics. Hence, it is argued, there is no Biblical basis for the assumption that we are called to carry on the work of healing in missionary ministry.

In answer to this cavil, let it be declared that we do not have the miraculous gift of

tongues as the early church possessed it, and by which the disciples accomplished such wonders in the promulgation of the gospel among the heathen. But it is never argued that because of this, Christ's church on earth to-day is not called to preach and teach in heathen lands. It is taken for granted that by the use of God-given faculties, the same end can be attained through the acquisition of languages.

The Practice of the Healing Art

AND so, in like manner, whilst to-day the blessed gift of miraculous healing is only sporadic in its cheering visitations, men may nevertheless acquire, and bring into the service of the gospel, the practice of the healing art—true medical science, by the utilization of which the command to heal the sick can still be carried out.

Let us, then, both laymen and workers, vow within our souls to have some practical part in medical missions. Not all can engage actively in this work, but there is room for all to help. The One from whose lips fell the commission, "Preach and heal," also enjoined us in the words, "Freely ye have received, freely give." Let us, if we cannot go ourselves, esteem it a sacred privilege to send forth others, as once He did, to "heal the sick."

The Ministry of Healing

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about lifting up the bowed down, and comforting the sorrowful. Wherever He went, He carried blessing.

While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches.

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness, He met men in their necessities. By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence.

He could say to whom He pleased, "Follow Me," and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice, the spirit of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour.

"THE relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary.

"Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry [rejoicing] heart doeth good like a medicine.'"

Burying a Dead Empire

Rome's Dying Convulsions
Her Demise and the last Obsequies

By
JEAN VUILLEUMIER



Yielding the crown of Western Rome to Odoacer



Synopsis

This interesting prophecy of the seven trumpets portrays the downfall of nations during the Christian era. The first article of the series, in our issue of August 29, gave a general view of this desolation as it began to unroll before the ancient prophet. The trumpets were shown to be the symbols of war, referring definitely to the mighty irruptions from the barbaric hordes that swept over the Roman Empire, dethroning her from the position of proud mistress of empires.

The first trumpet symbolized the wars

waged by the renowned Attila and his victorious Goths. Hail, fire, and blood falling upon the earth is the prophetic description. Rome was pillaged, was humbled in the dust. The fulfillment of the second trumpet is found in the conquests of Italy and Africa by the Vandals under the terrible Genseric. The third trumpet was fulfilled by the Huns under the leadership of Attila, called the "scourge of God." The prophetic description was fulfilled. His career was brilliant, but short. His light went out like the snuffing of a candle.

EDITOR.

"AND the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner." Rev. 8: 12.

No bloody wars, desolations on land or sea, are here foreshadowed, as was the case under the former trumpets. This symbolic language seems rather to indicate that the blows of the fourth trumpet strike at a higher sphere than the ordinary theater of battles. This sphere is compared to the firmament of heaven and its luminaries, in opposition to the earth, the sea, and the rivers. The great change to take place in the political world will be brought about in a peaceful manner, like the going out of a lamp. The great Roman Empire is dying. The only thing left now is to bury it. How well these symbols were fulfilled in the closing chapter of the history of the empire of the West will be seen in what follows.

A Festering Mass of Corruption

BUT before we pass on to what might be called the decent burial of the empire, we must take a general look at the situation of this old, huge, decrepit body, tottering under the repeated onslaughts of the barbarians.

The moral condition of the so-called Christian empire at the time of the invasions called loudly for the terrible judgments sent by the hand of the omnipotent Ruler of the nations. A well-known Catholic writer and historian, often quoted in these articles — Chateaubriand — draws the following picture of Christian Rome at the time of the invasions:

"Dignities, age, profession, religion, did not put a stop to the fury of debauchery. In the midst of provinces in flames, the people could not tear themselves away from the amusements of the circus and the theater. Rome is sacked, and the fugitive Romans come to Carthage, still Roman for a few days, there to exhibit their depravity. Four times Treves is invaded; but in the midst of these bloody ruins, the remaining portion of its citizens sit upon the deserted seats of its amphitheater.

"Fugitives of the city of Treves," exclaims Salvian, 'you are asking the emperor

for the permission to reopen the theater and the circus; but where is the city, where are the people, in behalf of whom this request is made?'

Abandoned to Pleasure

"THE fall of Cologne takes place in the midst of a general orgy; the leading citizens were not in a condition to leave the table when the enemy, having mastered the walls, was pouring into the city. Nearly every house in Carthage was a house of ill fame. . . . Genseric arrives: outside the din of arms, inside the noise of amusements; the voice of the dying and the voice of a drunken population mix up together; hardly can the cries of the victims of war be distinguished from the acclamations of the crowds which fill the circus."—*Etudes Historiques*, pages 427-440.

As to the extent of the desolations that followed the passing of the barbarians, the same historian speaks of them in language which recalls that of the inspired revelator when eleven times he repeats the phrase, "the third part of the earth," "of the grass," "of the trees," "of the sea," "of the ships," "of the rivers," "of the creatures in them," etc. Chateaubriand says: "It is impossible to-day to form more than a meager idea of the spectacle which was offered by the Roman world during the incursions of the barbarians: the third (perhaps the half) [italics ours] of the population of Europe and of part of Africa was mown down by war, pestilence, and famine."

The World's Moving Day

THIS writer continues: "The spoils of the empire passed over to the barbarians. The chariots of Goths and Huns, the barges of Saxons and Vandals, were loaded with all that the arts of Greece and the luxury of Rome had accumulated during so many centuries. The world had come to its moving day. . . . Society was shaken off from its very foundations.

"Fleeing from the barbarians of Europe, the Romans sought refuge in Africa and in Asia; but in those far-away provinces, they found other barbarians. Thus driven from the heart of the empire to the extremities, and thrown back from the frontiers to the center, the earth had become a hunting ground, in which the people were chased by

a circle of hunters. . . . The wilderness moved about with the barbarians; it changed places as they marched, and spread itself upon the face of the most fertile provinces. In countries where unnumbered nations had thrived, there remained only the earth and the sky."

The empire was dying; it only needed to be buried. And this is what takes place under the fourth trumpet, to which we must now turn our attention.

The Empire's Last Convulsions

THE remains of Attila's nomadic warriors were lost in the steppes of southern Russia, while the barbarian nations that had served under his standards asserted their independence. Many of them, Heruli, Burgundians, Alani, and others, enlisted in the army of confederates that the emperor Majorian had formed for the defense of Italy, the only remaining portion of the Western empire. This skeleton of an empire had for several years been in a state of anarchy. The old Romans were at the mercy of the very barbarians whom they paid to defend them. The Suevi had for several years had the upper hand in Roman affairs, making and deposing several emperors in succession. The imperial dignity had become a puppet in the hands of strangers, who, for some reason, dared not ascend the throne of Augustus, Diocletian, and Constantine. Ricimer, says a historian, had "tramped on the ruins of Italy, exercised the power, without assuming the title."

In the space of twenty-one years, not less than nine emperors had occupied the throne in quick succession. "This calamitous period," says Sismondi, "comprises the last convulsions of the empire of the West" (455-476).

The arrival of the disordered bands of confederates from the collapse of Attila's army made matters worse if possible. Two men who had served under Attila, Orestes and Odoacer, now vied with each other as arbiters of the dying empire. The former succeeded in placing upon the throne a barbarian youth in the person of his son Romulus, a beautiful lad of fourteen. But it was decreed in the counsels of the Almighty that Rome must die, and not be rejuvenated by any of the barbarian nations. The iron mon-

(Continued on page 14)

The Call for Life-Savers

"The world will soon become one vast battle field. Shall we train our youth to take life, or to save it?"

By Newton Evans, M. D.

President of College of Medical Evangelists

French surgeons attending a wounded soldier inside a steel-vaulted shelter.



Courtesy "Illustrated London News"

WE are all informed only too well regarding the outstanding features of the great world war that has now been in progress for more than two years, and that shows no signs of abating in fury, but rather is growing worse.

But we are not all so well informed as to the remarkable conditions in the medical world which necessarily accompany this titanic struggle. From week to week, there appear in the great medical journals of this country articles and letters dealing with the medical and health conditions of the countries at war. In these articles, one is continually impressed with the importunate demand for doctors and nurses, not only on the field of battle, and in the field hospitals and base hospitals, but also to look after the sick and afflicted in private life.

This insistent and imperative demand is shown in many ways, especially as related to the conditions of medical education. In England and other of the countries at war, medical students are hurried through their courses, and are put into practice after three or four years of study, instead of five, as usually required. In Austria, the education required for entrance into medical schools is reduced by several years.

Not Enough Doctors to Go Around

MANY of us are more or less acquainted with the commendable and heroic work of the great numbers of American physicians, surgeons, and nurses in the war zones, and particularly those who are organized into the American Hospital corps, especially in France.

The following, taken from four news items in a New Zealand newspaper, is illustrative of many similar items, and portrays actual conditions:

"The minister of internal affairs . . . has additional burdens laid on his shoulders just now, by the scarcity of doctors. . . . The Wellington doctors are so dreadfully overworked. . . . The war has decreased the supply without lessening the demand. . . . Doctors are wanted for the back blocks, for county hospitals, and for similar institutions, and they cannot be got in the numbers required. Mr. Russell is deluged with correspondence on the subject, and is giving it his sympathetic attention, but there are simply not enough doctors to go around."

To Slay or to Save?

THESE conditions serve to call to the minds of Christians the question of their personal attitude toward the problem of bearing arms and slaying their fellow men in time of war. Certainly, in view of the basis of our belief—the law of God and the faith of Jesus Christ—no Christian should enter lightly into a course of action which demands the deliberate and direct destruction of the lives of our fellow men. In those countries where it is necessary to take an active part in the war, Christians should seek a place in the medical corps. There the only work would be to save life, and not to take it.

The question is still before us, Should our young men be prepared to save life, or must they be forced into service behind the guns in this war and those that are to follow? There are so many hundreds of thousands in training to take human life, should there not be hundreds and thousands in training to save life, and in this service, to minister also the word of God?

Believing that these war conditions will become more and more general, and that the demand for medical men will accordingly increase, would it not be well for many scores

of young men to prepare themselves to minister to these thousands who are wounded every month? Just as great is the demand for women physicians to labor among the women and children who, under the straitened circumstances of war and the attendant lack of proper food and protection, are falling easy prey to disease.

Exempting Religious Objectors

A LETTER from an anxious mother in California came to my desk some time ago. This mother has three sons. She wants them to get such a training that their efficiency as medical men will make it unnecessary for them to serve in the army except as savers of life and ministers of light.

A mother in another state recently sent a plea for us to send some "literature along the medical missionary line" to her son, "who is now on the Mexican border." She explains that "he chose public school work. . . . While there, he drilled with the National Guards. . . . He was at the normal in — for the summer studying, and was rudely summoned to report for duty on the Mexican border." Do you know what this means? If your son should be summoned, would he go to save life, or to take it?

In the British countries, the question of "religious objectors" is receiving much attention. A member of the New Zealand Parliament, in discussing the matter of exempting the Quakers and other "religious objectors" from military service, on the grounds that such service is contrary to their religious belief, recently said that "religious objectors" had for many years not been allowed to escape military service in England. "Though I cannot understand their views," he said, "I recognize these people are consistent, and have in past generations suffered untold miseries rather than forego their principles."

"These people," he further said, "are not shirkers." He referred to valuable noncombatant work done by them in France, they being exempted from active service, on condition that they perform equivalent noncombatant work.

Another member, Mr. Poole, "recorded his recognition of the splendid efforts of the Quakers in humanitarian work. He saw difficulties, but hoped the government would do no injustice to a worthy class."

What does all this discussion in the Wellington Parliament mean?—Every man's service is needed by his country. If, because of "religious scruples," he will not go and fight, he must be able to render "valuable noncombatant service." What service could be more valuable than that of a physician or a nurse? Hospital physicians, surgeons, sanitation officers, and nurses will be greatly needed when this country of ours becomes involved.

In homes bereft of fathers and sons, there is great need for the comforting word of God. Where could a more needy field be found than among the perishing soldiers or in the sorrowing homes? Who could more appropriately speak to these of the love and care of the heavenly Father than the physician or nurse who ministers to their physical needs? The world will soon become one vast battle field. Shall we train our youth to take life, or to save it? Which?

"HOWEVER complete may have been our consecration at conversion, it will avail us nothing unless, it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God."

"WHEN it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God."

The Great Awakening in Princeton

(Concluding
Article)

What Happened at the Cotton Church



"The next night, the meetings on Thirty-third and Pine closed with a large audience in attendance."

This article concludes Mr. Bowen's interesting series. Great truths have been presented in an absorbing story form. Doubtless you have friends in whose hands you will wish to place the five numbers of the "Signs of the Times" containing the recital of Princeton's great awakening. If any of the back numbers are missing, they can be obtained from the publishers. EDITOR.

IT was early in June. Princeton had already begun to take on a changed appearance. Thriving places of business occupied the fine corner locations and other good places in the city where the saloons had held forth. The police force had been reduced by more than one half. The jail had only a few inmates, most of these being long-term victims of drunken rows; and the city was really different.

"I have just learned to-day," said Mr. Wilkinson, as Tom Jones sat down beside him on the suburban-bound trolley, "that we are to have a cotton church out our way."

"Is that so? Where?"

"Down on the corner of Thirty-third and Pine streets. Its services are to begin a week from Sunday night."

"I wonder who the folks are."

"Don't know for sure, but I think they are the same people who had those big meetings in the hall last winter."

"Well, if that's the case, I am going," said Tom.

"I want to go myself. Yes, here it is in to-night's paper. Evangelists S. F. Cummings and R. E. Lockwood to be in charge. We will watch the papers for further notices."

Present-Day Problems

A NEAT, large tent auditorium was soon up on the beautiful corner lot. It was comfortably seated with chairs, the platform was tastefully arranged, well lettered Scripture mottoes adorned the interior, and the tent was lighted with electricity. Everything was in readiness for that first Sunday night service.

It was a lovely evening, and the tent was packed with people. There were many, like Tom Jones and D. K. Wilkinson, who wanted to hear a connected line of Scripture that might throw some light upon present-day conditions and problems which were really troubling them. Besides such as these, there were many others there out of sheer curiosity.

That evening, Mr. Cummings took for his subject the question Pilate asked Jesus on the day of the Lord's mock trial, "What is truth?" He showed that the most important thing in the world to know and cling to is

the truth. Among other things, he said: "Like Pilate of old, many ask, 'What is truth?' and as he did on that occasion, before they get Jesus' answer, they go out into the rabble of the world, the confusion of business and gain getting, and hence really never get God's clear answer as to what truth is. Jesus, in that last prayer with His disciples, said, 'Sanctify them through Thy truth: Thy word is truth.' Thus God's word, *all* of it, is *the truth*. No one knows what truth is unless he knows what the Bible says.

Dust Off Your Bibles

"ALL questions of belief must be brought to the test of the word of God — the Scriptures. Doctrines that cannot endure the test of the application of the Scriptures, have no truth in them. All falsehoods sooner or later will perish. It behooves us, therefore, to study the word of God. That Word will explain its own deep mysteries, if we but study it. In all the subjects to be considered from this desk while we remain with you, this test of 'What is truth?' is to be the measuring rod.

"No doubt things will be presented that will at first seem strange to you; but we earnestly invite your candid thought to each subject, with this burning question of Pilate's ever uppermost in your minds, 'What is truth?' You should get out your Bibles. Dust them off, and begin to hunt through them as for hid treasures. We should be very glad to have you bring your own Bibles with you to the tent. Read for yourselves the passages quoted.

The Good Old-Fashioned Days

"WE do not ask you to take our word for it. Prove for yourselves 'what is truth,' by searching the Book of books, the one Book that is the unerring standard by which we all must ascertain 'what is truth,' and by which we are to be judged in the last day."

On the way home that night, Mr. Wilkinson said to his wife: "To me, that sounded good. It brings up afresh some of those good old early Methodist days my father and mother used to talk about, when Bible religion was in vogue; when the preachers stuck to the Bible, and gave some meat that was really 'meat in due season.' I am going to take Mr. Cummings's challenge, and prove 'what is truth' by finding what my own Bible says."

"But if you don't know, then you are not accountable. The Lord will not punish you for anything you don't know about. I am not very anxious to find out, for I may have to give up some things I don't want to give up," retorted Mrs. Wilkinson.

"Possibly the Lord will hold us accountable for what He knows we might have known," suggested Mr. Wilkinson.

Found in Grandmother's Bible

THOSE meetings continued just ten weeks.

It was astonishing that so many subjects could be found in that old grandmother's Bible, so largely discarded by the preachers of to-day. "The History of the World in Advance," in several lines of prophecy, was given. "What Daniel Knew of Present-Day Events," "Do Men Have Immortality by Nature?" "Jesus Our Sin Bearer," "Our One Mediator," "Jesus at Work Now — Where?" "When Is Christ to Become King?" "Is There Bible Authority for Infant Sprinkling?" "When Is God's Law to Be Done Away?" "The Christian's Sabbath," "What Takes



By TYLER E. BOWEN

Place During the Millennium?" "The Place Jesus Has Prepared for Saints — Where Is It?" "Events Showing the End of the World Nigh," were some of the many other equally interesting topics considered.

Twoscore Take Up the Cross

ONE night about two weeks before the tent was to come down, late in the summer, Mr. Cummings, at the close of an earnest discourse upon the subject of "The Importance of Walking in the Light, Lest Darkness Come upon You," invited all who would like to take their stand upon the truth of God's word, and walk in the pathway of His commandments, to arise.

Among those first to get up were D. K. Wilkinson, Tom Jones and his wife, Mrs. Lewis and her rescued-from-a-drunkard's-grave Ed, and about twoscore others who had, like these, been studying their Bibles. Many of these who arose had hitherto made no profession of religion, nor been members of any of the churches in Princeton.

The next Sabbath (Saturday), these who had arisen, and any others who desired, were invited to come to the tent at ten o'clock. A good sized Sabbath school was that morning organized, and classes were formed for all, including the children. Mrs. Lockwood had for some time been having children's meetings just before evening service, two evenings each week. Following the Sabbath school, Evangelist Lockwood spoke a few minutes on "The Blessedness of Taking Up the Cross and Following Jesus."

A "Sheep-Stealing" Business

AT the close of the short sermon, opportunity was given all to speak. It was a blessed meeting. Eyes filled with tears as different ones told of their joy in finding the truth, and of the perfect satisfaction they had experienced in stepping out from the world to follow in the footsteps of Jesus in the keeping of His Father's commandments. In Brother Wilkinson's testimony, after expressing his gratitude to God for what he had learned at the tent, and for the precious truths found in his Bible, he referred to a thrust he had heard a few evenings before about the work done at the tent being "simply a sheep-stealing business."

"I have been thinking about that expression," Brother Wilkinson said. "Yes, indeed, stolen away from the sandy foundation of 'papal traditions' and 'doctrines of men,' and brought to the sure foundation of God's holy word; stolen away from the law-nailed-

(Continued on page 14)



A VISIT TO THE DISPENSARY



Patients of Every Hue — Diseases of Every Variety — But All Alike Needy

By
Mary C. McReynolds

FREE service in the dispensary in Los Angeles, California, begins at two o'clock in the afternoon. Go down early to-day, and watch the pain-racked, needy ones as they come for help.

Soon after one o'clock, the first patient arrives — a poor man whose foot had been crushed by a train. It had been defectively amputated, and for months he has suffered from the effects of poor surgery. The persistent use of hot and cold baths and the careful cleansing have put the healing process well under way, and now his grateful heart is ready to receive the principles of Christianity. His wife, too, is interested. All his neighbors know the relief that has come to him through the simple treatments; and their hearts, too, are warming under the influence of the medical ministry.

Now comes an old woman, ragged, dejected, almost haunted in her appearance. She was in a few days ago, and the interpreter told us her chief complaint was — starvation. We fed her first, and then ministered to her other needs. She may never know Christ as we know Him; but she has felt the touch of human sympathy, and knows a little of Jesus' love as manifest in His children.

Now the long rows of chairs are filling rapidly.

Over there is the wreck of a once noble man. He was tall and well built in youth; but the years of dissipation and debauch have left him bent of form, shuffling, and unsteady. Still the haggard face turns to us appealingly, and the congested eyes seem still to be looking for a way of release from the awful life that has ruined body and brain and enslaved the spirit. Strong men minister to him; and as he promises to "do better,"

the only hope for help is held out to him. Day after day, he comes and takes eagerly the words of counsel, and finds hope anew as he learns of the One who is "able to save to the uttermost."

Here are mothers bearing sick and helpless children in their arms. One is dying as the result of a vile disease contracted before its birth; another is coughing violently; others already have the unmistakable signs of the

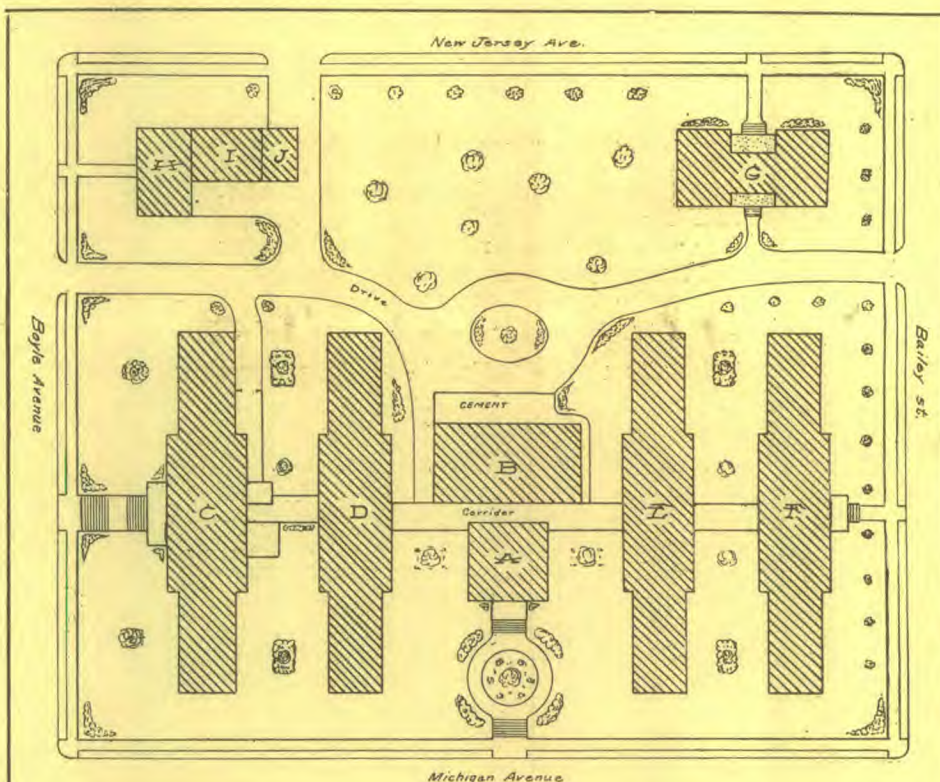
great "white plague" written in their wan faces and emaciated bodies. Here sits a poor mother weeping over the suffering of her boy, into whose eye she has put iodine instead of argyrol. She must be comforted — and perhaps we can save the eye.

So they come and wait — worn-out mothers, sick babies, boys with cut heads or hands, and girls, some of them in a most pitiable condition. Ruined men and fallen women — to all these there must be ministered physical help and wise counsel; and brave hearts must point them in their hopelessness to One who loves all, and forgives those who come to Him in true repentance.

*Rashly Loyal to the
"Fatherland"*

GROUPS of school children come who have been sent down by their teachers

(Continued on page 14)



PROPOSED GROUND PLAN OF THE ELLEN G. WHITE MEMORIAL HOSPITAL, LOS ANGELES, CALIFORNIA

(a) Administration Building; (b) Service Building; (c) Dispensary Building; (d) Surgical Building; (e) and (f) Future Hospital Units; (g) Students' Home; (h) Boiler Room; (i) Laundry Building; (j) Ambulance Garage.

SEVENTH-DAY ADVENTISTS are, and have been for many years, a peculiarly medical missionary people. No other religious body has taken so keen an interest in matters pertaining to health, and incorporated advanced ideas of health in the body of their teaching, as has this people. This is shown by the great movement of fostering so-called sanitarium work, which includes a large number of these institutions in all parts of the world; and also by the way in which their medical work is connected with all their foreign missionary enterprises.

The wisdom of this organic connection between evangelistic and medical missionary work is shown by the rapid and healthy growth of the religious propaganda, and by the success of the work in foreign countries, and the permanent character of the body of communicants in these mission fields.

In view of these facts, it is most natural and fitting that this people is peculiarly active in conducting training schools for nurses, and is sending out from these schools great numbers of medical missionary nurses. And it is not surprising that they should be conducting and supporting a school which has the distinction of being the only school on this continent to give a medical education strictly from a missionary viewpoint — a medical missionary college. All students admitted to this

school are admitted on the basis of preparation for Christian medical missionary work. No others are accepted.

This is the College of Medical Evangelists at Loma Linda, California, sixty miles from Los Angeles, in the San Bernardino Valley. However, the work of the school is not confined to Loma Linda. A large part of the clinical teaching is done in the city of Los Angeles. The laboratories are at Loma Linda, in conjunction with the Loma Linda Sanitarium and Hospital.

Just at this time, the college is beginning to erect adequate buildings for a dispensary and a small hospital in Los Angeles. It is necessary that this portion of the school be in a large city, where it can reach the large number of patients of the poorer classes needed for the observation and the practical medical work of those who are receiving training as medical missionary physicians, medical evangelists, and missionary nurses.

This school has already graduated three classes of medical missionary physicians, practically all of whom are working as physicians in medical missionary institutions

in this country, or are in foreign mission fields.

As is well known to those who are interested in educational affairs, medical schools are very costly to conduct. In the well equipped medical schools of the country, the education of a medical student costs from three to five times the amount the student pays to the school in the form of tuition. This, of course, means that financial support must be provided in large amounts from other sources.

The building of the hospital and dispensary buildings of the College of Medical Evangelists in Los Angeles necessarily means a large expenditure; and there can be no doubt that for the advancement of this enterprise, there are people with means who will be glad of an opportunity to add to the fund for this purpose by providing money for some particular portion of the hospital, such as a ward for the care of children, or one for the care of women, or one for men, or one for patients with nervous diseases, or some other particular class of sufferers.

The architectural plans are of such a nature as to provide for the building of small units or buildings in a more or less separate manner for special classes of patients. The name of the hospital is The Ellen G. White Memorial Hospital; and various rooms and departments are to be provided for by special funds, and will be dedicated for special purposes. NEWTON EVANS, M. D.

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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A. O. TAIT, EDITOR

L. E. FROMM, ASSISTANT

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UNIVERSAL SUNDAY LAW COMING

IN the strongest and most emphatic language, the Bible forewarns the world of a "beast" power that shall develop near the close of time. This "beast" is frequently mentioned in the book of Revelation, and he is invariably associated with the great powers of the world. Says the revelator, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." Rev. 19: 19.

It is easy to see that this beast represents a power separate and apart from the kings of the earth; and the next verse shows that this beast is a living, active power near the end of time, for we read: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 20.

The lake of fire burning with brimstone, as is well known to all Bible students, is that which is provided for the destruction of the wicked; and this lake is not in existence until after the Judgment day is past, and the time has come for the sentence of eternal death to be executed upon those who have refused the salvation that God has offered.

Hence, as this "beast" power goes alive into the lake of fire, clearly it represents an organization that will be actively operating upon the earth when the world comes to an end.

This "beast" represents a religious power; because the revelator says, in speaking of him in the thirteenth chapter of his prophecy: "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 4, 8.

A Suspicious Movement

SINCE this beast power demands worship, it must symbolize a religious organization; and since it is associated with the kings of the earth, it must represent a church-and-state movement, wherein the church is supported by the earthly powers in enforcing her worship and carrying out her decrees.

Any worship, then, that would be enforced by the kings of the earth, should be regarded with the deepest suspicion; for that is the leading, specific characteristic of the beast power that attempts such havoc in the earth when the last generation of men is upon the stage of action.

Against this beast worship, God sounds forth a mighty warning, as expressed in the following language:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image,

and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

A Plank in the Church Platform

MANY people may have questions as to the identity of the beast power against which this great warning is hurled. But we must observe, in the study of this warning, that one of the leading characteristics of those whom God develops to oppose it, is that they keep the commandments of God. Another leading characteristic is that they keep "the faith of Jesus." Then these people are not only Christians, but they are Christian commandment keepers. Everybody knows that one of the commandments of God pertains to the keeping of the Sabbath. And the Sabbath commandment, in language that is too plain to be mistaken, says that the seventh day is the Sabbath.

But the world as a whole, and the men in particular who stand at the head of the federating multitudes of the church, claim, without any authority whatever, that Sunday is the Sabbath. One of the planks that they put in the forefront of their plan of work is that we must have a universal Sunday law; and the peculiarly contradictory thing is that these men claim to be teaching God's word and standing for God, while they compel, through civil enactment, the observance of a day that is antagonistic to the day God has commanded. In other words, they set aside the commandment of Jehovah in favor of a precept of mere man.

Then is it any wonder that this warning message says those who follow in this last-day apostasy will meet with the "indignation" of God? Why should not God be "indignant" that men in His name would set aside one of His com-

mandments, and place a human precept in its stead?

It is well for the men of this time to remember that the great religious despotism of the Dark Ages was prefaced by the Sunday law of Constantine; and strangely enough, the religious despotism that is coming now is carrying in the forefront the proposal to make a law that will compel every individual to keep Sunday.

The prophetic utterances quoted in these paragraphs are from the infallible word of Jehovah; and regardless of what men may say concerning them, it is well, in this time, for each individual to study carefully what they so definitely say.

THE VANISHING "WORLD CONSCIENCE"

IT is interesting to look back to the period just before the present great war, and read what popular journals had to say on the prospects of war. The following is taken from a then leading American magazine, *Harper's*, and is an index of what many of the leading men of the world thought:

"Although recent events indicate we are yet a long day's journey from universal peace, they yet emphasize a marked advance. The rising standard of intelligence renders wars for trivial causes less and less probable. Very ignorant and suspicious men fight and kill each other over imaginary slights or trivial values. For thousands of years, nations fought over the most insignificant differences. In the future, wars will not be fought unless something big is at stake.



AMERICAN MEMBERS OF THE INTERNATIONAL JOINT COMMISSION ON MEXICO

Left to right: Franklin K. Lane, secretary of the interior; Dr. John R. Mott, of New York; Judge George Gray, of Wilmington, Delaware. By means of this Joint Commission, the American and the Mexican governments hope to reach an amicable settlement of the differences growing out of the presence of American troops in Mexico and bandit raids along the border. Both nations are eager to proceed with the work at once. They will probably hold their conference at some summer resort on the Atlantic seaboard.

"Another significant advance is the development of world conscience. Every nation tries to set itself right before the world when entering into conflict. In the old days, just as corporations were supposed not to need souls, so governments were supposed to have no conscience toward other nations. Pride and bitter resentment were supposed to be their only emotions. Any concessions, even when just, were considered a national disgrace. If a nation took a stand, right or wrong, it must fight.

A Matter of National Honor

"THE world conscience is removing that ridiculous standard. It is becoming a matter of national honor to concede what rightfully belongs to another, and even to yield minor points merely to avoid trouble. And even after wars have begun, this conscience plays a part in bringing it to a close."

Now, after two years of terrible war, how does this all sound? It is what many of the leading thinkers of the world were but recently giving, a sort of "peace and safety" assurance. But where has the "world conscience" gone? If by education the world had been led to overlook "trivial values" and "imaginary slights," and to develop a "world conscience," what is the matter now? One belligerent nation points to the other as the cause of this titanic struggle. But who is able to give the reason why the nations are fighting? We can remember the death of an archduke — perhaps quite enough for inquiry; but certainly with a "world conscience," one man's death would never be expected to cause all Europe to deluge its fair lands in blood.

A Madness for War

Now while that which we quote above is a fair index of what people generally thought, it is not what the Bible taught. The Bible teaches that in the last days, a madness for war takes possession of the nations. It says that the nations will prepare war and make war.

For centuries, all this has been in the Bible; and for over half a century, Seventh-day Adventists have preached this; and they will continue to warn men that all this talk about the rising standard of intelligence which makes war less probable, as nice as it sounds, is a delusion, and contrary to Scripture. Twenty-seven centuries ago, the prophet Joel wrote it all out for us, and it has been there all the time. "Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9, 10, 14.

This word is truth. "Let God be true, though every man a liar." The end is near. What we see raging in Europe is one of the sure signs that we approach the consummation.

J. E. F.

THE SIGN OF DECAY

THROUGH the United States Public Health Service, announcement is made that on July 1, 1918, a United States law will go into effect which will require that all alley dwellings in the District of Columbia shall cease to be used for residence purposes.

In order to provide accommodations for those who will be forced to seek new homes — houses that open on streets instead of alleys — a limited dividend company has been organized to erect a series of "model homes for the purpose of demonstrating to the nation the relationship between good housing and good health."

These homes are to be known as the Ellen Wilson homes; and the incorporation provides that no stockholder can receive a dividend greater than five per cent net. This plan is along the line of what has been followed in some of the large cities in the Old World.

At first, attempts were made to render the old buildings sanitary by fumigation and other means; but it was found that success could be secured only by destroying those old buildings entirely, and building new ones, properly lighted and ventilated.

As a result of these experiments in the Old World, not only was sickness largely removed from families that previously had been afflicted, but crime was greatly lessened. Our govern-

ment's health service hopes to demonstrate, through these new homes, what can be done throughout the nation in the way of reducing sickness and crime by giving the people proper homes to live in.

The great cities, not only of this nation, but of the entire world, present one of the most difficult problems of the age; and the spirit of helpfulness and of humanity that prompts these efforts to relieve the conditions must be recognized.

At the same time, the fact should be pointed out clearly that it was when Rome began to show strong signs of degeneracy, that there was need for the government to do so much for the people at large. Whenever we have a large dependent class of people who cannot take care of themselves, the condition is one of advanced decay. The normal condition for an individual is, to be able to take care of himself in a manly, independent kind of way. And while the studied efforts of all our philanthropically inclined people must be commended, and while it is proper to assist them, in every way we can, in relieving the situation, we must not close our eyes to the fact that decay is marked upon everything in society, and that chaos is coming on as rapidly as it can.

Sickness, poverty, and destitution are in all the great cities; and in spite of the best efforts to relieve these conditions, we find that in the main they are growing worse and worse, and the discontentment among those who are ignorant and depraved is one of the greatest problems of this time. We must seek to relieve it all that we can; but on the other hand, we must not close our eyes to what lies just ahead of us.

HAS GOD CALLED YOU?

WHEN God calls a man, He has a purpose in calling him, and so far as God is concerned, the possibilities are assured that He can save that man. The Lord certainly never would call any man whom it was not possible for Him to save. Therefore when the Lord speaks to a man's heart, He wants that man in His kingdom, and His purpose and plan make it possible for the man whom He has called to be saved. Consequently if a man who has been called is not saved, the difficulty is not with God, but with the individual. God does not lift a man right off this earth, and take him to glory without desire and endeavor on his part. But when He speaks to a man's heart, and calls him to be a disciple, that very fact should be evidence that God's purpose concerning him is that he shall be with Him in glory.

God does not call men to go along with Him one year, or three years, or five years, and then abandon their faith and turn against Him. The Lord has called us to take us clear through to the kingdom; and He sees that this is possible if we will only submit ourselves to His will, and allow Him to perfect His grace in us to such a degree that He can make us fit for heaven.

I. H. E.

CENTERS OF CORRUPTION

THE cities, more than any other part of the world, are the great centers of vice and corruption; and because of their gross wickedness, the Lord has given His unfailing word that they shall all be "broken down." This breaking down of the cities because of their wickedness will be done in part, no doubt, by the violent men who inhabit them; but what their violence fails to do, the overwhelming action of the elements of nature will complete. God tells us that Sodom and Gomorrah, those cities of ancient times whose wickedness became so gross as to be a proverb, "are set forth as an example." Jude 7.

The destruction of those ancient cities is not any more complete than that which the prophets tell us will be visited upon the debauched and sinning cities of our days. And it should be kept in mind constantly that this is not a statement of some theological dogma. It is not the creed of some particular school. It is the presentation of literal facts that have for their foundation the authority of Him who alone knows the end from the beginning, but who is also the All-powerful One. Jer. 4: 23-28.

THE Rural Sanitarium, located at Madison, Tennessee, near Nashville, was established eight years ago. To open a sanitarium on a farm, nine miles from the city, with none of the special attractions found at frequented watering places or mountain resorts, and with only meager facilities for transportation, required considerable faith.

It was decided to work out the idea of a combination school and sanitarium under one and the same management, and also to build in such a way that students might be encouraged to duplicate the work of this sanitarium on a smaller scale in many of their rural schools. With this thought in mind, three plain, one-story buildings were erected not far from the institute's school building. One contains guest rooms for patients; another, two treatment rooms and a medical office; and in the third are the dining room, the kitchen, and the parlor.

Advantages of the Cottage System

ONE reason patients give in favor of the "cottage system" of the Rural Sanitarium is that the institutional spirit is minimized. Guests live in cottages. There are no elevators; there is no stair climbing; and the out-of-doors is at first hand, for the patients practically live, a large portion of the year, on the large porches and covered ways about the cottages. In the beginning, this "cottage system" was an experiment seriously questioned by many. It is now recognized by the medical fraternity as having peculiar advantages.

The cottage plan lessens the danger from fire, and limits the spread of infectious diseases. It eliminates an elaborate and expensive heating system, and greatly reduces operating expenses. It makes possible a small, inexpensive, yet complete building with which to begin operations, and this may form a nucleus for additions from time to time as there is a demand for larger quarters. This is no mean advantage where capital is limited, where debt is to be avoided, and where it is desirable to demonstrate to students what can be done with small expenditure and with simple equipment.

Thoughtful attention to hygienic diet, hydrotherapy treatments, careful nursing, kind attention on the part of the helpers, a wholesome Christian atmosphere, an abundance of sunshine and pure air, and moderate exercise, have, with God's blessing, helped many to regain their health.

From Emptiness to a Waiting List

AT first, it was a serious question how to secure patients. A modest announcement was sent out, stating when the institution would open its doors. Two patients presented themselves. They received as careful attention as though there had been a score. They regained physical health, and went home full of kind words for the institution. Others came, and the policy of advertising through pleased patients has been strictly maintained. To-day there is a constant waiting list.

Practically all the earlier patients came from Nashville, but gradually the influence of the institution was widened. It is interesting to watch the results upon a town when a pleased patient returns home. Some three years ago, a lady living in a city two hundred miles from Madison heard of the Rural Sanitarium. She spent several weeks here. On her return, another patient from the same town came on her recommendation.

Ten patients have come from that town as the result of that one first patient who went home pleased with conditions and treatments.



A UNIQUE HEALTH ENTERPRISE

*Training Students
to Establish Rural
Health Homes—
The Growing De-
mand for Such
Workers*

By

E. A. Sutherland, M. D.

From another community, the sanitarium has had twenty-five patients during the last two years, as the result of one satisfied patient. There is a strong sentiment, on the part of reputable doctors, against the spending of much money on printer's ink, by medical institutions. These cases illustrate an inoffensive way of advertising a medical missionary work.

The original sanitarium idea is a quiet, retired place, away from the contaminated atmosphere of the city, with an abundance of grass and shade, and other natural things which soothe the tired and overstrained nerves.

A Great Friend-Maker

PATIENTS appreciate contact with the student body. They are interested in the school and its operations. They freely visit all the departments of the farm, the dairy, and the gardens. When able to do light work, they frequently handle the hoe alongside some young man in the school. Or they pick grapes or berries with the students.

The teacher of pedagogy in one of the South's most popular normals brought his class of fifty on a tour of inspection to what he calls his "demonstration station," the Nashville Agricultural and Normal Institute; and the whole company took dinner with the school family, eating food prepared by student cooks and served by student waiters.

The two parts of the family—the sanitarium guests, and the teachers and the students—are associated professionally, and they mingle together fraternally, each profit-

ing by the association. There is no question but that the sanitarium has made more friends for Christian education, throughout the South, than any other department of the training school.

Vegetables with the dew still on them in the hands of the cook; fruits fresh from the trees and the vines; milk and cream direct from the sanitarium dairy,—these are some of the things patients appreciate and do not hesitate to compliment. The training school, with its farm, dairy, and gardens, solves the problem. These industries carried on by the student body dignify labor, in the eyes of many unaccustomed to such sights. And the beauty of it is that some of this interested group of spectators form new habits at the sanitarium, and return home to

engage in some kind of useful labor, perhaps not for mercenary reasons, but for the better health that such a life brings.

Students in training to establish rural health homes are taught to cooperate with local physicians. We do not administer poisonous drugs. For results, we depend largely upon scientific hydrotherapy and kindred methods of treatment, upon proper diet, fresh air, and sunshine. We teach the harmfulness of intoxicating drinks, tobacco, tea and coffee, flesh foods, condiments, and unhealthful dress. Many physicians are in sympathy with these methods, although they may not be in a position to put them into practice with their patients; and they are anxious to have their patients enjoy the benefits of rational remedies.

That such workers are in demand may be seen from the following extract. A company of teachers visited the Madison Sanitarium to study its methods. One of them, after his return, wrote for help as follows:

"I am working in a settlement school at Gatlinburg, Tennessee, which was established by a college sorority, Pi Beta Phi. We have a seven-room school building, a teachers' home, and some other buildings which are to be used for industrial work. Then we have the county school building, which they gave us for a hospital. . . . Can't you send us two of your workers to settle and live with us for a while? We would like a man and his wife. There is a house for them. We have thirty-seven acres of land to farm, and we want them to start the hospital. The man should be able to teach manual training and agriculture. I understand that your rural teachers hold their annual conference soon; and I hope that at that time, you will be able to secure workers for us. This place is an ideal one for workers like yours."

Seventh-day Adventists, more than any other people, have a prior claim on the sanitarium idea. Their doctrines and practices concerning hygienic dress and diet, the disuse of intoxicating drinks, tobacco, poisonous drugs; the discouragement of anger and profane language; their belief that they should minister to rather than be ministered to, preëminently fit them for this work.

These Ideas Taking Root

MADISON holds before its students the idea that originally God intended that every Christian family should accept the entire gospel, of which the practice of medical missionary work is a part. A few families, uniting, can care for the sick on this simple plan. They should also make provision for the education of those who desire Christian training. Already these ideas are taking root. Three health homes have been established in rural schools by Madison-trained workers. Others are preparing to do a similar work.



The Stranger at Our Gates

Panama, Peru, Bolivia, Chile, Argentine, Uruguay, and Paraguay Combined Spend Less for Education than Does the State of Kansas.

By

B. B. BOLTON, M. D.



ONE noticeable effect of the war in Europe has been to bring the peoples of the two Americas to realize, in a new sense, their nearness to each other; and many business men and organizations are working to promote closer relations. Following a number of Pan-American conferences, there was held at Panama, in February, a ten days' congress on Christian work in Latin America. Here, representing more than fifty denominational organizations and twenty-one nations, the 481 delegates met, and laid plans for the social betterment and religious conquest of Latin America. Never before has such a comprehensive view of the field been taken, nor greater, broader plans for coöperative work laid down.

This move is indeed a timely one. These Latin peoples, cut off from Europe by the great war, look to the United States for help in solving financial, educational, social, and religious problems. The Edinburgh Missionary Conference made no provision for this territory. Just at this time, there is an open revolt, throughout the South American field, against the Christian religion as they know it. In lands once intensely religious, over seventy per cent of the men have left the church, and this number is rapidly increasing. Mexico presents a similar condition.

45,000 Victims of Typhus

Now the Christian people of the Americas, and especially of the United States, where we are stronger, must respond to this emergency call. Could we but realize the situation, we would not use the word "duty"—it is our opportunity, our privilege, to do this. Some of the conditions brought to our attention by the congress are:

In one city in Oaxaca, Mexico, one third of the 45,000 inhabitants died, during the last few months, of typhus fever, which is an entirely preventable disease. Cause: Unwashed clothes and bedding, and ignorance of simple principles of hygiene.

Of every hundred children born over a large portion of the Latin field, only eighteen live to reach the age of six years. Why?—Unsanitary homes, unwashed clothes and bodies, improper and insufficient food, and ignorance on the part of the parents.

In one city of 100,000 people, over sixty-two per cent of the children are illegitimate. Cause: Illiteracy, idleness, ignorance; not immoral, but unmoral. This city has but one Protestant church, and the seating capacity of that one is less than a hundred.

Panama, Peru, Bolivia, Chile, Argentina, Uruguay, and Paraguay have an average of

seventy-one per cent illiterates. Kansas, by spending \$300,000 more for education than do all these countries combined, has cut down her illiteracy to two and one fourth per cent.

The territory occupied by these 80,000,000 people would support in perfect comfort over twenty times as many. It is not overpopulated territory. Why, then, do pestilence, infant mortality, poverty, starvation, immorality, and illiteracy exist in these lands?—Ignorance is the underlying cause. Nature has given them abundant resources, but they are trampling them under their feet while they starve and fight for what they do not know how to provide for themselves.

Food, clothing, or money given to such people, except when absolutely necessary as a matter of detail in conducting educational work among them, will oftentimes injure instead of helping. What they need most is to be helped to the place where they can help themselves.

Who Is to Blame?

THESE people are not to blame for their condition; but we, the enlightened, educated Christian people of the United States, are to blame if we do not help to relieve the situation. They are our nearest neighbors. Yet, for each million population, we have sent three times as many workers to India, four times as many to Japan, and six times as many to Korea, as we have to these Latin fields.

Education is the remedy for these intolerable conditions, and the opportunity to apply the remedy lies at our doors—within our very gates. In Los Angeles County, California, alone, there are 75,000 Spanish-speaking people, eighty-five per cent of whom are representative of the lands from which they have but recently come. In the other southern counties of the same state, they number about the same. These refugees surely have as much claim upon us as have those we are so freely helping in far-away northern Europe.

Must Go Hand in Hand

A BEGINNING has been made in helping these Spanish-speaking people within our borders. That which seems most urgent is taught them in special day schools, night schools, and in connection with dispensary work, as well as by settlement workers who visit the homes. With the resources at their disposal, these workers realize that only constructive work can be undertaken, and that while the two must go hand in hand, education is far more important than relief. This demands trained workers with a knowledge of the customs and language of the people.

Most of this is volunteer work; and the workers are so few that, urged by the great need, and encouraged by the gratitude and improved conditions resulting from their work, these unpaid workers are toiling far beyond their strength. Two settlement workers, after three months' work, have been obliged to stop because of failing health, and no one can be found to take their places.

Another volunteer worker, who needed a vacation, asked for an assistant, but received additional unoccupied territory instead. We wish we had room here to tell of the many interesting experiences which inspire these workers.

Wanted — 100 Hand-Picked Workers

WHERE there is one worker now, there should be one hundred; but these cannot be found. Workers must be carefully selected, hand-picked, and must have a special training before they can do constructive work here in the home field or in other lands. This takes time and money, but experience has shown it to be absolutely necessary.

Will it pay?—It is paying where tried, and it is giving immediate and permanent results very gratifying to those interested in Christian missions and social uplift. It is making of these people self-sustaining producers where before they were a burden to the taxpayer and a menace to his property and home life. When we help them in this way, we are helping ourselves; and it thus becomes a business proposition which we cannot neglect without loss.

Can you realize the magnitude of this situation, the urgency of this great educational movement, and, while enjoying the social, educational, and religious advantages that have been given you, refuse to lend a hand to help these 80,000,000 Latin brothers at your very doors, and then ask, "Am I my brother's keeper?"

Do It Now

THIS is your opportunity. Workers must be supported. More workers must be educated. There are plenty of young people, many of them already possessed of a knowledge of the language, home life, and customs of these peoples, who are eager to enter this work as soon as you will help them to obtain the necessary training. Will you assist? Do it now.

"PURE air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick, and to have a practical training that will enable one rightly to use this knowledge.

"The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end, it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind."

"It is wrong to waste our time, wrong to waste our thoughts. We lose every moment that we devote to self-seeking. If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world. In the expenditure of money, in the use of time, strength, opportunities, let every Christian look to God for guidance. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

Overflowing the Moral Dikes

Breaking Down the Barriers
Indissolubly Linked with Alarming
Insanity Increases

By
O. S. PARRETT, M. D.



INCONTINENCE and lack of natural affection were among the characteristics that were to mark the time designated by the apostle as "the last days." See 2 Tim. 3: 1-3.

Certain phases of these existing evils are of such a nature that the attention of the general public is called to them from time to time. Among these is the "divorce evil," which is making such inroads upon that most sacred of all social relationships, the family. Many prominent individuals and organizations, both civic and religious, have viewed this with alarm, and have sounded notes of warning as carefully gathered statistics have shown a rapidly decreasing difference between the number of marriages and the number of divorces. In some American cities, the per cent of divorces in relation to the marriage rate is alarmingly high, and the former steadily increasing toward the latter.

But there are other conditions which, while perhaps just as fraught with significance, do not come so prominently before the general public. There is something about the present time that seems to be tearing people away from customs and practices and even the ways of thinking of a generation ago. Things old are viewed with suspicion, while things new are entertained too often without due consideration.

The Scarlet Life Increasing

IN the religious world, we have organizations whose very names are given in this spirit, such as "New Thought" and "Higher Criticism." University professors are discussing the antiquity and defects of the marriage relation, and daily are suggesting revisions of the Ten Commandments, which contain all the moral regulations required to keep man upright.

What are these things leading to? — They are sowing the seed for a harvest, the ripening of which may already be seen. Only recently the writer, attending a lecture given by a prominent worker of a national society organized to combat the social evils, heard the speaker say that "the most carefully gathered information shows that an alarmingly high per cent of the young men of America are leading the scarlet life."

This same speaker expressed himself as being optimistic over the future, in the hope that this state of affairs could be remedied. We might well hope that such efforts as the speaker was making should help to stem this

tide of evil that is flooding the country as a result of the breaking of the dikes of morality.

80% Are Innocent Victims

A BODY of physicians appointed by the New York County Medical Society, after investigating carefully, made the appalling statement that 200,000 people infected with one of the so-called social diseases are walking the streets of New York City. The health statistics compiled by the board of health of one of our leading states estimate that in that state, one out of five is infected with disease of the same nature.

A sad feature of these conditions is the extent to which the guilty cause the innocent to suffer. The following statement is made by the American Medical Association — the highest authority in America: "Of all women who die of diseases peculiar to their sex, eighty per cent are innocently the victims of a single social disease."

Another disease belonging to this same class brings one of every five cases to our insane asylums, afflicted with a form of insanity that is of the most hopeless and helpless character. This is no small factor in the great increase in the number of insane. This increase is so much more rapid than the



rate of increase in population that if it were to continue at its present rate, less than two centuries would see it include the entire population of our country.

Perhaps no subject of like importance has been treated with such indifference as the one under discussion. It is such a momentous evil, and so deeply rooted in society of all castes, that it seems to resist all efforts that have been made to check its invasions. Such efforts seem only to be cutting off some of the small branches, while the tree is nourished by all those who would by precept and example take away the force of God's moral law.

Responsible for the Flood of Evil

CHRIST Himself said He came to magnify His Father's law, and He pronounced the lustful or evil thought a sin as verily as the act in violation of this law. Let those who would change the Decalogue, or try to lessen its binding claims in any particular, shrink from such presumption, lest they make themselves responsible for the flood of evil that is resulting from such indifference to the requirements of God's law.

Christ, the divine Son of God, came to this world, and spent His life of thirty-three years, living in every detail in harmony with His Father's law, not to give us license to break that law, but to give us power to keep it.

Let us, then, not join influence with that class who teach that its righteous precepts are no longer binding. Rather let us gather with Christ, and lead men to recognize all the precepts of the law and all the injunctions of the Word as righteous, and for our eternal good. In this way alone may we expect to accomplish much in reforming the lives of men and women.

Satan's Enforced Vacation

(Continued from page 3)

the mighty universe of His own creating; and thus, aside from Satan and his fallen angels, the earth is desolate. So Satan is bound.

A man has laid a beloved wife away in the grave, and returns home after the saddening funeral. When he reaches the door of the house, there is no sweet smile to give him a welcome. In the midnight hours, he wanders through the rooms, and as the moonlight streams through the windows of what once was his happy home, he exclaims aloud, in unmistakable grief, "This is desolation."

Falls into His Own Pit

How many homes to-day has the devil made desolate! Throughout the space of six thousand years, how many homes has he, with his cruel hand, cursed by the silence of eternal desolation! Just as he made humanity suffer, so shall he suffer. And the solitude and desolation that he inflicted upon suffering humanity, he himself will experience throughout that thousand years.

Moreover, there is another reason why God should enchain the devil to this wasted and riven planet. The writer recently traveled through one of the countries of the East. He asked a native merchant who was sitting in the seat with him if his countrymen felt any resentment in their heart against the people who had taken from his nation some of her territories.

Pulling a cigar from his mouth, he replied: "We have only one thing against them. Why didn't they take the whole of our territory, and give us a good government?"

Reserved for a Glorious Destiny

You may travel for miles and miles in that country without seeing a tree, a hut, or a living being — anything but the falcon as he wings his lonely flight upon the mountain

top. The country is going to ruin. What is the matter with her? — She needs a new government. By a desolate earth, God will demonstrate over and over again to an understanding universe, throughout a thousand years, what would have been the results if Satan had succeeded in usurping His government.

Before, in further study, we follow the righteous as for a thousand years they continue their mission in regions of unutterable splendor, we will say good-by to old earth.

Roll on, old earth, as you pursue, year after year, your appointed course! The moonlight shall steal over the hills and mountain tops, and witness to your solitudes. The wicked shall sleep upon your dusky, silent bosom, unwept, ungathered. Tenderly the Father will keep watch over this habitation, yet preserved for a glorious destiny.

And now, as this terrestrial planet is left to roll on a thousand summers and a thousand winters, uninhabited and unvisited, we turn our attention to the future of the righteous.

Burying a Dead Empire

(Continued from page 5)

archy that had ruled the world for over six hundred years must pass away, and be divided among its conquerors, never more to be resuscitated. The first barbarian emperor who dared to sit on the throne was to be its last occupant.

The Death Blow Administered

It came about as follows: The barbarian confederates, who were, as we have seen, the last defenders of Rome, tiring of adventures, wished to establish themselves permanently, like the other barbarians who had created kingdoms in Gaul, Spain, and elsewhere. They asked for the *third* (notice this number) part of the lands of Italy as their portion. Orestes, whose little son had just been appointed emperor, refused to accede to their wish. Their demand, however, was soon granted by Odoacer, Orestes' rival.

"The army of Italy," says Montesquieu, "composed of strangers, required what had been granted to other less civilized nations: under Odoacer, it formed an autocracy, which gave itself the *third* [italics ours] of the lands of Italy; it was a death blow to that empire."

Odoacer placed himself at the head of a rebellion in which Orestes was killed, and the remains of the agonizing empire fell into Odoacer's hands. He chose rather to be at the head of a barbarian kingdom than to take upon himself the dangerous and miserable dignity of a Roman emperor. He resolved, says Gibbon, to abolish "that useless and expensive office."

At his order, the young Romulus sent his resignation to the Roman senate. That august assembly, "in their last act of obedience to a Roman prince," addressed a unanimous letter to Zeno, the emperor of the East, by which "they solemnly disclaimed the necessity, or even the wish, of continuing any longer the imperial succession in Italy." (Gibbon.) The imperial ornaments were sent to Constantinople. Odoacer, proclaimed king of Italy by his soldiers, received from Zeno the title of *patrician*, while to Romulus was granted an honorable pension.

Breathing Its Last

THUS, almost without the shedding of blood, like the peaceful scene of a deathbed, or rather like a lamp going out for lack of oil, did that empire which had been the terror of the world for centuries, breathe out its last. Its *sun*, to speak with the prophecy, had set by the submissive abdication of a boy. "In the year 476," says Vulliet, "the power of the Cæsars of the West *went out* [italics ours]

slowly and silently in the person of a child; and a seventh barbarian kingdom, the kingdom of the Heruli, found itself established in the very center of the ancient Roman empire." Jerome, speaking of the event, said that the "light of the world was extinguished."

Two generals sent to Italy by the emperor of the East, Belisarius and Narses, abolished what still remained of the imperial dignities. In 541 the *consulate*, and in 552 the *senate*, were also abolished. The consulate, in its relation to the imperial dignity, may well be compared, as in the prophecy, to the *moon*, which is a reflection of the light of the *sun*; while the Roman senate, composed of three hundred senators, may properly be symbolized by the *stars* of the empire. See Gen. 37: 9-11.

The Lights Extinguished

THUS, exactly as the prophecy of the fourth trumpet had foretold,—in the "third part of the earth," all the lights of the political sky of the Roman Empire of the West had become extinct. The appalling catastrophe predicted had come. The power that had ruled the third part of the world was a thing of the past. But listen: Three more trumpets yet are coming; and of these, the revelator says:

"And I saw, and I heard an eagle, flying in midheaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound." Rev. 8: 13.

The Great Awakening in Princeton

(Continued from page 7)

to-the-cross delusion, and guided into the shining pathway of God's blessed commandments; stolen away from the lulling-to-sleep fallacy of the age-to-come theory, and awakened to sense that the day of salvation is almost over, and that the day of the pouring out of God's wrath upon a sinful, disobedient world is nigh at hand. For all this blessed deliverance, I for one am devoutly thankful to my heavenly Father." Many hearty "Amen's" were heard as he took his seat.

One week from that day, thirty-two went down "into the water," as did Philip and the eunuch, to be buried with their Lord in baptism, arising from their watery graves to walk with their Lord "in newness of life"—Christ's instituted ordinance to commemorate His death and resurrection. A church was then organized. The next night, the meetings on Thirty-third and Pine closed with a large audience in attendance.

Cotton Gives Way to Brick

THE last announcement read from the desk was this: "We take this occasion to invite all our friends in Princeton to join us in raising funds for the purchase of materials to erect a church on this lot, already purchased, which has been so beautifully dedicated to the gospel by the presentation of the truth from this desk night after night the past few weeks. Subscription papers are prepared, so that should any of the friends here to-night consider it a privilege to assist in the purchase of materials for the erection of a church on this spot, to be dedicated to the further worship of God, they can do so. Such assistance will be thankfully received.

("Signed)

"D. K. Wilkinson.
"Thomas Jones.
"Edward Lewis."

BEFORE the severe winter weather set in, a neat little church edifice adorned the corner of Thirty-third and Pine streets in Princeton, where met, as the weeks went by,

an ever growing congregation of believers, whose aim, in all their daily walk and conversation, is to keep the commandments of God, including the stigmatized "Jewish Sabbath," and to keep burning brightly upon the altars of their hearts "the faith of Jesus."

A Visit to the Dispensary

(Continued from page 8)

for various difficulties. Then comes a young man who has defended the "fatherland" too vigorously, and whose excited companions tell how the wound on his head was received. As he comes day after day to have the dressings renewed, the Christian physician talks to him of the nobler things of life, and points him to paths of peace with Him who leads away from the war and bloodshed.

This service at the dispensary prepares the way for the many "out calls" that come in. In this work, we find almost every namable disease, and some conditions that baffle names—diseases internal and infirmities external.

Mexicans, Hebrews, Turks, Russians, Japanese, Chinese, Austrians—these and others come. Of varied colors and of many languages, they cannot all understand our words; but they know the language of love, and respond readily to the attempts to relieve suffering. Their hearts beat with new hope as they find that we have sincere desire to help them, regardless of any remuneration. They come for physical help alone; but to us is given the privilege of ministering to that unexpressed and often unfelt need—the hunger of hearts for that which only the Saviour can give.

To these poor people, the world-wide message of salvation must go; and in no other way can we reach them so effectually as through the means used by Jesus in His earthly ministry—true medical missionary work.

Sixty Miles of Sin

(Continued from page 1)

consecrated workers who are prepared to enter with the healing for the body in one hand, and healing for the soul in the other.

It is often very difficult for the Bible worker to secure entrance into the homes of the city dwellers; but let the heavy hand of sickness touch some loved one in one of these homes, and then that same Bible worker, if she is prepared to treat the sick one, will not only be welcomed into that home, but she will have ten times better opportunity, after the Lord has used her to heal the sick, to say, "The kingdom of God is come nigh unto you." Luke 10: 9. As soon as we adopt literally the Saviour's original plan, we shall have no lack of opportunities to present the saving gospel for this time.

Viewed from a human standpoint, there are but few young women who possess the genuine consecration needed to resist the commercial allurements that lie before the nurse, and who will dedicate their lives so unreservedly to the saving of human souls, that God will go out before them, and prepare hearts for them, and have His holy angels attend them, and thus make their work effective. But God is unquestionably raising up just such genuine missionary workers for this closing work.

"GOVERNMENTS cannot compel righteousness. They would need first to compel men to love righteousness, and thereby learn to practice it; but love cannot be forced. Men will not do from choice what they do not love to do; and only the power that is in the gospel can cause men to love to do right, and to hate to do wrong."

A Great Opportunity

SEVERAL articles in this issue make mention of the Loma Linda College of Medical Evangelists. The institution is not so well known as it should be. And were it more widely known, it would be much more highly prized; for all who know the true character of the institution — its high aims and splendid achievements — are glad to render it every assistance within their power.

The men and women who are at the head of this College of Medical Evangelists have before them the high aim of giving to young men and women such a training in the medical profession as will fit them to go as physicians and nurses to the various foreign fields where such workers can do the highest service for God and humanity. The Christian doctor, accompanied by the Christian nurse, can enter such fields as India, China, many portions of Africa, and other similar countries, and do a work that no other gospel laborer can perform.

The great need of these backward peoples strongly appeals to true-hearted Christians whenever they know the facts; and it is to meet the needs of these great fields, that the medical school has been established at Loma Linda. It is being equipped to give the highest training in the scientific studies that are needed by the up-to-date physician. But the atmosphere of the institution, while charged with this spirit of scientific achievement, is also permeated with the spirit of missionary zeal that would lead young men and women to do earnest service for Christ in these needy lands.

While the institution has a hospital at Loma Linda that is sufficient for all of the local needs there, yet to meet the government's regulations governing medical schools, a hospital is required in a large city like Los Angeles, where access can be had to all classes of patients, especially among the poor and needy, to show the students how, in actual practice, to treat the different forms of disease.

A block of ground has been purchased and paid for in the city of Los Angeles; but a large sum of money must be raised to erect a suitable hospital on this ground, so that the college at Loma Linda may have the hospital facilities required for giving the necessary training to its students.

Some benevolent and progressive persons a few months ago suggested the idea of building such a hospital as a memorial to the late Mrs. Ellen G. White; and Sabbath, October 14, has been designated as "Memorial Hospital Day." The plan is that this day shall be especially set apart by the friends of the institution to donate funds for the erection of this hospital, and not only that they will make these donations themselves, but that they will use their best endeavors to get as many persons as possible interested in a substantial way in this worthy enterprise.

There is no benevolent institution anywhere that offers better prospects for investment with the assurance that there will be good returns in the way of service rendered to needy humanity throughout the world. There are many medical institutions of various classes; but the institution at Loma Linda is

the one institution devoted exclusively to training doctors to the highest point of scientific attainment, with the thought also that they shall be evangelists who will labor in the great needy heathen world. Some of the physicians trained in this school, to be sure, will be needed in countries outside of heathendom; but the great thought is that men may be trained to carry to the heathen the enlightenment of Christendom.

Those who have means that they can invest in benevolent enterprises should give the institution at Loma Linda their most careful consideration.

Federating for Power



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Pontifical mass at St. Patrick's Cathedral, New York City, made notable by the presence of three cardinals, an apostolic delegate, and a lay attendance of some 20,000. This inaugurated the fifteenth annual convention of the American Federation of Catholic Societies.

IN the convention of the Federated Catholic Societies held in New York during the last days of August, say the dispatches, "warnings that irreligion imperiled the United States were given by a number of distinguished speakers."

Bourke Cockran, renowned orator and ardent Catholic, made one of the leading speeches of the convention. He is reported to have said, in that address:

"All the forces at war are pledged to continue the war. The only force remaining that can bring peace is the papacy, and upon the intervention of the papacy depends the future existence and prosperity of the belligerent nations."

Putting these things together, it is easily seen that the papal power is teaching the world that our calamitous conditions of war, violence, and distress throughout the world are because of lack of religion, and that the papacy is the one power that can supply this lack. In such awful times as these, when the hearts of men are stirred with distress and perplexity, it will be an easy thing for the great mass of humanity to swing under the influence of this teaching.

One of the greatest surprises that the world has ever seen is just before us. Men have thought that the papal power was forever broken; but God, through His prophets, shows differently. He gives us to understand that the deadly wound of the papal beast is to be healed, and all the world will give allegiance to that great power. The strong Protestant nation of the United States, according to these prophecies of Revelation, will not establish the beast power as it will be established in the Old World; it will, instead, "make an image to the beast, which had the wound by a sword, and did live."

These combined forces of apostate and federated Protestantism and federated Catholicism will establish the crowning despotism of apostasy, which will forge the last link in the great chain of prophecy; and then will occur the second coming of Christ.

Whether we be Protestants or Catholics, Jews or gentiles, or of no religious convictions whatever, it behooves us to keep our eyes closely fixed upon the rapidly developing events in this world, and our minds centered upon the clear predictions God has made in His prophetic word concerning this time.

Double Number Coming

NEXT week's issue will be combined with that of the week following, in a big world missions double number, with thirty-two pages instead of sixteen, having a beautiful three-color cover. It will be profusely illustrated from cover to cover, and crowded full of pointed, helpful, and inspiring articles. There will therefore be no paper next week. The missions number will be followed by a Liberty special on October 17.

What Next?

JOY riding of mixed crowds, clad only in pajamas, and at 2:30 o'clock in the morning, is the latest society diversion for hot weather in one of the large cities of the Central States. In other communities, different fads — some better, some worse — are in vogue. The regularity with which such innovations appear before the public eye is a constant testimony to the undeniable passing of moral standards. A certain daring freedom from moral restraint seems to permeate every avenue of life. The mind appears to have lost the sense of surprise at fresh exhibitions of immodesty.

The wild orgies continuously exposed by the public press, and the bold encroachments upon the acknowledged standards of decency, seen on every hand, declare, in words too plain to be misapprehended, that we have reached the days preceding the return of Christ.

Of these, the record says that "iniquity shall abound" (Matt. 24:12-14); moral conditions "shall wax worse and worse" (2 Tim. 3:13); and the brazen night life of the antediluvians and the Sodomites will be repeated (Luke 17:26-30). Though covered with garments of choicest ermine, and bedecked with gems of most brilliant hue, sin will some day,

and that soon, be exposed in all its hideous loathsomeness. The Judgment will reveal the leprous spots of iniquity.

Let Christians beware lest, in these careless days, sin lose to them its exceeding sinfulness.

L. E. F.

Close Them Forever

WHEN rioting broke out in El Paso, Texas, on September 4, an order went forth that "all saloons in the city" should be "closed until further notice."

If the saloons are such a blessing to humanity, and if they are so necessary to prosperity, as some people try to have us believe, why is it that in a time when a community is confronted with violence, the authorities think that the only safe course to pursue is to close the saloons? Any one knows that it is because if men have free access to drink, they will imbibe freely when under such excitement, and the liquor will dethrone reason, so that mobs will break forth in unbridled fury.

Events of this character are sufficient to open the eyes to the importance, in these turbulent times, of wiping out the saloons altogether.

We have had something like 1,500 strikes already in various parts of the United States during this year 1916. These strikes are generally attended with more or less

violence; and whenever a strike is declared, whether violence actually develops or not, there is always the great danger that it will break out. Under such circumstances, the open saloon is as great a menace to the nation as are tanks of gasoline sitting about buildings that are on fire.

The only sensible thing to do with the saloon is to close it once and for all. The saloon is the enemy of the citizen, the home, and the nation. Let every lover of his fellow men join in banishing it from our fair land.

Books, Periodicals, and Tracts

On the same questions that appear in this paper from month to month, are now



Are there German, Danish, Swedish, Italian, Spanish, Chinese, Japanese, or other foreigners in your neighborhood?

Suggestion No. 1.—Get a 25c tract package on miscellaneous subjects, or on prophecy, or on the second coming of Christ, in any language desired, and give them to these people. They will appreciate them.

Suggestion No. 2.—Give or sell to your German, Danish, or Swedish neighbors copies of the *Signs of the Times Magazine* in these languages. The titles of these quarterly magazines are as follows:

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Tidens Tecken (Swedish)
Tidens Tegn (Danish-Norwegian)

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Bigger Discounts with Smaller Prices

Those who are interested in our popular home workers' books will be glad to know of two advantages offered this year. In the first place, the discount on a number of the books has been increased from forty per cent to fifty per cent. The list now shown in the Home Workers' Prospectus, with prices and discounts, is as follows:

BOOK	Price in Cloth	Discount
Advance Guard of Missions	\$1.50	40%
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His Glorious Appearing	.50	50%
New Testament Primer	.50	50%
Our Paradise Home	.50	50%
Steps to Christ	.75	50%

The other point of advantage is the reduction in the price of the prospectus from \$1.00 to 50 cents.

In view of the splendid character of the foregoing books, and the very convenient and attractively arranged prospectus for their display, may we not expect that their circulation will be largely increased this fall and winter? Additional information will be sent on request.

Write to your tract society if address is known; otherwise, to

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