

VOLUME 40  
NUMBER 43

NOVEMBER 11, 1913

WEEKLY, \$1.75 A YEAR  
SINGLE COPY, 5 CENTS

# Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION  
MOUNTAIN VIEW, CALIFORNIA



*"Before the entrance of evil, there was peace and joy throughout the universe."*

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## The Controversy of the Ages

*Invisible Armies in Conflict—Whence Came the Devil, and Why  
Does Sin Exist?—The Controversy Begun*

By MRS. E. G. WHITE

**I**f the veil which separates the visible from the invisible world could be lifted, and the people of God could behold the controversy that is going on between Christ and holy angels, and Satan and his evil hosts, concerning the redemption of man; if they could understand the wonderful work of God for the rescue of souls from the bondage of sin, and the constant exercise of His power for their protection from the malice of the evil one, they would be better prepared to withstand the devices of Satan. Their minds would be solemnized in view of the vast extent and importance of the plan of redemption and the greatness of the work before them as colaborers with Christ. They would be humbled, yet encouraged, knowing that all heaven is interested in their salvation.

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery of which they can find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's word and essential to salvation. There are those who, in their inquiries regarding the existence of sin, endeavor to search into that which God has never revealed. Hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of

# The People of the Valleys

## *The Heroism and Glory of the Waldenses* An Unbroken History from the Days of the Apostles

By H. H. HALL

**I**N the valleys of the high Alps which form the boundary between northwestern Italy and southeastern France, have lived from "time out of mind" the "men of the valleys"—for such is the meaning of the name "Vaudois," or "Waldenses." Their little territory, some eighteen miles long and fourteen wide, is deeply furrowed by seven valleys, each having its own gate of ingress and egress, and so opening into each other as to justify Leger, a veteran Waldensian pastor and historian, in saying, "The Eternal, our God, having destined this land to be the theater of His marvels and the bulwark of His ark, has by natural means most marvelously fortified it." (Wylie's "History of the Waldenses," page 7.) These valleys, which are watered by mountain torrents formed by the melting of the mountain snows, rapidly narrow as one ascends them, and are soon lost in a series of deep and densely wooded ravines, accessible only to the practised foot of the mountaineer. Above are towering peaks, frightful precipices, and caverns of unknown depth, which so often were ways of escape to the "hunted men of the valleys."

In this little district of less than three hundred square miles, with its limited crop-raising area, its long, severe winters, and their accompanying heavy snows and frequent avalanches, lived a people numbering at times 23,000 souls. Why should such a company as this live in these cramped quarters? Why did they not occupy the beautiful Piedmont Valley at the foot of their mountain? *Let us see.*

### DESCENDANTS OF THE APOSTLES

First let us hear what they have to say through one of their leading pastors and military men, Henry Arnaud:

"Neither has their church been ever reformed, whence arises its title of *evangelic*. The Vaudois are, in fact, descended from those refugees from Italy, who, after St. Paul had there preached the gospel, abandoned their beautiful country, and fled, like the woman mentioned in the Apocalypse, to these wild mountains, where they have to this day handed down the gospel from father to son, in the same purity and simplicity as it was preached by St. Paul."—"The Glorious Recovery by the Vaudois," page 14 of preface, translated by Acland.

That this belief was common among them is shown by their petition to Philbert Emmanuel, duke of Savoy and prince of Piedmont, in 1659:

"We likewise beseech your royal highness to consider, that this religion we profess, is not only ours, nor hath it been invented by men of late years, as it is falsely reported, but it is the religion of our fathers, grandfathers, and great-grandfathers, and other yet more ancient predecessors of ours, and of the blessed martyrs,

**T**HIS article on the Waldenses is one of six or eight that are to appear in our columns. Mr. Hall has given much study to the subject, and to many it will be new to learn that the history of this intensely interesting people is traced back to the days of the apostles. They held closely to the pure doctrine taught by Christ, and were in continuous conflict with the apostasy that sought to compel men, by cruel persecutions, to conform to bigoted religious decrees. The articles are a timely warning in this age when great religious majorities are seeking to combine for the control of the world.

EDITOR.

confessors, prophets, and apostles; and if any can prove the contrary, we are ready to subscribe and yield thereunto."—Gilly's "Waldensian Researches," page 42.

This opinion is upheld by the following facts and citations.

### EARLY CHRISTIANS DRIVEN TO THE MOUNTAINS BY PERSECUTION

We know that Paul's ministry in Rome, some three hundred miles south of the Piedmont valleys, was very successful, enabling him to say, "All the saints salute you, chiefly they that are of Cæsar's household." Phil. 4: 22. We know also of the terrible persecution of the Christians under Nero, to which Paul fell a victim; and of those which followed in the second and third centuries, "which drove many of the Christian fugitives from Milan on one side and from Lyons on the other, to the Alpine retreat."

### ADMISSIONS OF THEIR ENEMIES

Bernard of Clairvaux, whose death occurred in 1153, says:

"They are rustics, and laymen, and thoroughly contemptible. I am aware they boast that they and they alone are the body of Christ. They boast that they are the successors of the apostles, and call themselves Apostolicals."—Bernard, sermon 66, Gilly's "Waldensian Researches," pages 43, 44.

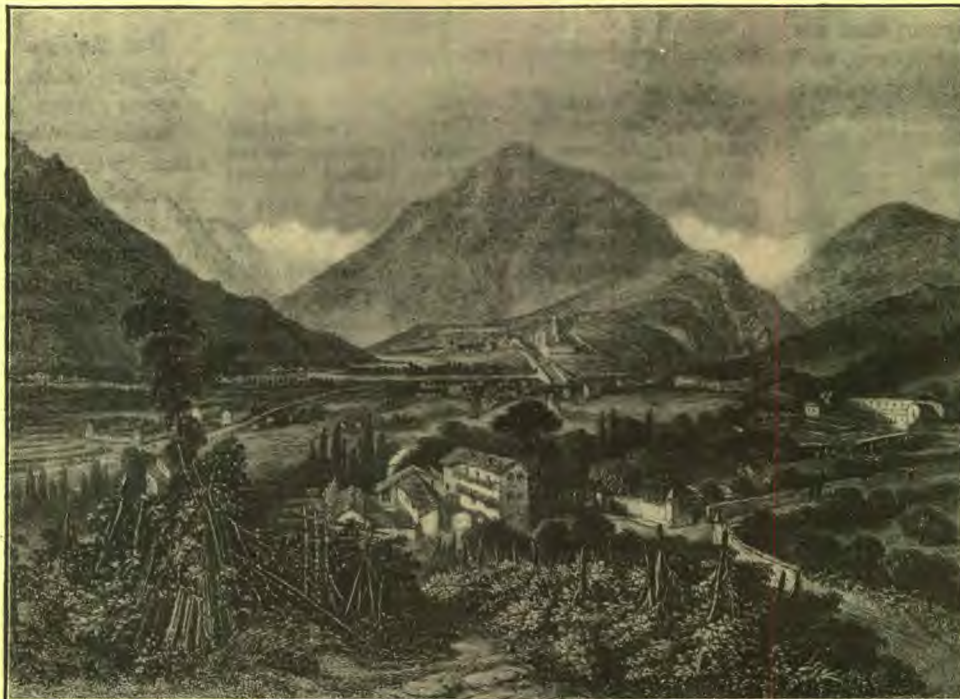
Less than one hundred years later, about 1230, Reinerus the inquisitor takes the Waldensians to task as follows:

"The heresy of the Vaudois, or poor people of Lyons, is of great antiquity. Among all sects that either are or have been, there is none more dangerous to the church than that of the Leonists, and that for three reasons. The first is, because it is the sect of the longest standing of any; for some say that it hath been continued down ever since the time of Pope Sylvester; and others, ever since that of the apostles. The second is, because it is the most general of all sects; for scarcely is there any country to be found where this sect hath not spread itself. And the third, because it has the greatest appearance of piety; because, in the sight of all, these men are just and honest in their transactions, believe of God what ought to be believed, receive all the articles of the Apostles' Creed, and only profess to hate the Church of Rome."—Bib. Patr., tome 13, page 299, quoted on page 22, Gilly's "Excursion."

Thus we see their deadly enemy—and one who had been a Waldensian himself, by the way—admitting, in the thirteenth century, that the Waldensians—"Leonist" and "Waldensian" were used interchangeably—were said to have flourished from the time of Pope Sylvester, who is supposed to have baptized Constantine the Great, and who occupied the papal chair from 314 to 335 A.D.

### OTHER EVIDENCES OF THEIR ANTIQUITY

In the beginning of the fourth century, under Constantine, the apostasy foretold by the apostle Paul in 2 Thess. 2: 3, 4



LA TORRE — THE WALDENSIAN CAPITAL

"We well know that this sentence of the gospel is ill understood, 'Thou art Peter, and on this rock will I build My church; and I will give unto thee the keys of the kingdom of heaven.' Under pretext of which words, a coarse and ignorant people, destitute of all spiritual knowledge, put their trust in Rome for the attainment of everlasting life. Whereas the ministry belongs to all the true superintendents and pastors of the church, who perform it as long as they are in this world; and when they have paid the debt of nature, are succeeded by others of equal authority and power.

"Return, O ye blind, to your light; return to Him who enlightens every man that cometh into the world. For all you, who keep not to this light only, walk in darkness, and know not whither you go. For if God shall be believed when He promiseth, by how much the more when He sweareth! 'Though Noah, Daniel, and Job were in it, as I live, saith the Lord, they shall deliver neither son nor daughter.' And it is to this end that He makes this declaration, namely, that none should put their trust in the merits or intercession of saints."—"The Glorious Recovery," pages 24, 30, by Acland.

This brief sketch of Claude's life will suffice to explain why the Waldenses point to his example as an authority for making the Bible their rule of faith and practise. Some of them even go further, and point to him as the one under whom they separated from the Church of Rome. This is indicated by the following dialogue between a Waldensian president or moderator, M. Peyrani, and Napoleon Bonaparte:

"N. How long have you formed an independent church?"

"P. Since the time of Claude, bishop of Turin, about the year 820."—Gilly's "Excursion," pages 81, 82.

To this agrees the report of Rorengo published in 1632 at Turin:

"Marcus Aurelius Rorengo, the grand prior of St. Roch, when he was commissioned to make inquiries concerning them, under the title of 'A Narrative of the Introduction of Heresy in the Valleys of Piedmont,' delivered in a return which stated that 'those Apostolicals, as they called themselves, were of an origin of which nothing certain could be said, furthermore than that Claude might have detached them from the church in the eighth century, and that they were not a new sect in the ninth and tenth centuries.'"—Gilly's "Researches," page 46.

As Rorengo lived in the valley, and was considered by the Roman Church to be one of their most able instruments in suppressing the doctrines of the Vaudois, and therefore had access to all the available documents, his conclusion is a significant one.

#### CONCLUSION

But time would fail us to tell of Peter de Bruys, Henri, Arnauld, and Waldo, who followed on in the path that had already been blazed. Passing over, for the time being, their work and persecution during the time intervening between the days of Claude and those of Luther, it will be intensely interesting to know that in 1526 Gonin, a Waldensian pastor, brought Luther's writings from Germany. In 1530 they sent representatives to Switzerland and Germany with a Latin document containing an account of their discipline, worship, and doctrine. They were joyfully received by the Reformers, and in 1532 the famous synod or convention was held in the valleys, which was attended not only by the Waldensian representatives, but by Reformers from French Switzerland and even Bohemia. What a meeting of the old church and the new! The Vaudois decided to translate into French and print both the

Old and the New Testament as their gift to the Reformation. Says Wylie:

"That book which the Waldenses had received from the primitive church—which their fathers had preserved with their blood—which their barbes had laboriously transcribed and circulated—they now put into the hands of the Reformers, constituting them along with themselves the custodians of this, the ark of the world's hopes."—Wylie's "History of the Waldenses," page 61.

From the foregoing, we may confidently conclude that while the Waldensians may not have had a separate organization until the ninth, tenth, or even the twelfth centuries,

(a) They were descendants from the original apostolic church.

(b) They resisted the corruptions that were successively introduced into the Roman Church.

(c) Men of God were their bishops and leaders.

(d) They held to the Bible as their rule of faith; and as the difference between them and their former associates became more and more marked, they withdrew into the mountains and valleys.

(e) They retained their identity and their faith until the time of the Reformation, when, by way of showing their appreciation of that Word which had made their history possible, this little and poor people collected fifteen hundred gold crowns for an edition of the Bible in French, which was published in the year 1535.

#### "All Is Mind"

WE often read arguments parallel to those in an article before me, which states: "Nothing is save what was first thought out by mind." "All is mind." Again, that this "New Thought" runs down from the *Vedanta*, which is of Hindu origin; also claims that these new thoughts are the very oldest, and that their new way of application "will evangelize the world"; namely, that "one power exists, and that we are the source," which is equivalent to what we heard from one Blanchard Hall woman. Striking her breast, she exclaimed, "I am Christ! You are Christ!" And so puny man—including woman—with mind egotistical, is laying claim to be as God, because he can "make gardens and build houses," and even chain the mighty elements that God created for man's use.

But let me suggest: It is a different task to utilize the tree, from what it is to vitalize the seed that grows the tree. To breathe God's free air is quite a different thing from making it. The infidel may tell you everything is governed by the laws of nature. Surely; but who conceived and put into working order the laws of nature?

The hen made the egg, the egg made the hen. Yes, here is a law of nature; but who conceived and formed the chemicals, and imbued the things with life-germinating power? Who formed the underlying possibilities of chemistry and electricity?

Every tree, flower, or blade of grass, every human of every race, and every animal or reptile or insect—everything animate and inanimate—was in thought of the great Creator, who conceived and spoke, and it was done. Truly "nothing is save what was first thought out by mind."

Man is the greatest workmanship of that mind, and was made in the image of God. But when Lucifer, the light bearer in the heavenly courts, thought to usurp God-power, he fell; and there is a day of which God declares, "I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

That nothing can be accomplished without conception and then wish and effort of will, we do not deny; and that a man can will so hard as to defraud his neighbor, we are sure. That he can clutch his gold so tightly as to rob both God and man, we also know. But the question: Is it right? Is it even profitable? Leave Bible, and the beautiful thought of eternal future restitution, out of the case. Would this "setting the whole mind and heart" on any earthly thing bring true happiness, even if it brought worldly gain? Selfishness never brings the highest type of consolation. Much less could it "evangelize the world." Conceptions of human power never will do it. Walking in the footsteps of the Master, which means love—humble, obedient, self-sacrificing—that is the power to "evangelize the world."

But does the universal gluttony of the age, the awful greed for gold, the extravagance and waste, the giddy rush for amusements and display, the recklessness of life called sport, the raising of armies and navies and munitions of war in every land, look like universal brotherhood and Christlike humility and love? Does it look like instruction in the beautiful life and sacred teachings of the lowly Nazarene? I need not answer.

Mrs. A. H. McAdow.

### Study of the Word "Let"

I HAVE of late had a very interesting study tracing through the Bible the use of the word "let." This word first occurs in the record of creation week as found in the first chapter of Genesis. Here we read of what was done on each day of the first week of time. "Let" is used in the imperative mode, taking the form of a command, as, "God said, Let there be light." Gen. 1:3. The word is also used as a command in many other scriptures. But whether used as a command, entreaty, or prayer, it always contemplates the accomplishment of that which is spoken of.

In the old English, "let" gained the meaning of *hinder* as well as *permit*. In King James's Version of the Scriptures there are some instances where the word is thus used. One of these is in 2 Thess. 2:7: "He who now letteth will let, until he be taken out of the way." If, in this case, "let" was used in the sense of *permit*, the *permitting* would not stand in the way of "the man of sin." "Let" in this instance was used in the old English sense of *hinder*.

In Isaiah's prophecy we read, "I will work, and who shall let it?" Isa. 43:13. The translators undoubtedly saw the obscurity in this translation, and so they placed in the margin, "turn it back," as another meaning of the word "let," which they had used in the text.

As late as 1878, when I commenced labor in southern England, I found some of the elderly men still using the word "let" in the sense of *hinder*, saying such and such things occur without let or hindrance; thus using both terms, but clinging to the old use of "let."

#### "LET" AS A COMMAND

We will notice a few cases where "let" is thus used. "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. "Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day." 1 Kings 8:61. "Let them praise Thy great and terrible name; for it is holy." Ps. 99:3. "Let everything that hath breath praise the Lord." Ps. 150:6. "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long." Prov. 23:17. "Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42:12. "Let the priests, the ministers of the Lord, weep between the porch and the altar." Joel 2:17. "Let the heathen be wakened, and come up to the Valley of Jehoshaphat." Joel 3:12. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. "Let no man deceive himself." 1 Cor. 3:18. "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. "Let all things be done decently and in order." 1 Cor. 14:40. "Let him that is taught in the Word communicate unto him that teacheth in all good things." Gal. 6:6. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." Eph. 4:31. "Let the word of Christ dwell in you richly in all wisdom

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. "Let the peace of God rule in your hearts." Col. 3:15. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

J. N. LOUGHBOROUGH.

#### The Sabbath

O BLESSED day of peaceful rest,  
Of all the days supremely blessed!  
From worldly care and labor free,  
We come, O Lord, to worship Thee!

When great creation's work was done,  
And man his race had but begun,  
God did ordain this day of rest;  
By Him 'twas sanctified and blessed.

May all the world honor the Lord,  
Love and obey His holy word;  
With His law written in their heart,  
From His commandments ne'er depart.

Mountains shall crumble and decay,  
Heaven and earth shall pass away;  
But still unchanged God's word shall be,  
The same to all eternity.

EDSON CARPENTER.

easily determine whether we are among the spiritually blind, or of the number who can see.

We can be sure that we are spiritually blind if we are going by feeling, have to be led, or are stumbling over the seeming obstacles that lie along the Christian pathway.

Let those who are thus afflicted, heed the counsel of the Great Physician, and have their eyes anointed with the spiritual eye-salve, that they may see.

K. C. RUSSELL.

#### My First Lesson about Eternal Torment

WHEN I was about ten years of age, a neighbor of ours, who had spent his life in sin, died, and was buried in a lone cemetery not far from our home. Shortly after the funeral services were over, a playmate of mine told me that the man had been sent away to be punished with burning in a great lake of roasting brimstone, and that he would remain there through the endless ages.

My parents had never told me about such a place as my young friend described, and so I was not quite willing to accept his version of the situation. I told him that I saw the man put in a coffin, and that he was dead, and that the coffin was fastened very tight, and buried deep down in the ground. I did not believe a dead man could possibly get out of his grave. I believed that if the dead man's grave should be opened, he would be found there just as he had been left when the ground was placed upon him.

When I had stated my objections to the theory which my friend had been advocating, he admitted that the dead man's body was yet in the grave, but he said the man had a soul which left the body while he was dying, and it went away to that lake of fire and brimstone faster than a bullet could fly. When I asked him how he knew about a soul that had gone away to be burned, and to live in a great fire, he said it had been told to him by people who knew it to be so.

But I thought that if what he had declared about the case of our neighbor was true, then my mother would know of it. I therefore went to her very soon to learn what she had to say about the matter. I stated to her the substance of what my friend had said of our dead neighbor's soul now being in a lake of burning brimstone, and I desired her to tell me what she thought about it. When I had finished my recital of the conversation between us, she said the boy had got hold of a false theory about the dead and about future punishment. She said she had heard these things many times, but that they were contrary to the teachings of God's word.

Then she told me that the wicked were not now suffering punishment, nor had the righteous yet gone to their reward. She also spoke of a judgment to come, and the resurrection from the dead, and how the cases of all classes of people would be determined by the Lord in the judgment, and that God would do all things just right with every one.

And this, the first lesson that I received from my mother upon the great theme of man's nature and destiny, has served as a balance in my hope and in my study for more than sixty years.

WILLIAM COVERT.



# The Beautiful Valley of Rest

By L. D. SANTEE



I LOOK from the uplands of being,  
And a joy to my spirit is given.  
I grow tenderly sober in seeing  
The light and the glory of heaven.  
Beyond the tall mountains of gladness  
Is the home of the pure and the blest;  
And there, with no echo of sadness,  
Lies the beautiful valley of rest.

A glory gleams soft o'er these mountains,  
Reflected from shadowless skies;  
While mingled with music of fountains,  
The songs of the ransomed arise.  
There are isles in an ocean of splendor,  
There are joys that no tongue can express,  
And there, where the radiance is tender,  
Lies the beautiful valley of rest.

No wickedness there, no deceiving,  
Through all of eternity's years;  
No hopes that have failed, and no grieving,  
No cheeks that are furrowed with tears.  
But sweeter than prophet's glad vision,  
Or the glory that shines in the west,  
Between the tall summits Elysian,  
Lies the beautiful valley of rest.

There are lives that are faithful to duty,  
Who have followed their Saviour below.  
They will stand with the King in His beauty,  
Where the roses of Paradise blow.  
Their eyes with a love-light are shining,  
Whose mission on earth was to bless,  
Where the roses of heaven are twining,  
Lies the beautiful valley of rest.

That home is awaiting in heaven  
For all who for heaven are prepared.  
To them will the white robes be given,  
For them are the mansions prepared.  
They will bask in the sunlight of gladness,  
With a joy that no tongue can express.  
They will rest with no echo of sadness,  
In the beautiful valley of rest.

The sins of the earth leave no traces  
On the beautiful forms that we love.  
There's a rapture of joy on their faces  
As they rise to the mansions above.  
We shall drink of life's soft-flowing fountain,  
And dwell with the holy and blest;  
And near to the evergreen mountains  
Lies the beautiful valley of rest.

## THE COMING MILLENNIUM

### *What Events Immediately Precede It?*

#### The Reign of Peace and Righteousness

By ALLEN MOON

**M**ILLENNIUM" comes from two Latin words,—*milli*, one thousand; and *annum*, year.

The word "millennium" is not found in the Bible, but mention is made of a special period of one thousand years in which Satan will be bound. Without a careful comparison of scripture with scripture, well-meaning people conclude that the binding of Satan, the instigator to sin, means a reign of righteousness and peace for men in the flesh for a period of one thousand years. And further, it is taught that this period precedes the second coming of Christ to raise the righteous dead and to immortalize the living righteous. The word of God must determine the truth or falsity of these claims. Human theory is of no value in determining that which the mind of God only has conceived.

The state of the world until the second coming of Christ, is clearly outlined in the word of God. The inspired apostle wrote: "All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 12, 13. There will be those who will live godly in the world up to the very time of His coming, but all such shall suffer persecution; and logically, these suffer persecution at the hands of evil men and seducers, who wax worse and worse until the very end.

This accords with the Saviour's interpretation of His own parable of the wheat and the tares. At the request of His disciples for an interpretation,

"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. . . . The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 37-43.

This scripture does not in itself reveal the connection between the harvest at the end of the world, and the reaping by the angels, and the second coming of Christ; but taken in connection with another statement of the Saviour's, it is made plain. In speaking of the events of the last days, He said:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

How clear the connection here shown between the second coming and the harvest, or gathering time, in which the angels take part! Note, the elect are gathered from the four winds of heaven, but the tribes of earth mourn, showing that His second coming does not occur at the time of a universal reign of peace and righteousness, or there would be none to "mourn" because of His coming.

Let us pursue the study a little further, and see how this event affects the two classes referred to. The apostle, in writing of it, comforts God's people by saying:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

The harvest of the righteous then results in their being gathered up, both those who had not died and the resurrected ones, to meet the Lord in the air. There is not a statement in the word of God that can be taken as authority for the belief that the Son of God will set His foot on the earth at His second coming. Therefore it is evident that He, with the saints, will not spend a thousand years in this sin-cursed world.

But what about the wicked who "mourn" at the sight of His coming? In another word picture of this event, we have the answer clear and distinct, as follows:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And another angel came out of the temple which is in heaven. . . . And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Rev. 14: 14-19.

And still another view of the same event is set forth in the following language:

"And He was clothed with a vesture dipped in blood: and His name is called The Word of God. . . . And out of His mouth goeth a sharp sword, that with it He should smite the nations: . . . and He treadeth the wine-press of the fierceness and wrath of Almighty God. . . . And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19: 13-18.

The Lord would not leave men in doubt regarding so important an event as His second coming, and existing conditions just prior to that event. When He was about to depart from earth, He said to His disciples:

"But as the days of Noah were, so also shall the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

The Saviour's words make it clear that there is no place for a reign of peace on earth before He comes again. The reign of peace is after His coming. In a study next week, we will endeavor to locate the millennium and the principal events connected with it.

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# Signs of the Times

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

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## Geology and the Flood

THE Bible teaches very plainly that there was a universal flood in the days of Noah. At that time the fountains of the great deep were broken up and the windows on high were open, and the whole earth was submerged beneath the angry waters. The breaking up of the fountains of the great deep would mean terrific upheavals in the bosom of the earth. It would mean the breaking to pieces of a large part, if not all, of its surface. It would mean that these upheavals and the actions of the waters would sweep masses of the luxuriant foliage of field and forest in that time into great heaps, where they would be buried beneath the soil that would settle with the receding waters. Our immense coal-mines are in evidence to show that this was the case, for all agree that our coal is of vegetable formation.

One of our correspondents tells us of finding in a mine a piece of clay weighing one hundred fifty to two hundred pounds, that had become almost as hard as limestone. In breaking this apart with his sledge, he found that it was in regular layers, or sections, and it was full of the prints of leaves very similar to those of the cottonwood-tree. The same miner found the stump of a tree, preserved in perfect shape, standing right up out of the bottom of his mine. It projected to some five or six feet above the regular vein, and upon breaking it up he had over half a ton of coal.

Facts of this kind, which are furnished in great abundance by geological remains, prove conclusively to the unprejudiced mind that the Bible is correct in teaching that we have had a universal flood, which buried vast quantities of vegetation, and this has given us our modern coal-beds.



## The Promises of His Coming

THE assurances that Christ will come again are among the "exceeding great and precious promises." "Unto you . . . which believe," says the apostle, "He is precious." That makes the promise that He soon is coming precious indeed to every heart that loves Him.

It is a glorious doctrine of Scripture—this doctrine of the soon coming of Christ. But it is more than a doctrine; it is a stupendous fact. The Lord Jesus is coming, and His word shows that He is "even at the door." The fact of it comes with a challenge to every soul to be ready and to watch.

What things the prophets have written by the Spirit concerning the first and the second coming of Christ—of "the sufferings of Christ, and the glory that should follow"—

they themselves\* studied earnestly, and even the angels have desired "to look into" these things and watch the fulfilling Word. I Peter 1:12. Therefore the apostle Peter appeals to us to give heed also:

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Verse 13.

Now, more than ever before in the history of man, should earnest heed be given to the promises of the coming of the Saviour in glory. The promises never grow old. The nearer the event, the more precious they are, the more comfortingly come the words of assurance as we read them over and over. Each one is a message sent anew to us by One who loves us, and desires us to be ready when He comes.

How this theme of Christ's second coming runs through all Holy Scripture was testified to by the apostle Peter in his sermon and exhortation following the day of Pentecost. "By the mouth of all His prophets" the Lord had foretold "that Christ should suffer"; and the apostle pointed out that every word concerning the first advent had been "so fulfilled." Just so, he declared, the promises regarding the second coming would be fulfilled:

"And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:20, 21.

As iniquity first began to abound in the world, God sent the message and the promise that Christ's second coming would end the reign of sin:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

The promise of Christ's coming was the "blessed hope" in the patriarchal age. In Job's dark hour of trial, his heart clung to the promise, and he was kept from despair.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25, 27.

The psalmist sang of it:

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3.

And the prophets of later times were unceasingly moved upon to talk of the glory of that coming, of events preceding it, and of the preparation for it.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep

not silence. . . . Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 62:6, 11.

The promise of His coming is to be heralded to the ends of the earth; for it is good tidings of great joy to every one who will receive it.

On that last night with His disciples, before the crucifixion, when His heart was sorrowful, even unto death, as the burden of all our iniquities was about to be laid upon Him, Christ's love for His dear ones made precious to Him the thought of His second coming to gather them home at last, safe beyond all sin and trouble, and He said:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

There the heart finds rest. O the preciousness of the promise, "I will come again"! And "for you," for me, He is coming. "I am coming for you," He says. "Yes, Lord," we reply; "we will wait, and watch, and be ready, by Thy grace."

W. A. S.



## The Surety of God's Promises

MY attention was recently called to an army incident that illustrates not only the base of God's operation on behalf of sinful men, but also the absolute dependence one may place in His promises.

A son was born in a certain army regiment, whose father was an officer of the line. The frail but God-fearing mother had trained her beloved boy in the principles of Christianity; but when the father was killed in battle, the poor mother faded like an autumn flower, and in a few months was borne to the grave. The boy, however, was retained in the regiment as a drummer, but was quartered with some of the worst men in his company assignment. Here he was very ill at ease because of the bitter jests about his religious scruples, but bore up bravely under them all.

One night an injury was done to the field targets, so that the usual shooting practise was interfered with. The colonel sought for the guilty party, and traced the mischief-maker to the very tent in which the drummer boy was quartered. Every one in the tent was placed under arrest to await trial by court-martial. Evidence was secured to prove that one or more of them were guilty of the trespass. To save punishing the innocent with the guilty, the colonel an-

nounced that if one would come forward and receive the punishment demanded, the rest would be permitted to go free. But in vain the manhood of the soldiers was appealed to, and sullen silence reigned for the time. At last the drummer boy stepped out and said: "Colonel, you said that if one of us takes the punishment, the rest will go free. I am ready, sir, and please give it to me now."

The colonel was deeply affected at this, knowing well enough that the boy was guiltless. Turning with a deep frown toward the others, he said: "For shame, men! Are you all cowards, that you permit this boy to suffer for you? You know that he is not guilty." Not one of them moved, however, but all remained in their sulky frame of mind. Only the boy looked up into the colonel's face, and quietly said, "I am ready, sir."

So the order was sorrowfully given, and the boy was led away for punishment. As the fourth stroke of the lash fell on his bare back, a faint moan escaped his nearly bloodless lips. At this juncture the culpable wretch sprang forward and exclaimed: "Stop it, sir, and punish me. I am the guilty one." But the poor boy turned toward him, and faintly said: "No, you are safe now. The colonel's word will stand." "O, why did you do it?" asked the humbled and repentant one of the boy, as he lay on his couch, dying from the shock received by the punishment. "Because," said the boy, "I wanted to show the love of Christ for sinners."

In like manner Christ, the Spotless One, tasted death for every one, however guilty; and the promise therefore is that whosoever confesses his sin shall find mercy from above. And the Master's word will stand. Let us believe it and trust Him.

J. O. C.



### Life Through Christ

THE doctrine of the soul's immortality and consciousness in death, if true, would destroy the great central truth of Christianity, that of life through Jesus Christ.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10.

If man has an eternal, immortal living principle within him, he has life and immortality without the gospel, thus making the statement that life and immortality were brought to light through the gospel untrue. Why should Jesus die to bring immortality to light, if man possessed it by nature?

"Life" and "immortality" are not synonyms. Christ brought two things to light through the gospel; one is *life*, the other is *immortality*. Man by nature has neither. He is *dead* in trespasses and sins. He is a "mortal man." Job 4:17. We receive life through believing on Christ. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. We receive life when we believe; but immortality will be bestowed at the resurrection of the just. "This mortal"

will then "put on immortality." 1 Cor. 15:51-54.

The unrepentant sinner has no life; he is "alienated from the life of God through the ignorance that is in them." Eph. 4:18. But the believer receives and retains, by faith, life everlasting. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

By faith, therefore, we lay hold upon and embrace this life everlasting. It is ours *now* by faith. But that which we receive by faith, we can lose through unbelief. But in the resurrection at the last day, when the dead are summoned back to life, and in the twinkling of an eye are made immortal, eternal immortal life will be given in the absolute to those who believe.

What a glorious truth is the blessed doctrine of the resurrection of the dead! What a comfort to those who mourn for loved ones! Their hope is in the resurrection, not in an immortal soul. Says Bishop Thomson:

"I have sat silent and solitary in my closet, and thought over, one by one, my Saviour's miracles. I have pictured to my mind the Almighty molding the earth of the fresh creation into a human form, and then breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I thought of Jehovah coming forth, at the blast of the last trumpet, to summon together the scattered dust of the corpse and mold it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man."

Blessed hope indeed! No more corruption for God's people! No more death! No more funeral trains! No more tearful eyes and broken hearts, mourning for those who are dead! Standing, in the morning of the resurrection, on the brink of the desolated and destroyed grave, they can triumphantly exclaim, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. The angel who has attended and protected one through life, watched him fall in death, marking the place where he lay down in silence and in dust, will no doubt stand by this same grave again when the voice of the Archangel summons the scattered dust of the corruptible body back to life, and "together" we will be "caught up" by angelic hands to "meet the Lord in the air." 1 Thess. 4:17.

Any so-called Scriptural teaching which makes unnecessary this "blessed hope," is a false hope, and is not founded on the "Scripture of truth." We are exhorted to "fight the good fight of faith, lay hold on eternal life." Aside from Christ, man does not have this life everlasting, for he would not be instructed to "lay hold" upon that which he already had by inherent right. Through believing, we lay hold upon life, and thus live through Christ.

G. B. T.



THE stand that some of the leading men of the world are taking on the temperance question is a great help to the good cause. We not only have our president and secretary of state in this country who have taken such a pronounced stand against using intoxicants, but the emperor of Germany has discarded the famous beer of his fatherland, and does not admit even of the choicest wines. His favorite drink is lemonade flavored with a little orange juice. The kaiser found, by experimenting on himself, that even the smallest quantities of liquor lessened his energy and capacity for work.

### The Churches Becoming a Political Machine

ONE of the most marked tendencies of this time is that of federation, and the federation movement in the churches is one of the strongest. Men ought to be able to see that the methods used are largely political. They are seeking to combine numbers for so-called moral purposes; but where in the word of God has the church ever been encouraged to put her trust in numbers? On the other hand, God gave the promise of one chasing a thousand, and two putting ten thousand to flight. Deut. 32:30.

The promise is not given, in the Word, that large numbers would flock to the church. The Master plainly says that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

Then where is there any warrant for us in accepting political methods in church work? Is there any possibility of the church's working any real reforms in society by bringing its force of numbers to bear upon the political machinery? It is when professing Christians begin to depend upon their vast numbers that they lose sight of the necessity of the power of God and expose their weakness. The individual Christian who has the power of God in his life is a power in society wherever he may be. The church makes her most fatal mistake when she minimizes this power by believing that she can combine her vast numbers and produce reforms.

In some advertising that was done by the Federated Body of Pastors in one of our large Eastern cities, they had this statement:

"The man who stays away from the polls on election day fails in a duty to society. Good citizens call him unpatriotic, and rightly. Every man should take his stand one way or another at the polls.

"It does not occur to most people that staying away from church is a kindred failure in duty to society. Men must vote for or against the church. It does not occur to most persons that non-attendance at religious services is really nothing more nor less than a vote against religious services—a vote to remove them from society."

Such talk as that seems catchy. From the surface standpoint, it may seem all right, but it is lowering the great standard of Christianity. It is putting the work of the church down to the political basis. The ringing words of truth that come from the divine Word itself should make men feel that they are eternally lost unless they have the benefits of the gospel. And when their minds are stirred in this way, they will come to the church, not to be patriotic, but to be saved. It is the purpose of the gospel to save men, and not merely to make them patriotic.

Salvation through Christ is deep enough, and broad enough, to include every virtue and every duty that comes into our lives, either in the church or in the state. The standards of this time are too low, and that is the reason why we have to have so many reform movements to seek to destroy the evils that are breaking society to pieces. The evils of this time can not be overcome by any kind of political machinery. It is just as true today as it ever was that "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Jesus Christ is the one Saviour, and His gospel must be preached in all of its power, and with all of its forceful and truthful clearness, if we may save men.

### Neglecting to Preach Against Sins

THE *Christian Century*, published in Chicago, one of the leading Disciple papers, had some good things to say, in a recent issue, in regard to the failure of our pulpits at the present time to decry against sins. One paragraph from the article says:

"A sermon against sin is one thing; a sermon against sins is another. Sin is an abstraction; nobody commits it. But sins are concrete, personal, the kind you and I have. God does not call upon His prophet to show the people their sin; he is told to show the people their sins. He is not told to rebuke them, nor abuse them, nor denounce them, but just to show the sins of the people of God."

There can be no question but that the *Century* is right in its diagnosis of the situation. There is not the ringing, clear denunciation of sin that characterizes power in presenting the gospel.

As an illustration of this, a temperance campaign was being conducted in a certain Western town. There were enough of those who ought to have stood on the side of temperance, to carry the measure against the saloons by a big majority; but the pastors of the large churches seemed very indifferent to the movement. They could not be induced to attend any of the meetings; and when it came to taking part, in either a public or a private way, their influence was so neutral that it was really cast on the wrong side. This condition called forth an investigation, and something over three hundred individuals were found to be members of these large churches who had money invested in various ways and in various places in the big wine industries of the state. These pastors would not denounce the sin of intemperance, they would not attend the public meetings and throw their influence in favor of the cause, for in so doing they would have to denounce the sin that was practised by the members of their own church.

The Bible says, "Sin is the transgression of the law." But some of our great popular churches of this time have gone so far as to affirm openly that the ten-commandment law of the Old Testament has been abrogated; and when the claim is made that the very instrument for exposing sin has been abrogated, how is it possible to make sin appear in its exceeding sinful light? The gospel "is the power of God unto salvation." "Thou shalt call His name Jesus: for He shall save His people from their sins." But how can people be saved from sin when the minister is such a weakling that he lacks the courage to denounce sin? The reason why the people of this age think that they are so good and that the world is getting better and better, is that the standard of the church has kept getting lower and lower, until it is practically on a level with the world itself.



REGARDLESS of the unrest and civil war in China, the Bible house at Shanghai, during the first seven months of the year, issued 1,486,000 Bibles. This is an increase of 214,000 books over the issue for the corresponding months last year. Facts of this kind are truly significant. The mighty power of the Infinite is pushing forward the circulation of His word among all the nationalities of earth. This is preparing the way for its inhabitants to learn from His own book the gospel of His kingdom and the message of the soon coming Christ.

## Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

### 4214—TITHES ON GIFTS

Is it one's duty to pay tithe on gifts of money, food, clothing, etc.? R. U. H.

The law of the Bible in regard to tithing is very plain and simple. The text says we are to pay the tithe on our increase. Deut. 14:22. The scripture in Malachi is also very plain in saying: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:8-12. The great principles of truth in the tithing law are perfectly clear. We become confused only when we wander off into some far-away occurrence that comes only occasionally in a lifetime. We can see how individuals might receive some gifts that it would be very proper and certainly their privilege to tithe. Other things might be given to us which there would be no necessity for tithing. In fact, the gift might be something that we would not care for or appreciate at all. On the other hand, the individual who is receiving a regular support from charity, in some cases might find it a privilege and a blessing to pay his regular tithe, but such cases would have to be settled by each individual in harmony with his own conscience. When we come to regard tithing as a great privilege, and consider that while paying tithes we have the Lord Himself for our partner in the transaction, we have no difficulty. There could be no specific law of detail laid down. God deals in fundamental principles, and one of the greatest fundamental blessings that the individual receives from tithing is the breaking up of the selfishness of his own heart and the cultivating of faith in God.

### 4215—"THE BEGINNING OF OUR CONFIDENCE"

Please explain Heb. 3:14. H. J. P.

Heb. 3:14 reads, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;" and the next verse adds, "While it is said, To-day if ye will hear His voice, harden not your hearts, as in the provocation." There is nothing difficult about this text. It is a simple statement of the fact that we are made partakers of Christ, if we hold the beginning of our confidence true to the end. Our confidence comes through receiving and accepting the word of God. We are to hold that Word and build upon it, and the ever-present "to-day" is the time to act. God always says To-day; Satan is always saying To-morrow. God's time is always the ever-living, vibrant present. The devil's time is "the will-o'-the-wisp of to-morrow." It is always twenty-four hours ahead of us, and nobody ever did anything to-morrow. Whatever we do must be done to-day.

### 4216—READING THE OLD TESTAMENT SCRIPTURES

Should we not read the Old Testament? H. J. P.

Most certainly should we read the Old Testament Scriptures. The Master says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. When the Master made that statement, the only Scriptures in existence were the Old Testament writings. When He was on the way to Emmaus with two of His disciples, after His crucifixion and resurrection, He told them, "These are the words which I spake unto you, while I was

yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:44-46. Christ taught the Scriptures that were written by Moses, and by the prophets, and by David and the others who wrote the Psalms. This example and teaching of Christ was after His resurrection, and therefore unquestionably in the new dispensation. It is always safe to follow the example of the great Pattern.

### 4217—AT THE END OF SIX THOUSAND YEARS

Will not the Lord come at the end of the six thousand years of this world's history? F. W. K.

We know of no scripture upon the subject; and in the absence of scripture, we would not be warranted in speculating upon a topic of this kind, for the Master plainly says in His word, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36. Where God's word does not speak, it may be harmless, except for the waste of time, to speculate; but the individual who would refrain from falling under the deceptions against which the word of God warns us, will not speculate where that Word has plainly spoken.

### 4218—THE POWER REFERRED TO IN REV. 9:5

What is the power referred to in Rev. 9:5? Are we to understand the five months to be 150 literal years? MRS. K.

The power referred to in Rev. 9:5 is, without question, the great Mohammedan scourge that swept over Europe in the Middle Ages. The five months represents 150 literal years, as these months are prophetic, and there were thirty days to the Jewish month.

We could not give the space, in this department, to a full exposition of this part of the interesting book of Revelation, but would refer all who are interested in this subject to the book "Thoughts on Daniel and the Revelation," published at this office.

## Our Bible Band

### SCHEDULE FOR THE WEEK ENDING NOVEMBER 15, 1913

Sunday	November 9	1 Cor. 12, 13; Ps. 85
Monday	November 10	1 Cor. 14; Ps. 86
Tuesday	November 11	1 Cor. 15; Ps. 87
Wednesday	November 12	1 Cor. 16; Ps. 89
Thursday	November 13	2 Cor. 1, 2; Ps. 90
Friday	November 14	2 Cor. 3, 4; Ps. 91
Sabbath	November 15	2 Cor. 5; Ps. 93, 94

Our readings this week continue in 1 Corinthians, and include the first five chapters of 2 Corinthians. 1 Corinthians was written to correct Judaizing tendencies and some fearful sins that had crept in among some members of the church. But Paul learned from Titus, in Macedonia, probably in the year 56 A.D., that his first epistle had had the desired effect, but that there were still teachers there opposing his influence and depreciating his apostolic authority; and this called out his second epistle, in which he pours out the love of his heart for his converts. It has been said that these two epistles, more than any others, reveal to us the personality of their writer, and also the inner life of a great Christian congregation in the apostolic age.

We have a richness of reading in the Psalms this week. Psalm 90 was written by Moses. Psalm 91 is of especial comfort to God's people in the calamities of the last days.



# The Outlook



## Did the Apostles Change the Sabbath?

*Should Sunday Observance Be Enforced by Law?—Recent Pronouncement by the Papal Delegate to the United States*

BY OUR WASHINGTON CORRESPONDENT

THE Washington *Times*, one of the leading daily newspapers of Washington, D. C., recently announced its intention to inaugurate a campaign "in the interests of Sunday churchgoing." In the prosecution of this proposed campaign, it purposes to publish regularly in its Saturday issues, during the next twelve months, a series of half-page articles giving "reasons why people should attend some place of worship on Sunday."

As introductory to this campaign, Archbishop Bonzano, the papal apostolic delegate to the United States, took occasion to address a special communication to the *Times* on the subject, in which he attempts to explain who changed the Sabbath from the seventh to the first day of the week, why the change was made, and why laws enforcing the observance of Sunday are proper and right. Coming from such a source,—the personal representative of the pope to the United States,—the statements are of special interest.

### WHAT THE PAPAL DELEGATE SAYS

The communication referred to appeared in the *Times* of Saturday, October 11, 1913, under the caption, "Why Sunday Is the First Day of the Week," and reads as follows:

"We know by the light of our reason that there is an obligation for man to adore his Creator, God Almighty. Natural law requires that every human being shall devote some part of his time to acts of divine worship, but it does not fix or determine any particular time for the fulfilment of this obligation. For the people of Israel, in the old law, there was a specified time for it, because God Himself condescended to appoint a day on which they were to discharge this duty toward their Maker. He set apart the seventh day of the week for this purpose in commemoration of the day on which He rested from the work of creation.

"In the new law the time for fulfilment of this obligation was changed by the apostles from the Sabbath, or the seventh day of the week, to Sunday, or the first day of the week, primarily to commemorate the resurrection of Jesus Christ, who early in the morning on the first day of the week arose, glorious and triumphant, from the dead. Hence it is that, in Scripture, the first day of the week is called the 'Lord's day.' Apoc. 1: 10.

"Other reasons for this change were: Because it was on this day that the apostles received their commission, as apostles, from Jesus Christ, with the same power and authority which He, as man, has received from His Father. 'As the Father has sent Me,' He said to them, 'so I send you' (John 20: 21); and because it was on this same day that they received from Christ the power of forgiving sins. It was also on this same day of the week that the Holy Ghost came down upon the apostles, and that the faith and law of Christ was for the first time solemnly published to the world by them.

"The manner in which Christians are bound to keep holy the first day of the week consists in their abstaining from all unnecessary servile work and

in occupying themselves with some positive act of divine worship.

"Since the law of God in this matter is, therefore, so clear, and since the determination of the time for the fulfilment of this duty has been reasonably changed from the day of Saturday to that of Sunday, it is very much to be desired that all who claim to be Christians should faithfully discharge their duty in this regard. So much, at least, is their duty of conscience.

"From the faithful observance of Sunday the commonwealth, as well as the individual, derives much good, both of the spiritual and of the temporal nature. And hence it is that, in view of this good, society should be greatly concerned in enacting laws for the observance of Sunday, and most careful in seeing that they are put into practise."

We have reproduced this communication in full in order that the reader may see just



ARCHBISHOP BONZANO

what the special representative of the papacy to this country has to say upon the change of the Sabbath, and Sunday legislation,—two questions of prime importance to Rome. And inasmuch as the papacy just now is seeking to regain her lost supremacy in the Old World by capturing the New, and thus establishing a universal supremacy throughout the whole world, these questions are of special interest and of immense importance to all the people of this nation and of the whole world.

Let us therefore examine some of the statements made by Mr. Bonzano in his communication to the *Times*. First let us note what he says respecting the question as to —

### WHO CHANGED THE SABBATH

According to this latest semipapal pronouncement, the time for fulfilling the duty enjoined by the divine Sabbath commandment "was changed by the apostles from the Sabbath, or the seventh day of the week, to Sunday, or the first day of the week."

No proof is given for this assertion, but the responsibility for the act of changing the Sabbath here referred to is boldly charged to the apostles. If the statement is correct, then the apostles changed the law of God, a thing which Christ Himself said He came not to do. See Matt. 5: 17-19.

In so important a matter, the record of the alleged change should be clear, explicit, and unmistakable. What proof, we therefore ask, is there in the Scriptures that the apostles changed the Sabbath? That there is none is admitted by both Catholic and Protestant writers. Thus Cardinal Gibbons, in his work "The Faith of Our Fathers," page III, says:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

In like manner Dr. Lyman Abbott, in the *Christian Union* for June 26, 1890, said:

"The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament."

The statement made by Mr. Bonzano, therefore, that the apostles changed the Sabbath, is without Scripture warrant, and, in the absence of such proof, must be regarded as false. The apostles made no such change.

The following from "The Convert's Catechism of Catholic Doctrine," by the Rev. Peter Geiermann, C. S. S. R., page 50, comes much nearer the truth:

"Q. Why do we observe Sunday instead of Saturday?"

"A. We observe Sunday instead of Saturday because the Catholic Church, at the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."

The writer of this conveys the correct idea. The change of the Sabbath was the work of the Catholic Church rather than that of the apostles, and it was made in the centuries following apostolic times, and after all the early apostles were dead.

The Council of Laodicea, held in A. D. 364, wrongly given in the foregoing quotation as A. D. 336, in its twenty-ninth canon, enjoined the observance of Sunday as the Lord's day, and anathematized those who should continue to observe the seventh day, the day specified in the Sabbath commandment.

This, however, was but one of a series of acts on the part of the Roman Catholic Church, beginning with that of Victor, bishop of Rome, in A.D. 106, in which the Eastern churches were excommunicated by that haughty prelate because they refused to heed his injunction to celebrate the Passover on Sunday in conformity with the practise of the churches of the West, and extending to acts of councils and decrees of popes during centuries following, by which the Sabbath was changed. The change was not the work of a day, but, like the apostasy from which it came, and of which it was and still is a part, was brought about gradually, step by step, through a long process of years.

Upon such foundation as this rests the Sunday sabbath; and with no better warrant than this for its observance, we are told by this papal apostolic delegate to the United States that "Christians are bound to keep holy the first day of the week."

Christ was crucified on Friday, and rose from the dead on Sunday; but neither the one event nor the other made a *sabbath* out of the day on which it occurred. Though all the events mentioned by Mr. Bonzano, and more, may have occurred on the first day of the week, that gave no foundation for *changing the Sabbath*, and making a day of rest out of Sunday. When God made the seventh-day Sabbath, He Himself first rested upon the day; and then, by definite and explicit appointment, He gave it to man as the Sabbath, or day of holy rest. Gen. 2:2, 3; Ex. 20:8-11. But the Sunday sabbath is wanting in both respects. Christ neither rested upon that day, nor commanded His followers to do so. What He did not do, Christians are not bound to do; and what He did not teach or command, no Christian church has a right to teach or command.

Concluding his communication to the *Times*, Mr. Bonzano, true to Catholic doctrine and tradition, sets up —

#### A DEFENSE FOR SUNDAY LEGISLATION

Because of the good to the individual and the commonwealth accruing "from the faithful observance of Sunday," it is alleged that "society should be greatly concerned in enacting laws for the observance of Sunday, and most careful in seeing that they are put into practise."

Here we have the papal principle and the papal program in a nutshell — religion by law. Because religion is good, the state should enforce it! This is the logic of Rome. But no greater error was ever promulgated among men. Upon this very principle the Inquisition itself, with all its persecutions and monstrous horrors, was carried on during the Dark Ages. Because religion was a good thing, the papal ecclesiastics of those times reasoned, just as Mr. Bonzano now reasons, that it was the duty of the state to enforce it upon the people, and to proscribe, persecute, and put to death all who refused to accept the religion thus laid down and doled out with an iron hand.

Good religion is a good thing. But no religion which craves the power of the state by which it may force itself upon men irrespective of faith, conviction, and conscience, is good. By this very act it brands itself with the mark of Cain, who was a murderer.

The bane of all ages has been the union of church and state, the result of which, in the end, has invariably been religious perse-

cution. And during the past sixteen hundred years, as history abundantly testifies, both in Europe and America, Sunday legislation has played a very prominent part in effecting and perpetuating such unions. Through this means more than any other the early church, in its apostasy, rode into power. And, as the Bonzano article here quoted shows, by this means this same apostasy aims to retain its hold upon the civil power, and wield it to its own advantage and aggrandizement.

Were the people of these United States



Georgetown College, in Georgetown, or West Washington, D. C. — It is the oldest and largest Jesuit college in the United States. The first building was erected in 1789.

as wide-awake as they might be, and as true as they should be to the principles upon which the national government was founded, they would not only repeal every Sunday law now found upon the statute-books, but would look with suspicion upon any man or any religion which dared to advocate them in this land of far-famed freedom.

W. A. COLCORD.

#### The War Spirit in Europe

THE Germans were disposed at first to treat very lightly the new three-year service law of France, but the high military authorities of the German Empire are coming to regard that law with much more seriousness. They recognize that the position of Germany places her in grave danger. Gen-



St. Patrick's church, rectory, and Carroll Hall, Washington, D. C. The oldest Catholic congregation in Washington. Each recent year, on Thanksgiving the representatives of all the South American republics, together with the president of the United States and his cabinet, attend mass there.

eral von Bernhardt, speaking through a Berlin paper, says:

"We are not threatened only by economic misfortune, but by an economic catastrophe. This last point can not be too earnestly insisted upon. . . . Germany, in order to supply the needs of its population, is forced to rely continually upon foreign countries. . . . We fall short every year fifteen or twenty per cent in our annual supply of breadstuffs. The situation of our industries, therefore, in case of war, would be most critical. Germany is forced to import a great part of the natural products of which she has need. Our steel industry imports annually 12,000,000 tons of ore." "To sum up, we are in a dangerous situation,

and find ourselves compelled either to augment our military power to such a degree that we would be sure of success, or to give up all hope of a great future. There is no choice in the matter. We must either be a great world power or abandon ourselves to an irremediable decadence."

Possibly it is the dissemination of such sentiments that is changing the attitude of the German Socialists toward militarism. The German working man is coming over to the side of the kaiser in favor of a big army and a big navy. Leaders of the social democracy voted in the Reichstag for military laws that were a great source of gratification to Emperor William, and in their Socialist Congress recently held at Jena, they expressed themselves as much more favorable than formerly to a strong military program.

The war spirit is one of the significant conditions of this age. It is rampant everywhere; and notwithstanding all of the efforts that are made to promulgate "the gospel of peace," it is increasing most rapidly. Men have made light of the prophecies which tell us that the spirit of war would characterize this age, which is to see the second coming of Christ. But if we will take a clear outlook at the facts, and give proper study to the prophecies, we will see that God knew how to announce these conditions long before they became fact in human experience.



#### California Presbyterians and Local Sunday Laws

THE California Synod of the Presbyterian Church recently convened at Santa Rosa. It comprised representatives of all the congregations of that denomination in both California and Nevada. They voted to affiliate with the Weekly Rest Day League in a state-wide movement for a municipal Sunday closing ordinance, as expressed in the following resolution:

"Resolved, That we cooperate with other churches, under the leadership of the Weekly Rest Day League, to secure municipal Sunday closing ordinances and a general state-wide Sunday rest law, and that we approve of the appointment of Dr. G. G. Eldredge and Prof. Lorin Handley as members of the central committee of the league."

If Sunday were the Sabbath of the Bible, it would be a very proper thing to seek to persuade men to observe the day religiously; but as the Bible has no law whatever in favor of Sunday observance, there is no divine reason for seeking to get men to observe it.

The name of the Weekly Rest Day League would seem to indicate that all it cares for is to secure one day out of the week as a day of rest for the laboring man. But our Presbyterian friends propose to make this rest day fall on Sunday; and we will find, before we are through with the proposition, that all those who are working to secure one day out of the week for rest, will unite in asking that that one day be Sunday.

In bygone days, men thought they had divine approval for Sunday observance; but a large part of the world has been educated to the point where they know that God has given no command whatever for the observance of that day, neither has either Christ or the apostles given any authority for changing the rest of the divine Sabbath from the seventh to the first day of the week. And when we come to the final analysis of this controversy, it is not a question of securing a weekly day of rest for the labor-

ing man, but rather it is a question of loyalty to the word of God. Will we accept what God says, or will we insist upon setting aside His word, and putting in place of it a man-made institution?

California has been a great battle-ground over this question of Sunday laws, and it would seem that the agitation is to continue with renewed activity. As this discussion goes on, as is planned, in every municipality throughout the state, there will be a great opportunity for men to become fully enlightened concerning what the Bible actually teaches upon this Sabbath question. In all the history of the past, the men who have stood squarely upon the clear teaching of God's word, even though they have been vastly in the minority, have in the end come out on the safe side, because the right side is always the safe side, for the omnipotent God is with the right, and will fully vindicate every utterance of His word.



### Legal Narcotics

ONE large city after another is taking up the question of dealing with vice. Kansas City is one among the latest, and all that have taken up this work are telling us "horrible stories of juvenile excesses." These excesses are regarded as more deplorable among the wealthy and the so-called higher classes than among the underpaid lower classes that were recently so much discussed in their relations to vice.

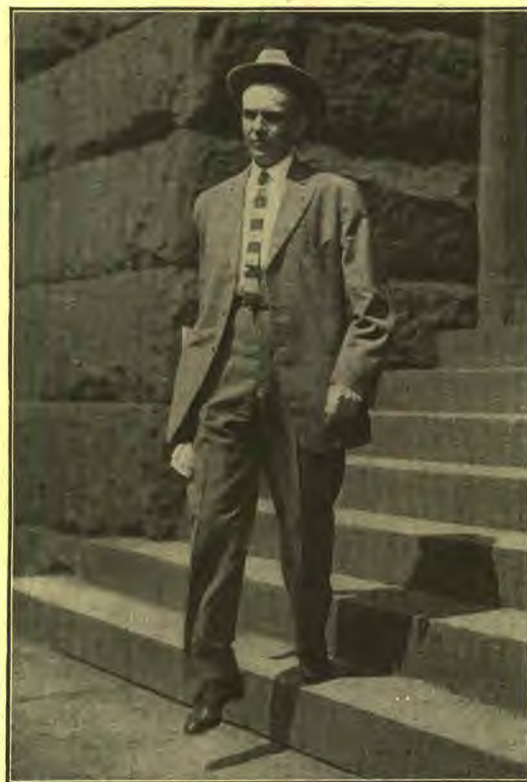
Organizations by the dozen are formed to fight these conditions of immorality. Almost every mail brings us matter from some of these organizations that are being formed, requesting that we publish it and help the good cause along. Evidently there are a great many people who regard the situation as becoming very desperate. Concerning this class of "reform" work the San Francisco *Argonaut* recently expressed its convictions in some paragraphs that are well worthy of consideration and study. They are in part:

"There will be no disposition anywhere to treat a terrible evil with levity or even with indifference. And it is a terrible evil. San Francisco has had her own experiences, and it is quite easy to believe that other cities are similarly situated. But unfortunately there is a disposition to resort to snap remedies and to treat the results rather than the causes. Nothing is so fatally easy as to pass a law. There is no more popular narcotic for an uneasy public conscience. But narcotics are not cures, and Kansas City will be likely to find that police control is the worst possible substitute for parental influences, and that even a curfew law can not take the place of those elementary duties that can be performed in the home, and nowhere but the home.

"But the neglect of parental duties is by no means the only cause for the apparent extinction of the moral barriers that were once so effective. The barriers of morality and convention are by no means so distinct as we like to suppose. Usually they supplement each other. During the last few years, we have seen the almost complete destruction of those reticences upon sex matters that doubtless had their own attendant evils, but that did actually prevent far more evils than they caused. What we call plain speaking became a vogue and a fashion. Literature and the drama combined in what was said to be a moral crusade, but that was actually a financial crusade. And now the churches have followed suit. Nothing is too private for public discussion, no audience too young for admission and participation, no vital fact too explosive for reckless handling. Upon every side we see gross familiarity at its deadly work. Here in San Francisco we are about to have what its promoters call a Purity Sunday.

Countless sermons will be preached to audiences of young men and young women, and with their own sex relationships as a topic. Does any one with a sane knowledge of human nature suppose that even the most exquisite delicacy can neutralize the inevitable poison of those sermons? Is it not well known to even the tyro in such matters that here at least the most fatal and irresistible of all forces is that of suggestion, and that reason and prudence struggle in vain against it? The cure for this sort of evil is reticence and not publicity, mystery and not familiarity, the home and not the pulpit, the mother and not the school-teacher. To err in such a matter as this is to poison the rising generation.

"Therefore it is time that we called a halt to the sex fanatics. They have been at their work for some years past, and now the air is becoming unbreathable. Every field of publicity has been invaded. They have almost persuaded us that sex is the one thing worth thinking about and worth talking about. The results are sufficiently evil upon matured minds that have learned to govern themselves. Upon immature minds, to whom self-government has hardly occurred, it has



S. A. Probst, Anti-Saloon League district president. He is making himself famous by his movement to close all the saloons in Cincinnati, Ohio, on Sundays.

been little short of disastrous. Every sacred mystery of life has been cheapened, coarsened, profaned. . . .

"Let us hope that we are nearly at the end of this particular epoch, lest some worse thing befall us. It is bad enough that for years past our young people should have been forced to live in an atmosphere of public discussion comparable only with that of an open sewer."

The *Argonaut* recognizes that these vice conditions are "a terrible evil," and it well remarks that "nothing is so fatally easy as to pass a law. There is no more popular narcotic for an uneasy public conscience." There are a great many people who are possessed with the mania that if we can only get certain laws passed, then the evil is cured. But these persons fail to recognize what the *Argonaut* points out so clearly, that "during the last few years, we have seen the almost complete destruction of those reticences upon sex matters that doubtless had their own attendant evils, but that did actually prevent far more evils than they caused."

But now we have launched out upon an era of discussion that is spreading the evil. Not that all of this discussion is harmful, but it

has become popular to discuss these matters in the open, and that has made it possible for injudicious speakers and writers to say things in public that never ought to be said except in the guarded intimacies of father and son or mother and daughter.

But deep down at the bottom of this whole difficulty is the fact that the moral backbone has been deliberately dissected away from society. We have much of the conventionalities left that present a kind of veneer of respectability. "The sex novel," "the sex drama," and things of that character, have been winked at by the churches. There is no more degenerate influence at the present time than the novels that are being printed, many of which are acted out upon the stage. Indecencies are paraded and applauded. The church as a whole doesn't raise the warning voice against these things, but passes them by with indifference. A generation has been educated to laugh at the rugged piety of our grandfathers. A generation has been educated to believe that the Bible may possibly be studied as literature, but that it has no other place of importance. This generation has gone science- and pleasure-mad and money-mad, and we are reaping the results; and the divine Book has foretold, through its prophets, that just such conditions as these would prevail at the close of time. There is nothing clearer than that the social and moral status of society in this time is such that it is going to pieces under its own rapid decay. And while all of this is transpiring, men are vehement, not to say insulting, in decrying those who insist upon recognizing the facts.

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# The Home



## Romans Eight

TUNE, "Nellie Gray"

ARE you sick, my weary sister,  
With the roughness of the way?  
Are you trembling 'neath the cruel hand of  
fate?  
Then take the blessed lamp of God,  
And dry your tears, I pray,  
While you read the precious words of Romans  
eight.

### CHORUS

O, the blessed, blessed words, sweeter than the  
song of birds,  
"Neither height nor depth shall separate my  
soul!"  
He redeems me for His own. I shall sit upon His  
throne,  
While the endless, bright, eternal years shall roll.

O, the height and depth and vastness  
Of the promises of God!  
They are brighter than the starry hosts above.  
They will give us hope and courage  
As we pass beneath the rod;  
They will fill the soul with gratitude and love.

'Tis a wondrous panacea  
For the many ills of life.  
It will soothe when weary, faint, and desolate;  
It will help you climb the mountain,  
It will calm the winds of strife,  
When you read the wondrous words of Ro-  
mans eight.

Read it, heed it, brother, sister,  
Make its promises your own.  
Till you gain an entrance through the pearly  
gate,  
Till you see our blest Redeemer,  
And sit down upon His throne,  
Read the sweet, inspiring words of Romans  
eight.

MRS. L. D. AVERY-STUTTLE

## More than Conquerors

I AM going to have a little chat this morn-  
ing with my nervous, tired, discouraged  
sisters — and with them alone. So if none  
of these adjectives apply to you, my happy,  
prosperous friend, please do not interrupt  
us. Perhaps you and I may talk together at  
another time.

I see I have quite an audience already.  
Ah, there are so many of you — or "of us"  
perhaps I might better say! What can I do  
to cheer and to comfort, to brighten and to  
bless your lives? — Nothing, absolutely noth-  
ing!

Why? — Because, in the first place, I am  
unable to reach you, on account of distance;  
and even were I near you, I have such a  
host of cares and discouragements of my  
own, that I could offer you but little comfort  
or consolation.

"Well, then, what are you talking about?"  
So question a host of weary, dim-eyed little  
women. "Why do you allow us to build false  
hopes, and encourage us to believe that help  
is at hand?"

Wait. Suppose we were all in mid-ocean  
together, struggling to keep afloat. Would  
you ask or expect me to help you? — Hardly.

But what if I see a ship in the near dis-  
tance, and better still, suppose I discover a  
strong rope in the hands of the captain, and  
that he is throwing it toward us with all his  
might. I grasp the rope myself, and test  
its great strength. I find it sufficient to bear

the entire weight of all my sinking com-  
panions.

What in reason would you expect me to  
do? Suppose I began to cry out, "Just see  
how strong I am, how skilfully I swim, how  
beautifully I keep afloat!"

Would that be of any help to you? — You  
would only look upon me with sad, despair-  
ing, envious eyes.

But suppose I cry: "Quick, sisters! Look!  
Do you see the rope? The ship is at hand.  
The captain is strong. He is sending us help.  
Hurry! Let go of everything else, and grasp  
the rope!"

Now, then, we are afloat on the sea of  
life — all of us together. Some of us are  
actually sinking. To such I can only cry,  
"Take hold of the rope!" The rope is God's  
blessed word, — His never-failing promises.  
Shall we turn to it? Shall we take hold of  
it — you and I?

Let's find the promise which says, "In all  
these things we are more than conquerors  
through Him that loved us." "In all these  
things" — what things? — "Tribulation,"  
"distress," "persecution," "famine," "naked-  
ness," "peril," "sword."

The eighth of Romans is one of the most  
glorious chapters in the Book. Its promises  
are dazzling. If there were none others in  
the entire catalogue, these are enough to put  
courage into the most faint-hearted among  
us.

Have any of us known tribulation? Have  
we felt the sharp pangs of distress? Have  
the cruel fingers of gaunt famine and naked-  
ness clutched at our vitals? Well, then,  
"in all these things we are more than con-  
querors." How? — "Through Him that  
loved us." Blessed thought! If it de-  
pended upon our love for Him, we might  
well tremble; for how faint is that love!  
How often, amid the busy cares of life, we  
forget Him quite! How many times He is  
left entirely out of our reckoning! How  
few times is He the important factor in our  
busy plans!

But "through Him that loved us," "we are  
more than conquerors" — not "shall be," but  
"are" — actually *are*.

"Well," some one protests, "this sounds  
fair enough and good enough. But I tell  
you, I felt like anything but a conqueror this  
morning when the bread soured, and the fire  
would not burn, and the children came home  
for dinner in a hurry, and grandpa had a  
bad attack of rheumatism. I forgot all about  
my good resolutions, and sat right down and  
cried." Yes; but these things need not sep-  
arate you from the love of Christ. Through  
it all, did you lose your faith in Him? If  
not, if you do not let go the rope, you are  
still conqueror, and more than conqueror.

"O," cries another dear little woman,  
whose eyes are red and swollen with weep-  
ing, "O, I could endure those things — in-  
deed, they seem very small to me! But if I  
only could have kept my babe, my sweet  
babe! How I long to press the little form  
close, close to my hungry heart as I used  
to do! And when I realize that she has gone,

gone forever, my aching heart almost rebels  
against Providence."

But, dear sister, the thirty-eighth verse  
of this same precious chapter assures us that  
even death is not able to separate us from  
the love of God. O, let this blessed thought  
comfort and cheer us: Even when we almost  
forget Him, the love of the Eternal for His  
children never changes nor weakens for a  
moment; and just as a mother cherishes the  
weakest of her children most tenderly, even  
so the loving Father regards His afflicted  
sons and daughters.

Conquerors? — Yes, more than conquerors.

Here is another promise — and do not for-  
get that the promises of the Almighty are as  
sure as His eternal throne. They span the  
gulf between heaven and earth like mighty  
cables of love. You and I need not fear to  
rest our whole weight upon them. Here is  
the promise:

*"For I reckon that the sufferings of this  
present time are not worthy to be compared  
with the glory which shall be revealed in us."*

Are we distressed with poverty? Never  
mind, my sister; there is glory coming. It  
is on the way. The threadbare garments are  
going to be exchanged, one of these days,  
for a robe of dazzling splendor, and gems  
which outvie those of Golconda.

Are we suffering with disease? "He  
knoweth our frame; He remembereth that  
we are dust." "Who forgiveth all thine in-  
iquities; who healeth all thy diseases." Yes,  
thank God, there will not be one left when  
the immortal body shall be given us.

Are our best-beloved snatched from our  
side by the grim messenger? Even in this  
also we are more than conquerors. And even  
through tear-dimmed eyes we may look up  
into the face of the kind Father who assures  
us that "He doth not afflict willingly," and  
cry victoriously:

"Neither life nor death shall be able to  
separate me from the love of God." "Nay,  
in all these things, we are more than con-  
querors."

Courage, courage, my sister! Soon the  
glory land will burst before our enraptured  
vision. Then —

*"Brighter than the tint  
Of sunset's gleam and glint,  
Shall shine the glorious tapestry of heaven."*

## Control Your Thoughts

STOP that thought. It was in your mind  
all day yesterday, and it made you per-  
fectly miserable. Over and over again you  
passed through all the unpleasant scenes,  
heard all the cruel words that were spoken,  
suffered again all the painful feelings, and  
succeeded in spoiling the day, unfitting your-  
self for your work and destroying all happi-  
ness out of your heart. Are you going to  
continue it all day to-day, and by so doing  
waste more of your life in the foolish if not  
insane habit of tormenting yourself because

some one or something made you unhappy in the past?

That thought has no right in your mind. You may think you can not stop it, but you can, as it is only a bad habit you have fallen into, and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts; and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please, places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work, . . . do some work that demands close attention, and whenever the hateful, tormenting thought presents itself, turn your back on it, and your attention to something else, till you can say to it, "Not at home."—Anon.

### Sample-Rooms

SAMPLES of wine and samples of beer,  
Samples of all kinds of liquor sold here,—  
Samples of whisky, samples of gin,  
Samples of all kinds of "bitters"—step in.  
Samples of ale, and porter, and brandy,  
Samples as large as you please, and quite handy.  
Our samples are pure, and also you'll find  
Our customers always genteel and refined;  
For gentlemen know when they've taken enough,  
And never partake of common stuff.  
Besides these samples within, you know,  
There are samples without of what they can do.—  
Samples of headache, samples of gout,  
Samples of coats with the elbows out,  
Samples of men in the gutter lying,  
Samples of men with delirium dying,  
Samples of men cursing and swearing,  
Samples of men all evil daring,  
Samples of lonely, tired men,  
Who long in vain for their freedom again;  
Samples of old men worn in the strife,

Samples of young men tired of life,  
Samples of ruined hopes and lives,  
Samples of desolate homes and wives;  
Samples of aching hearts grown cold  
With anguish and misery untold;  
Samples of noble youth in disgrace,  
Who meet you with averted face;  
Samples of hungry little ones,  
Starving to death in their dreary homes.  
In fact, there is scarcely a wo on earth  
But our samples have nurtured or given them birth.  
O, all ye helpers to sorrow and crime,  
Who deal out death for a single dime,  
Know ye that the Lord, though He may delay,  
Has in reserve for the last great day  
The terrible "wo" of whose solemn weight  
No mortal can know, till the pearly gate  
Is closed, and all with one accord  
Acknowledge the justice of their reward.

—Selected.

### Advanced Shorthand Course

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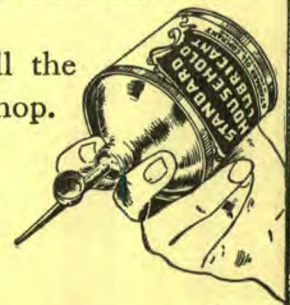
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## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 11, 1913

### "A Mad World"

NOT many weeks ago Mr. Lloyd-George, in the House of Commons, made a strong speech in regard to the serious problem that had arisen through the expenditure of so much money for armaments. The London *Daily Mail* had a short editorial comment on his speech, in which were these significant sentences:

"Mr. Lloyd-George's diatribe against armaments is one more reminder, if any were needed, that in the world of to-day force rules as brutally and nakedly as in the world of Charlemagne. The six leading powers of Europe are between them spending some \$1,750,000,000 a year on naval and military preparations. And there is no prospect of this sum diminishing, but every prospect of its being increased."

In speaking of the peace societies and the general conditions in the world, the *Mail* asks:

"What results have they produced? They influence all governments more or less, but they have not yet succeeded in converting one; and their effect on opinion at large is at present inappreciable.

"So we jog along, heading carelessly for something like bankruptcy, with discontent growing everywhere more pronounced and more bitter, and the masses more conscious of their disabilities and less acquiescent in their fate, and the pent-up unrest releasing itself from time to time in floods of popular disorder which are no sooner driven back than statesmanship takes up once more its Sisyphean task. A mad world, my masters!"

These are not the hysterical utterances of some one who would like to make out conditions as bad as possible, regardless of fact. The editor of the *Mail* would be glad to have us think that conditions are not so bad as they are; but when he sees the enormous war budgets that are piling higher and higher every year, the facts compel him, as they should compel every one, to say that the world is mad with the spirit of war. Some men may try to minimize it, some may try to make light of it; but there stand the stupendous facts, and they can not be put down.

And right alongside these stupendous facts, let the clear prophetic utterance also stand out which tells us when the judgment-day is impending and the second coming of Christ is right at hand, that—

"The nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth."

This is only one of the many prophecies that foretell these conditions. But observe that the prophecy says that "the nations were wroth." And leading editors, who would gladly speak in a different vein, are forced by the conditions to say, almost in the very words of the prophet, "A mad world, my masters!"

And this statement by the editor of the *Mail* is not an isolated utterance of this character; for Sir Edward Grey, England's great statesman, in addressing the House something over a year ago, on the subject of "the relations of Great Britain and Germany," said:

"It is really as if, in the atmosphere of the world, there were some mischievous influence at work which troubles and excites every part of it. We are passing, this year, through a period of great excitement; it is so still. Some countries are in revolution, others are at war; and in several countries which are neither in revolution nor at war, there are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present, or the future. Really it is as if the world were indulging in a fit of political alcoholism, and the best that can be done by those of us who are in positions of responsibility is to keep cool and sober."

Sir Edward feels the pressure of the war spirit so strongly that it seems to him "as if, in the atmosphere of the world, there were some mischiev-

vous influence at work which troubles and excites every part of it." Place by the side of the statesman's utterance the words of the great prophet of Patmos, written nearly two thousand years ago, as recorded in the twelfth to the fourteenth verses of the sixteenth chapter of Revelation. The prophet foresaw "the spirits of devils, working signs, and going to the kings of the earth and of the whole world, to stir them to the war of the great day of God the almighty."

The evidence is overwhelming. The great day is approaching with intense rapidity. Joys that are indescribable fill the soul of any one who knows the Master, and who knows that the events of this time are all pointing with unmistakable clearness to the great day of His second advent.

### Those Who Live the Longest

THE Journal of the American Medical Association has made a very interesting summary of the statistics published by Dr. Jacques Bertillon, formerly chief of the Paris Department of Statistics. From this summary we learn that the most healthful vocations are those which are carried on in the open air, provided they permit of movement, while those restricting freedom of movement, even though carried on in the open air, are harmful. Trades exposing the workmen to alcohol and to lead-poisoning are the most dangerous.

Referring to suicides, the summary shows that clergymen, officers, railway, mail, and telegraph employees, ship-builders, sawyers, employees in gas works, and booksellers very rarely commit suicide. They head the list for being free from this increasing modern disease. The highest suicide rate is found among saloon-keepers, the servants of retail storekeepers, chimney-sweeps, butchers, fruiterers, and musicians. These facts are interesting to study.

### Disaster Following Disaster

WE have made mention of the tornado that visited Nome, Alaska, on October 5, destroying more than 500 buildings, and completely destroying the little town of Solomon.

Friday, October 10, occurred the burning of the Volturno, and something like 136 lives were lost. A violent wind-storm, in the form of a small tornado, visited the southern part of Wisconsin on October 11. There was heavy property damage, and a number of deaths. The town of Tomah was practically wiped out.

On October 14 came the great explosion in a mine at Cardiff, Wales. Shortly after the explosion, the mine took fire. Heroic efforts were put forth to extinguish the flames, and at latest reports 49 bodies had been recovered, and 368 miners were still entombed.

On October 17 a tornado was seen at sea something like 300 miles east of Sandy Hook. No damage has yet been reported from this storm.

On October 17 the German military department were making some important experiments with the largest and newest of the Zeppelin air-ships. The huge structure was some 700 feet long, and it carried 28 men, practically all of whom were important personages in connection with the army, or in the operation of the dirigible air-ships. When about 900 feet high, the great gas-bag exploded, and every individual was killed.

On October 19 there was a wreck of a train loaded with soldiers, on the Mobile and Ohio Railroad, in Mississippi, in which 90 soldiers were injured, 17 of whom have died.

On October 22 there was an explosion in the Stag Canyon mine, near Dawson, New Mexico. The government rescue experts say that the explosion, in point of violence, was the greatest in the history of the country, and it ranks third in its appalling loss of life. 140 bodies have been recovered of the 263 that were entombed by the catastrophe.

On October 25 there was a wreck on the New Haven Railroad near Westerly, Rhode Island, in which 25 persons were injured.

October 27 a storm swept southern Wales. Two are reported to have been killed, and "hundreds injured." "Churches were razed and many houses demolished. In several villages, whole streets were practically destroyed, houses were unroofed, and the walls carried away."

In this list, we are only mentioning some of the

greatest disasters that occurred within three weeks. What do they signify? Can they all be attributed to mere accident?

### To Secure Sunday Laws

ON other pages in this issue, mention is made of the efforts to secure and enforce Sunday closing in Cincinnati, to enact Sunday laws in each village and city in California, and the suggestions of the desire for such laws in the District of Columbia. The federated bodies of the churches are quite united in working to produce sentiment that will secure and enforce Sunday legislation, not only in every part of this nation, but throughout the world. Without any difficulty, we should be able to see that this is ecclesiastical legislation. The Sunday institution is purely a church regulation. To be sure, there are many who would like to have a Sunday holiday, but the church will never be satisfied with that. When this controversy over the Sunday institution comes to its climax, the demand will be for each individual to observe Sunday as a religious institution, and the effort will be made, regardless of faith and belief to the contrary, to compel every individual to bow before this institution of the church.

We have often presented the prophecies of the book of Revelation that make this question clear. A world-wide ecclesiastical despotism is being formed right before our eyes. In the place of seeing the menace that it presents, the majority of individuals are looking to it as one of the bright stars of hope. Ecclesiastical despotisms never have been and never will be a source of help to this world, and the one that is now forming will produce a climax that men do not realize, and that they are not looking for.

THE church at Mountain View was favored by a visit from Elder R. A. Beckner on October 25 and 26. Elder Beckner and wife, who attended our General Conference in May, and who have been enjoying a short furlough since, sailed on the Korea October 29 for their field in Burma. This makes thirty-six of our missionaries who have sailed to foreign fields from San Francisco during the last two months. A few of these were returning to their fields, but most of them were going for the first time. It is very encouraging to see the large number of recruits that are being added to our forces in foreign fields. It gives strong promise that the great gospel of the soon coming of Christ will quickly be heralded to all parts of the world.

THE despatches have told, of late, of President Wilson's accidentally hitting a messenger boy with his automobile. The president saw that the boy was placed in one of the best hospitals, and then called on him afterward to see that he was getting along all right. When the lad was dismissed in perfect condition, the president made good his promise to furnish him a new bicycle. Things of this character show the Christian gentlemanliness of our chief executive.

If any of our readers know the whereabouts of the relatives of Mr. F. B. Kellogg, of 22 East Thirty-ninth Street, Bayonne, New Jersey, will they kindly communicate with Mrs. F. B. Kellogg at the above address? He formerly lived at Battle Creek, but is now in a hospital in a critical condition, and his wife wishes to get in touch with members of his family and his friends.

A DECISION of the Supreme Court of Arkansas sustains the validity of their new prohibition law. After January 1, according to this law, it will require a petition containing the names of a majority of white adults of any community under local option before the county judge may grant a liquor license.

PRINCE WILLIAM FREDERICK, who is the head of the princely house of Wied, Germany, has accepted the nomination to the throne of the independent state of Albania. This was decided upon after an interview with King Charles of Rumania.

CAPTAINS of Russian government steamers claim to have discovered north of Siberia a body of land as large as Greenland, but the reports up to the present are quite vague.